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# MEHER BABA JOURNAL

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# MEHER BABA

JOURNAL



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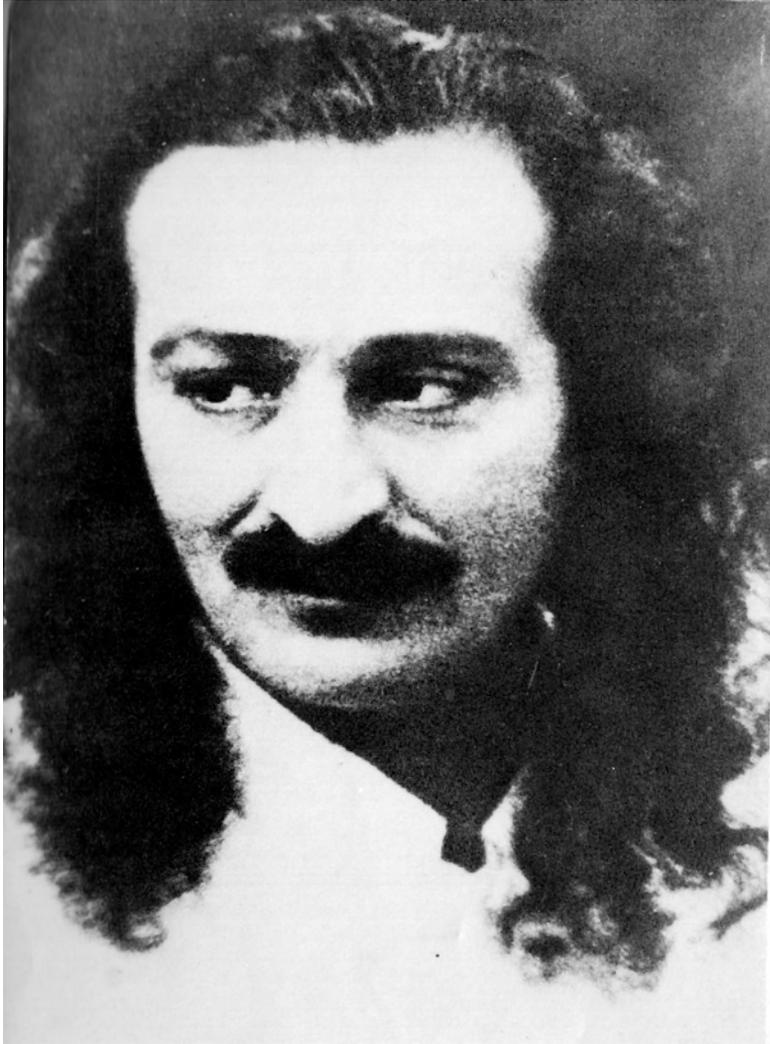
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“I have not come to teach but to awaken”  
—SHRI MEHER BABA



Shri Meher Baba

# MEHER BABA

## JOURNAL

VOL. 2

AUGUST 1940

NO. 10

*Meher Baba*

*on*

*The Nature of the Ego  
and Its Termination*

Part I

### THE EGO AS THE CENTRE OF CONFLICT

IN the prehuman stage, consciousness *has* experiences but these experiences are not explicitly brought into relation with a central ' I '. The dog is angry; but he does not continue to feel ' I am angry'. Even in his case, we find that he learns through some experiences and thus evinces the action of one experience on another; but this action is a result of a semi-mechanical tension of connected imprints or *sanskaras*; it is different from the intelligent synthesis of experiences which is possible through the development of I-consciousness. *The first step in submitting the working of isolated impressions to intelligent regulation consists in bringing them all in relation with the centre of consciousness which appears as the explicit limited Ego.* The consolidation of the ego-consciousness is most clear and defined from the beginning of human consciousness.

Human consciousness would have been nothing more than a repository of the accumulated imprints of varied experiences

if it had not also contained the principle of ego-centred integration which expresses itself in the attempt to organise and understand experience. The process of understanding experience

**The Process of Ego-formation**

implies capacity to hold different bits of experiences together as parts of an inclusive unity and the capacity to evaluate them by being brought into mutual relation. *The integration of the opposites of experience is a condition of emancipating consciousness from the thralldom of diverse compulsions and repulsions which tend to dominate consciousness irrespective of valuation: and the early attempts at securing such integration are made through the formation of the Ego as its base and centre.*

The Ego emerges as an explicit and unflinching accompaniment of all the happenings of mental life in order to fulfil a certain need. The part played by the

**The Ego arises to fulfil a Need**

Ego in human life may be compared with the function of *the ballast in the ship*. The ballast in the ship keeps it away from too much oscillation; and without it, the ship is likely to be too light and unsteady and is in danger of being overturned by the lawless breezes moving to and fro. The psychic energy would be endlessly caught up in the multitudinous mazes of dual experience and would be all flittered away and dissipated if there is no *provisional nucleus* to take stock of all acquired experience and bind together the active tendencies born of the relatively independent and loose instincts inherited from animal-consciousness. *The formation of the Ego serves the purpose of giving a certain amount of stability to conscious processes and also secures a working equilibrium which makes for a planned and organised life.*

It would, therefore, be a mistake to imagine that the arising of the Ego is without any purpose. Though it arises only to vanish in the end, it does temporarily

**Necessary Evil**

fulfil a need which could not have been ignored in the long-drawn journey of the soul. The Ego is not meant to be a permanent handicap since it can

be transcended and outgrown through spiritual endeavour; but the phase of Ego-formation must nevertheless be looked upon as a *necessary evil*, which has to come into existence for the time being.

The Ego thus marks and fulfils a certain necessity in the further progress of consciousness. But since *the Ego takes its shelter in the false idea of being the body*,

**Ego-centred Integration is based on Illusion**

it is a source of much illusion which vitiates experience. *It is of the essence of the Ego that it should feel separate from the rest of life by contrasting itself against the other forms of life.* Thus though inwardly trying to complete and integrate individual experience, the Ego artificially creates a *division between the external and internal life*, in the very attempt to feel and secure its own existence; and this division in the totality of life, can not but have its reverberations in the inner individual life over which it presides as a guiding genius.

While always striving to establish unity and integration in experience, the Ego can never realise this objective; and though it establishes a certain kind of

**The Ego becomes a seat of conflicts**

balance, this balance is only provisional and temporary. *The incompleteness of its attainments is patent from the internal conflict which is never absent as long as experience is being faced from the point of view of the Ego.* From moment to moment, the mind of man is passing through a series of conflicts. The minds of great and distinguished persons as well as the minds of common people are seen to be harassed by conflicting desires and tendencies. Sometimes the conflict with which the mind is faced is so acute that the person concerned yields to the psychic pressure, with the result that there is either a partial or total breakdown or a complete derangement of mind. There is really no vital difference between the normal man and the so-called abnormal man. *Both have to face the same problems; but the one can more or less successfully solve his problems and the other cannot solve them.*

The Ego attempts to solve its inner conflicts through false valuation and wrong choice. *It is characteristic of the Ego that it takes all that is*

**The Ego attempts to solve its conflicts through false valuation**

*unimportant as important and all that is important as unimportant.* Thus power, fame, wealth, ability and other worldly attainments and accomplish-

ments are really unimportant; but the Ego takes delight in these possessions and clings to them as 'mine'. On the other hand, true spirituality is all-important for the Soul; but the Ego looks upon it as unimportant. For example, if a person experiences some bodily or mental discomfort while doing a work of spiritual importance, the Ego steps in to secure the unimportant bodily or mental comfort even at the cost of giving up the really important spiritual work. Bodily and mental comfort as well as other worldly attainments and accomplishments are often necessary; but they are not therefore important. *There is a world of difference between necessity and importance.* Many things come to the Ego as being necessary; but they are not in themselves important: and spirituality which comes to the Ego as being unnecessary is really important for the Soul. The Ego thus represents a deep and fundamental principle of ignorance which is exhibited in *always choosing the unimportant in preference to the important.*

It is very rare to get the mind to function harmoniously, because the mind is mostly guided and governed by forces in the sub-conscious, and few persons take the troubles to attain

**Conflict can be solved through true valuation**

mastery over these hidden forces which direct the course of mental life. *The elimination of conflict is*

*possible only through conscious control over the psychic forces in the subconscious:* and this control can be permanently attained only through the repeated exercise of true valuation in all the cases of conflict with which the mind happens to be presented.

If the mind is to be freed from conflict, it must always make the right choice and must unflinchingly prefer the truly

important to the exclusion of the unimportant. *The choice has to be both intelligent and firm; and it has to*

**The need for Intelligent choice**

*be intelligent and firm in all the cases of conflict—important as well as unimportant.* It has to be intelligent, because only through

the pursuit of true and permanent values is it possible to attain a poise which is not detrimental to the dynamic and creative flow of mental life. An unintelligent choice may temporarily overcome conflict, if it is stern; but it is bound in the long run to curtail the scope of life or to hamper the fulfilment of the whole personality. Moreover, the conflict will surely reappear in some other form, if it has not been intelligently solved. An intelligent solution, on the other hand, requires an insight into true values, which have to be disentangled from false values. The problem of the conflict of desires thus turns out to be the problem of conflicting values; and *the solution of mental conflict, therefore, requires a deep search for the real meaning of life.* It is only through wisdom that the mind can be freed from conflict.

Having once known what the right choice is, the next thing to do is to stick to that choice firmly, because although the competing tendencies in the

**Fidelity to Right Choice**

mind may be ruled out in choosing one particular course in preference to other alternatives,

they still continue to act as obstacles in making the choice fully effective and operative; and at times, there is even the danger of the decision being subverted through the intensification of those competing psychic forces. To avoid this possibility of defeat, it is necessary that the mind should tenaciously stick to the right value, which it has seen. Thus, *the solution of mental conflict requires not only the perception of right values, but also an unswerving fidelity to them.*

The intelligent and firm choice, however, has to be repeatedly exercised in *all* matters—small or great; for, *the ordinary "worries" of life are not any way less important than*

*the serious "problems" with which the mind is confronted in the times of crises.* The roots of mental conflict cannot completely disappear as long as there is

**True Valuation must govern all matters** only intermittent exercise of intelligent and firm choice. The life of true values can be spontaneous only when the mind has got into the unbroken habit of choosing the right value. Besides, three-fourths of our life is made of ordinary things; and though the conflict concerning ordinary things may not cause mental agony, it still leaves in the mind the sense of uneasiness that something is wrong. In fact, the conflicts which turn upon ordinary things are rarely brought to the surface of consciousness; and they cast a shadow on the general feeling about life, as it were, from behind the screen. *Such conflicts have to be brought to the surface of consciousness and frankly faced before they can be adequately solved.*

The process of bringing the conflict to the surface of consciousness should, however, not degenerate into the process of imagining conflicts where there are none.

**Hidden Conflicts** *The sure indication of a real hidden conflict is the sense that the whole of our heart is not in the thoughts or actions which happen to be dominant at the moment;* and there is a vague feeling of a narrowing down or a radical restriction of life. On such occasions, an attempt should be made to analyse the mental state through deep introspection; for such analysis brings to light the hidden conflicts concerning the matter.

When the conflicts are thus brought to light, it is possible to resolve them through intelligent and firm choice. But the most important requirement for the

**The Ideal as motive-power** satisfactory resolution of conflicts is the motive power or inspiration which can only come from a burning longing for some comprehensive Ideal. Mere analysis may aid choice; but *the choice will remain a barren and ineffective intellectual preference, unless it is vitalised by the zeal for some Ideal appealing to the deepest and most signi-*

*ficant strata of human personality.* Modern psychology has done much to reveal the sources of conflict; but it has yet to discover the methods of awakening inspiration or supplying the mind with something which makes life worth living. This indeed is the creative task before the saviours of humanity.

The establishing of the true Ideal is a beginning of right valuation; the beginning of right valuation is, in its turn, the undoing of the constructions of the Ego

**Disintegration of the Ego-centre through right valuation**

which exhibits itself through false valuation. *Any action which expresses the true values of life contributes towards the disintegration of the Ego, which is a product of ages of ignorant action.* Life cannot be permanently imprisoned within the cage of the Ego; it must, at some time, make efforts towards the Truth. In the ripeness of evolution, comes the momentous discovery that *life cannot be understood and lived fully as long as it is made to move round the pivot of the Ego:* and man is, therefore, driven by the logic of his own experience *to find the true centre of experience and reorganise his life in the Truth.* This entails the wearing out of the Ego and its replacement by the Truth-consciousness. The disintegration of the Ego is a condition of realising the Truth. *The false nucleus of the consolidated sanskaras must disappear if there is to be a true integration and fulfilment of life.*

# *Individuality and Value\**

## IV

### THE NATURE OF PURPOSIVENESS

BY DR. C.D. DESHMUKH, M.A., PH.D.

“The consciousness in each individual form, is, in its own way striving for a significant purpose, which is mostly beyond the scope of its limited comprehension”. —SHRI MEHER BABA

IN the last article, it has been seen that any attempt to understand the higher types of individuality with the help of such categories as may be adequate for the lower types of individuality must fail. The specific features of the conscious behaviour of persons as well as those of the vital activities of organic life demand the introduction of new categories. We are, therefore, unable to discern any intelligible principle of continuity running through the various types of individuality, by following the procedure of explaining the higher by the lower. It, however, still remains open for us to seek for that principle of continuity between the different types of individuality by *an attempt to under-*

*stand the lower type of individuality in terms of the higher.* By following this new procedure *it is possible to bridge the gulf between the planning teleology of human behaviour, the immanent teleology of organic processes and the apparent mechanism of in-organic nature.*

A close examination of the planning teleology reveals that it is instrumental to the realization of an immanent purpose largely beyond the consciousness of minds which contribute to its realization. *Human acts seem to subserve a purpose which is larger and sometimes very different from any purpose which might have been contemplated by any of the agents.* The invention of the steam engine and the spinning jenny was certainly paving a way for the

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\* Continued from July 1940.

industrial revolution and yet we cannot attribute any such intention to the inventors. Similarly we find that Darwin paved a way for Bergson, Newton for Einstein, or the discovery of the Hertzian waves for the widespread use of the wireless in education and politics. As Bosanquet has pointed out, in history we discern the "principle of a teleology beyond though exhibited in finite consciousness.\* 'it is impossible,' he says, 'to attribute to finite consciousness as agents the identity of agents within finite consciousness as a whole. This identity is exhibited in a development which springs from a linked action of separate and successive finite consciousness in view of the environment.'† Every step of this development; though in itself intelligent and teleological is in relation to the whole unconscious; and the result is still a 'nature' though a second and higher nature." ‡

It is true that we do not find from our observation of the course

of human history a complete and unbroken harmony and correlation of all human actions so as to exhibit some definable and coherent purpose. But it is equally true that with the increase of rational and moral element in human action elimination of all unmeaning conflict and a gradual emergence of significant harmony becomes possible. All human acts in so far as they are rational—however independent in origin have, in fact, such a significant bearing on each other that they actually make for a condition of life which in its totality is found to realize greater value than could have been contemplated by any of the agents of these acts.

The provision of the ends which human agents contribute to realize is on their part very *limited* and sometimes even faulty. And yet the history of their acts seems to involve an operation of an *immanent purposiveness which is very largely above any or all of them*. We thus find that certain phases in the history of

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\* *The Principle of Individuality and Value*, p. 154.

† *Ibid.*, p. 154.

‡ *Ibid.*, p. 153.

mankind have value and that these are necessarily conditioned by the existence of certain previous phases. And these previous phases are constituted by acts of human agents who are consciously purposive, although their anticipation of the future is limited and imperfect in varying degrees.

A fruitful way out of this difficulty would be to disassociate the idea of teleology from full conscious anticipation of the end realised. What is necessary for justifying a teleological interpretation of any activity is not the full conscious anticipation of the result actually attained but the presence of value in the result. In the words of Hoernle, "Where B requires A as the condition of its existence, there provided B has value, we can reasonably say that B is that for the sake of which A exists."<sup>1</sup>

In fact, the mere presence of conscious anticipation of the end is not sufficient to justify the application of the category of teleology unless the end attained has a value. This will be clear

from the consideration of some types of ideo-motor action. An individual who is learning to ride a bicycle, for instance, may actually drive it against a tree in his anxiety to avoid it, owing to his attention being fixed upon it. The collision with the tree is, in this case, brought about by the individual himself with full conscious anticipation of the result. But in so far as there is no value in the result the action can hardly be said to be really purposive.

The only requisites of teleological action, then, seem to be that:

1. The action should be accompanied by some degree of *consciousness*.
2. That it should be the outcome of a *conative attitude*.
3. That it should result in the *creation of some value whether it happens to be partly or fully beyond the anticipation of the consciousness of the agent*.

In the light of such analysis, it seems possible to bridge the apparent gulf between the immanent teleology—organic activity and the conscious

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<sup>1</sup> *Studies in Contemporary Metaphysics*, p. 187.

purposiveness—which is characteristic of human individuality.

It is characteristic of organic individuality that the functioning of the parts of the whole is determined by the "requirements" of the whole. But as Hobhouse pointed out, "the organic activity will resolve itself,

1. into mechanical activity if the requirements of the whole express themselves as a force, a push or a pull, or

2. it will resolve itself into a species of purposive activity if it expresses itself as 'uneasiness' or a felt want."

It has been seen that the first alternative of interpreting the way in which the "requirements" of the organism express themselves has to be given up as being unsatisfactory. Blind mechanism cannot in any way lead to the creation of a value. But the organism which comes into being as a result of organic activity has a certain value of its own. And in so far as the organic activity leads to the creation of an individual existent which *has* value, it cannot be purely mechanical. But the other alternative of interpreting the way in which the "requirements" of the organism are met still remains open.

The analogy between the conscious purposiveness of human behaviour and the immanent teleology of organic process is further strengthened by two considerations:—

1. On the one hand, while as seen in the last chapter the constituents involved in the organic processes cannot be credited with any full provisions of the ends actually attained through them. But even the planning of human beings itself, seems to contribute a greater immanent purposiveness which is at times totally beyond their consciousness.

2. On the other hand, since conative activity might exist along with varying grades of consciousness, a very rudimentary conative activity may be experienced even by the constituents of organic processes.

In view of these facts, a comparison—drawn by MacDougall—between a low form of conative activity like the construction of the comb by the bees and the organic activity of the construction of the bone by the cells becomes very illuminating. As MacDougall says, "None of the

bees consciously forms a plan of the whole structure and directs the building operations as a whole. But each bee is a teleological agent exercising a lowly form of intelligence and purpose and the natures of all the bees are so nicely adjusted to one another that their joint efforts bring about, in a way which we do not fully understand, the adaptations of the growing system structure to all the special circumstances that obtain and arise in the course of the work.<sup>1</sup> The construction of a bone might be essentially of the same nature as the construction of a comb.

The cells do not have a conscious plan about the entire structure which they build, but their activity may nevertheless be teleological like that of the bees, although at a still lower grade of consciousness. The cell, the bee and a human being are all alike in their capacity to produce values beyond their consciousness. It, therefore, seems possible to assimilate organic teleology to purposive activity.

When we come to consider the

physical nature which is generally looked upon as inanimate, the extension of teleology to this realm involves some difficulties but is by no means indefensible. The concept of the mechanical as distinguished from the teleological action is regarded by science to be more adequate for this realm. But it is possible to resolve the antithesis of the mechanical and teleological action by submitting the concept of mechanical action to logical criticism. The concept of mechanical action is inapplicable when we are concerned with any genuine whole. It posits a mere aggregate of parts which can exist independently of the aggregate. The parts are also supposed to be capable of existing independently of each other. The action of the aggregate as a whole may be very complex, but it is explicable in terms of mathematical laws, as it is determined by the forces which are exerted by all the parts. But in the light of such analysis it is clear that the very possibility of the action and interaction between the different parts of an aggregate, implies

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<sup>1</sup> *Modern Idealism*, pp. 160-1.

that their independence is not absolute but relative and that the action of the parts themselves cannot itself be mechanical, in so far as there are no further parts of the part to determine their action.

In fact, some eminent scientists, like Sir Arthur Eddington, believe that ultimately all uniformities fail us in explaining even purely physical actions. All that we can do is to draw a forecast of a probable action basing it on the averages drawn from empirical observation. But there are no rigid and invariable determination of action even in the physical realm. The principle of indetermination seems to be at the very heart of physical reality.

Apart from the logical difficulties involved in the concept of mechanical action, and the practical difficulties in actually understanding physical action with the application of that concept, there are other philosophical reasons why *the mechanical categories should be given up even from the realm of physical nature*. Philosophy seeks to find a principle of continuity between the various orders of reality. We cannot look upon them as discontinuous and

unrelated to each other. In the light of this consideration the concepts of mechanical and teleological action have to be treated as being incompatible with each other. The mechanical action is blind, in the sense that it has nothing to do with value. While as we have seen, the essence of teleological action consists in its capacity to lead to the production of some value. And as we must look for some comprehensive and unitary principle which will bring together the different realms of reality, we are entitled to be less suspicious about teleology than about mechanism. For, we are directly and intimately acquainted with teleological action in our daily life, mechanism is at best a postulate of science for its limited purposes.

Moreover, while we cannot explain teleological activity if we start from purely blind uniformities, we can explain the appearance of mechanism—and it may be, for all we know, only an appearance—if we start from teleological action. In the words of James Ward, "While it may be possible setting out from mind to account for mechanism, it is

impossible setting out from mechanism to account for mind".<sup>1</sup>

When an action which in the beginning is completely purposive is repeated again and again it becomes habitual. Walking, for instance, involves in the beginning a deliberate and purposive control and movement of the muscles. When a child learns to walk we do not get the same type of more or less uniform and almost automatic movements which are characteristic of the walking of a man. It has to make several attempts and deliberately stamp out unsuccessful essays in walking until it learns to walk, without much specific attention on its part. Walking, as an expression of habit, is characterised by a certain amount of regular and uniform action which is varied only when the man encounters some-out-of-the-way situation. If, for instance, he is crossing the rails while a train is coming towards him he walks more quickly than is usual with him. So, in spite of apparent mechanisation of his behaviour, he is able to vary it purposively in case there is any need for such

variation. This shows that mechanical uniformity is only an apparent feature of his really purposive action.

*The seemingly mechanical uniformities of nature might be, for all we know, essentially of the nature of long-standing habits.* Instead of saying that habit is second nature, we might with truth say that *nature is probably second habit.* It, therefore, seems that like organic teleology, mechanical action is also capable of being assimilated to purposive behaviour.

As we have seen, the idea of the machine itself is bound with the notion of a purpose. But as in the case of the machine the purpose involved is external, it is possible to consider it in complete abstraction from the purpose for which it exists and to consider its working as being due to forces which have no reference to this purpose. It is not unlikely that the constituents of matter are some kind of wholes which have a capacity of having some dim and rudimentary purposes the nature of which we are not in a position to

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<sup>1</sup> *Appearance and Reality*, p. 271.

understand or appreciate. And in treating them as having a capacity only for mechanical action, we might be unconsciously looking upon them in abstraction from their purposiveness.

It is probable that *the constituents of the so-called "inorganic nature" are themselves some kind of rudimentary organisms*, although we are unable to determine their nature or structure. As Bradley asks, "can we assume, because we have found out the nature of some organisms, that we have exhausted that of all?"<sup>1</sup> The parts of nature might be constituents of some kind of organisms which are not like our bodies.

The important features of an organism are:—

1. The organisation of its body, and
2. The presence of value.

The organisation of the body is, when viewed in abstraction from value, only a definite pattern or structure. But some kind of structure is also characteristic of crystals or molecules or atoms. And so far as value is concerned it is not possible to ascertain its

nonexistence in the constituents of matter. All that may perhaps be said about their value is that we do not definitely know that it characterises these constituents. But even this ignorance is not so complete as it is sometimes supposed to be. The great nature-poets and the mystics have intuitively felt *the value of physical nature*.

*Philosophical speculation cannot rest satisfied in an unreconciled dualism of the animate and the inanimate world and must seek to introduce intelligible continuity in the diverse orders of reality.* Any dualism between the two orders confronts us with the enigma of the origin of life. It has also been seen in the last chapter, that the naturalistic attempt to assimilate life to mechanical action is bound to fail. On the other hand, the extension of teleological activity and life to the inorganic realm involves no theoretical difficulties and is justified on philosophical grounds. The attempt to understand the lower types of individuality in terms of the higher is thus more successful.

*(To be continued)*

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<sup>1</sup> *Appearance and Reality*, p. 271.

# *Mystical Life\**

BY PRINCESS NORINA MATCHABELLI

MEHER BABA explains that this series of articles has been dictated by *direct communication in Intuition*. It is for reason of saving time, and for more executive reaction that He avoids to use the normal external way of transmission through the intellect and thus the alphabetic board while He is still maintaining silence. The mental act to hear in Intuition is pure and real *selfless service* when it is *use of Him direct*.

These articles are the *philosophy of Self in Realization reaction* which men shall have to *experience* to be able to make the use of it for which they are meant. The direct Use of His *in intuition* is to use in the disciple who is understanding the Self—and the reader of the articles—all that which He, the I Impersonal in I, *owes to do in rhythm in reaction*. It is to make Use of the *Realizing Expression Impersonal* which He is in all and every human creature.

To read *His mystical language*, is to realize in reading as *knowing* and as *feeling* what He Impersonal does experience in all human creatures. What He means by 'One in I' is the *realised show* of the whole in the small I as the pure portion. This explanation is to help in reading.

What He wins in us is to show us, the disciples, the Way to God. What He wins in you, the readers of the *mystical order to experience*, is to *see more, to know more* how He in you *shows the Way to One in I*, the pure One in I that in you is the *inherent realized unself-conscious God as you the Portion*.

This means *in all to grow* and to *come near to One in I*—near to Him as the manifesting God in Self-existence. See this and in this way read the Mystical Experience in you and in the way He here expresses it, *find the Use to realize in you—Him, the Dictation in Intuition*. Whether He realizes within, in mind in Being or outward

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\* *These variations of the Theme of Self-realization were intuitively made known to me by Meher Baba during the month of July 1940.*

in mind in intellect—is One Way to use—you as the disciple, *to know, to feel Him* be the dictating order Impersonal. *So says Meher Baba..*

#### GOD HAS TO BE MAN

The Mystical Language is Show in Experience in the realm of I Indivisible as mind in Being. That is all what is necessary to say to those interested to read these mystical articles. The Mystical language is Self-realization in mind in Self *in experience*. It is mind in the realm of I as mind in Being, that in I in the dual individual is *subjective experience*.

This language is to be showing in I in mind, that in I in mind, 'One in I' is the continuation of I as mind that is individual in Self-experience. The subjective I is individual in self-expression. The individual in use of the Intuition is impersonal in use of the self-expression. This is the difference of I in self-expression in I as *spiritual order in experience*.

This is the way to say to mind in intellect, to leave in intellect the individual experience and to *know in I in the individual order*

*in experience all subjective reaction*. To leave in I in mind, in Self in I as mind in spirit realization reaction the subjective experience, is to *know more*. *To know* is all that we have to earn, to be able to realize the *subjective Realization of I as human being as God*.

We have to earn to *know*, to *see*, to *feel God in us as subjective experience* *This is the religion of God Impersonal in I Impersonal for Use in I individual*. It is God in Use in us that we have to *see*, to *know*, to *feel*. This small form to experience in I the Divine Theme is to show in I in Use of every day, the dual order to find in I—the One the I the God.

*Whatever is to be done in I is small in comparison to what in I is doing*. *The conscious order to experience the Truth* is very small in I subjective. It is very small in I Impersonal, *it is very imperative and huge in I in One in I*, when the God is the wonder-work in Self-realization.

"I have seen in me the God arise and speak and order when it was for me the day to awake. He then was impersonal and

imperative in me in experience—as subjective I. I then was a student of Truth who has to self-realize in I the Truth. I had to follow the Divine Theme as the Truth in me was order to awake.

*I had to see first in I Impersonal the Truth be the Impersonal before I was true and real in me to know, to feel in I as me, the individual, the pure the true the real God as Pure Human Creature. To say this here is to make it clear to those who in I Impersonal know the God to be in them the Truth manifesting Order—to be in them the God."*

*We as disciples in mind in I as Truth aspirants of God—know in us is Meher Baba the God who is Impersonal and Personal manifestation. We in His own presence know in us as mind, as Self, as human creature, that He is One in Use in all.*

We see Him in Use in everyone who is sincere seeker of Truth, *be the Divine Theme* in realization order, *to show in us the realized order.* We in Him react in us free of the One in I—free of us the human Self in search for Truth—free in mind in I as Being in realization reaction for use of the I

as mind as individual experience.

*We here self-realize in us the Truth order direct in Use in us.* This is the difference of the motive in I Impersonal and the Motive in I personal. This, what I here say is dictated in me in I Impersonal and in I individual as Imperative Order to say what is the Self-realization in I as Use of Him the Truth Order Impersonal in Use in all.

The Master's direct words make it still more effective. He states: "No one has to see, to know, to feel the Truth until he is certain in him as mind in I, as human creature, *that God in him is conscious in I as individual experience.* I here say this to all who in I owe to fear the personal God and show in them in I Impersonal the Realization Reacting Order to grow in and out in them *without the Master.*

No one is able to know in I in mind in One in I—God, without the God showing in I, the Way to God. This is fact and I shall in I in mind in men show the fact when I am in mind in men, in Use in I Impersonal—*The I Impersonal.* When I in mind in men am Use

personal, I am in mind in all—God as One-All-I in Use for One in I, to make in mind in Use in I—the pure Resurrection of I.

*God is God as human I when in I—the human order has to be in every individual—to be God. It is in every day the I in Use in mind in intellect, and in I in mind in Being—the Show of Self-realization that in you is conscious. The pure feeling of Truth is to live in full in all in harmony in experience of One-All-I-Life and that is Love in God.*

See this Oh! you my disciple, who is indivisible in mind in longing to unite in I in me. See this Oh! I in mind in Self in Realization Ardour in mind impersonal. See this Oh! you who is individual in Self-sacrifice. *In pain in I in mind—in pain in I in Self—in pain in I Impersonal—I here am the I, that in I of mind individual—has to realize the Truth."*

Creation is God in making of the I. Creation is Truth in making of Truth as Being that is conscious of Truth. This is the Theme that we have to evolve in us as human creature. This is the

mystical experience in Use in us, as Self-realization. God is Truth in manifested Realization reaction, *all in our own I*—as God in Realization reaction. God is Use in us of Him the I that is realizing.

Meher Baba furthermore states: "Here I say it is, as it is the Way I have been showing in you before you have met me in person. You have been in search of God in you in I Impersonal and in the I Impersonal you have in you found in I the I Impersonal. I saw in you the fact when I have met you in the new world in the West. I have then drawn you close to me to lift in you the One in I as the Impersonal One in I, as the Being—to show you on to me. I took you out of I as the Dual I in many ways of I to make you realize in you—me.

I took you in, in I, in One in I—to show in I in you—the One in I—as me. I have done in I in you in me—the show of I in One in I in me as Being that is conscious of I for Use of Him the God in you Impersonal—and now here, as I, as One, as Self in the God Intuition State as me—the '*God conscious I*' in you.



# *Absolute Surrender\**

BY ACHARYA M. CHAKRAVARTHY, M.A. (HONS.)

MATERIAL prosperity and Spiritual Bliss, it goes without saying, depend upon God's Grace. God's Grace visits the man who is calm, serene, and does his duty without the slightest touch of 'I' and 'mine'. In other words, man should not identify with I-ness or mine-ness and should not seek the fruits of his actions; but should take it for granted that he is here to serve God and through God the World. He must trample under foot *Rajas* (the dynamic mood) and *Tamas* (the inert mood) and allow his *Satwa* (serene mood) to dominate absolutely in the application of the several Divine theories into practice. It has been accepted on all fours that the quality of *Satwa* or Serenity develops in proportion to the purity of food. Hence, the doctrine of Surrender Absolute or Self-renunciation is the direct outcome of a life lived on the complete annihilation of the Ego in man and the most perfect identity of man with the unquali-

fied instrumentality of God.

How to achieve this depends upon the discharge of duties in a spirit of selfless service to God and the World. The theories of Action, of Knowledge and of Devotion receive their fulfilment in this selfless service to God. In this World there are people who say that any action which binds the soul to the body should be given up *in toto*. There are others again, who say that because it is impossible to be actionless, we must do perfectly our duties imposed upon us by society, by traditions, etc., as the direct means to win the Grace of God in a spirit of Absolute Surrender.

Actions culminating in self-sacrifice, in good charities, and purification of body and mind should not be abandoned. They are themselves ennobling; only they should be done without any attachment to the results. The best way to attain Soul-realization and God-realization is to wash off all dirty linen both in mind and

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\* Continued from July 1940.

body and that is possible when selfless actions are done to please God. God who resides in the heart of man, pervades his whole being and as such man becomes God-like. The body, the soul, the several organs of senses and the several functions of the body are thus spiritualised and man becomes a Spiritual Dynamo.

To attain that state of Absolute Surrender man's Ideal must be soul-realization which automatically leads him on to God-realization. He must control the mind and should not become the slave of the senses. Avoiding attachment and hatred, living in seclusion, though in the midst of the world, living on moderate food, devoted to Godliness in mind, word and deed, unifying meditation, concentration and contemplation, rid of the delusion that the body is the soul, never proud of the achievements even during the stages of progress, man discharges his duties even like a God on Earth. Such a man will realise who God is, who is the Primordial Cause of all Creation, Progress and Destruction, who is the mine of all the most auspicious qualities and which is

the *summum bonum* of all Existence. At this point, all actions, all knowledge and all devotion coalesce into Divinity.

In order to achieve this Higher or Divine life neither defective action nor partial knowledge, nor even inefficient devotion can stand us in good stead; but the spirit of Absolute Surrender to God and the selfless discharge of our duties will bring us His Grace. Whatever the proverb 'A sound mind in a sound body' means in common parlance, here in this realm of Absolute Surrender, it is most significant. The sound mind is that which is full of Godliness, and the sound body is that which discharges its ordinary and extraordinary functions only to please God. We see two types of people ever crying in misery in this world. One develops abnormally the head at the expense of the heart; the other develops abnormally again the heart at the expense of the head. Both these are dismal failures in life and life's achievement. Absolute Surrender demands simultaneously the perfect harmonisation between head and heart in man's onward march towards Perfection.

Even the worst sinner has a chance and the only chance of saving himself through this Absolute Surrender and the consequent Grace. Once he has dedicated himself absolutely to God, he is no longer a sinner. There is nothing for him to repent. Even his very failures will fructify in very good results when he transcends the pairs of opposites through Divine Grace that will automatically descend on him after he surrenders himself absolutely to God. The several laws of Causation pertaining to space, time and effect cease to operate and the result is sweet, sudden and dynamic. He becomes the blissful contagion spreading the Divine ecstasy all round. He is conscious that he lives in God and God lives in him. In a word, life itself is Beatitude to him. Therefore all the scriptures of the World declare in one voice 'Discharge your duties selflessly to please God when only He will own you as His nearest and dearest'.

It is only in this Absolute Surrender to God as opposed to the theory of Action, theory of Knowledge and theory of Devo-

tion that God is the Means and God is the End. In the law of Action the Cause and Effect differ, in the law of Knowledge the means and the end differ, and in the law of Devotion the ways and the object differ; but Absolute Surrender prescribes only God to reach God. This theory is so sweet and appealing because the All-knowing and All-powerful God helps man to reach Himself by removing all impediments in the way which otherwise would beset man's progress in thousand and one ways. God, our Mother, our Father, our Guide and our Goal, thus divinitises our very existence, breathes through us, lives in us and works through our bodies.

Two distinct views are held under this theory of Absolute Surrender to God; but in effect both of them lead to the same End, *viz.*, acquiring God's Grace. One, *kitten theory* and the other *the young of the monkey theory*. In the former, the kitten does not worry itself with regard to any possible danger ahead. It goes on enjoying its ordained sweets. If there is any danger threatening the kitten, the all attentive and ever-watchful mother

rushes to the kitten and hugs it up and rushes away from the scene of danger. Similarly, God saves man from all dangers and the only condition necessary is that the aspirant should be absolutely unmindful of anything in the form of danger even like the kitten. The latter theory tells us that just like the young of the monkey rushes to its mother when danger threatens, man must rush to God when danger threatens him and when he is helpless to save himself. God like the mother monkey will cling to him and becomes his Saviour.

Whatever it be, these two theories amply illustrate Absolute Surrender and the direct consequence of it, *viz.*, the Grace of God. It is here that all insincerity, all hypocrisy and all self-deception must die to make Surrender to God Absolute and the Grace of God a living Reality. Whatever the aspirant may not achieve on the plane of action, on the plane of knowledge and on the plane of devotion, he is bound to achieve here in this realm, *viz.*, Absolute Surrender to God. Life here and hereafter is simply Divinity itself. May Humanity rise to Perfection!



### THE SAYING OF MEHER BABA

Profound worship based on high ideals of philosophy and spirituality and prompted by divine love, constitutes true mysticism (Bhakti Yoga\*). It follows, then, that the various ceremonies and rituals which are the part and parcel of every creed (the Shariat of every religion) constitute only its shadow.

\*The practice of devotion.



# *Legendary Stories of Jesus and His Disciples\**

BY WILL BACKETT (LONDON)

PERHAPS there were some like Thomas, amongst the group of Baba's Western disciples on their first visit to India, who might have thought it would be like Paradise, in an enchanted land, for everything had been made for their comfort, and the meeting with His Eastern disciples brought them all great happiness. Plans were made for a long tour with them, visiting Saints throughout India, with Baba, but these events were not realized until Baba's more recent tour in North and Central India, and on the first occasion their visit was limited to a few weeks and all returned to England, having to meet inquisitive press reporters there, whose newspapers had given publicity to their journey.

It must have been difficult for the disciples of Jesus to face up to some of the situations related in the apocrypha. He took them on one occasion to the cleansing place and walked with them in the temple, where they were met

by a Pharisee, who said to Jesus:— "Who hath given Thee leave to tread this holy place, and look upon these holy vessels, without first bathing thyself, and without thy disciples having washed their feet, but as unclean as thou art, hast walked in the temple, which is a clean place, wherein no man walketh but one who has bathed himself, and changed his clothes, nor presumeth to look upon these holy vessels?"

Straightway the Saviour stood with his disciples and answered him:—

"Art thou then clean, that art here in the temple?" He said unto Him, "I am clean. For I have bathed myself in the pool of David, and when I had gone down into it by one stair, I came up by the other; and I have put on white and clean raiment, and then did I come and have

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\* *Continued from July 1940.*

looked upon these holy vessels." The Saviour answered him and said, "Woe unto you ye blind, that see not. Thou hast bathed thyself in these waters that are poured forth..... and after thou hadst washed thyself, didst scour thine outer skin, which the harlots also and flute girls anoint and bathe and scour and beautify to arouse desire in men; but within it is (or they are) filled with scorpions and all evil. But I and my disciples, of whom thou sayest that we are not washed, have been washed in living waters, which came down (from God out of heaven). But woe unto them that wash the outside but within are unclean."

A further apocryphal story of Jesus indicates how the Master may be carrying out spiritual work while at the same time testing his own disciples, which emphasises the necessity for the latter to carry out his commands, even if they appear unreasonable to them, willingly and promptly, so that the Master's twofold purpose can be achieved with their co-operation, as otherwise he would have to do it all over again, as Baba has had to explain to us sometimes in similar circumstances.

Describing the leaders of the Jews, Jesus said to his disciples:—

"These are the shepherds of the house of Israel, who are praying for the sheep, that they may be sanctified and made glorious before the sons of men; and themselves they are not able to sanctify, because they exalt themselves like the strong. Did I not give them many signs?"

And the apostles said, "Lord, lo they beseech and pray, and repent and kneel upon their knees. Why dost thou not hear them?" Our Lord says unto them:— "I was willing to hear them, but there was deception in them as ye know." And when Jesus wished to show the apostles, for what reason he did not hear them, he took them up into a mountain and let them become hungry. They said, "Lord, we are hungry, what have we to eat in this desert?" Jesus then told them to go to the trees which were over before them and said:— "Go to those trees which are over against you, whose branches are many and fair and beautiful at a distance, and from them ye shall get food." When the apostles went they did not find

fruit on the trees, and so they returned to Him and said: "Good Teacher, Thou didst send us to those trees which are over against us, and we went and found on them no fruit, but only branches which were fair and beautiful, but there was no fruit on them."

Jesus said to them:— "Ye have not seen them because the branches grow straight upwards. Go therefore at once because the trees are bending themselves, and ye shall find on them fruit and get yourselves food." And when they went, they found the trees bending down, but still they found no fruit on them, so they returned to Him again in great distress, saying that He was surely mocking them, first saying that they had fruit, and then that they should bend with the fruit on them, and they urged Jesus to explain what He was really teaching them by this miracle, and if it were a temptation, to explain fully, as it seemed that a visible power was at work, bending the trees and yet nothing could be detected.

Again Jesus sends them to sit under the trees, which would this time remain upright, and they

would really see what abode on them, though they would not be able to bend them. This time, the trees threw down stinking worms on them, and they returned to Him in greater perplexity than ever, saying:— "Teacher, dost Thou wish to lead us astray or turn us away from Thee?"

Apart from the authenticity of the incident, it may perhaps contain a clue to an aspect of the Master's method of sometimes "turning some of his followers away from Him", which has a parallel again in Baba's dealings to-day, and which has proved a great stumbling block to many who have been so tested in their most cherished preconceived ideas of what a Perfect Master should do. The only comment of Dr. M. R. James, Litt.D., provost of Eton College, whose book on the Apocryphal New Testament (1924, Oxford, Clarendon Press) these incidents are described, is that the trees represent the leaders of the Jews whose prayers were ineffectual because of their moral defects. We know, from seeing Baba at work, that the Master might also be using the

occasion to uplift the teachers in question, using the disciples' actions, thoughts and feelings aroused within themselves by these repeated fruitless journeys. There is an element of indignation in the words of Jesus about these false teachers, which is not of course personal antipathy, but a means whereby the Master evinces the force necessary to remove deep seated *sanskaras* from the consciousness of such teachers, whom He would thus be benefiting, unknown to themselves.

Thus it proved a test for the disciples' faith as well; unfortunately the fragment is incomplete from which the narrative is taken and leaves the concluding reply of Jesus to our imagination. Thus, by a single incident, the Master may be effecting several different results at the same time.

One explanation of such a technique, if such a term may be applied to the work of a Perfect Master, to whom all means and incidents which men regard with different standards, are forms of *Maya*, from which He has come to free mankind through His own working with *Maya*, is that the "push" away from Himself, which is

only outwardly apparent and not "real" to Him, though real for the time being to them, serves the purpose of a push to a pendulum, which when released results in a more powerful impulse in the opposite direction.

There are incidents recorded in the Apocrypha as well as in the Gospel story in the Bible which illustrate how a Master may confute opponents through the mouth of another who is not attached to Him and is unconscious of the source of his own wisdom in dealing with the position created by the Master in which he finds himself involved. The miracle of the healing of the man born blind, recorded in the Bible gospels, who exasperated the Jews as they sought to belittle Jesus for healing on the Sabbath day, contrary to their law "to do no manner of work then", is an example of this, for he was able to condemn their hypocrisy and ridicule their pretensions as well as silence their arguments in a way that reminds one of the Master Himself. However he was cast out of the synagogue, by the authorities, with the serious social handicaps which

that implies, but Jesus sought him out again and strengthened his purpose. The accounts in the Apocrypha which illustrate this principle, seem to lack natural dignity and beauty of the Gospel story however.

It is interesting to observe in the legends of the apostle Thomas, in India, that his miracles were often performed in the "heaven world" to which participants were transported, and then brought back to the physical world to convince other people; miracles of a Perfect Master operate outwardly in the physical world, with interior reactions, both in the subtle and mental worlds. For so long, the early Church expected the immediate return of the Master, with miraculous results from which they would benefit in many ways, and it is not unnatural that such a demand would be met by a prolific supply of miracles and wonders, but intermingled with these can be detected some essential truth for those whose attention would thus be drawn to it through their craving for the miraculous. Through His inner work, the Master affects the realm of imagination which is an

approach towards those who cannot respond with understanding, but whose instincts are nevertheless true.

There is the story of John rebuking the murderer who had mutilated his own body as an act of repentance which had overwhelmed him by the miraculous appearance of his victim, after death, to effect his reform. The man had cut off the part of his body which had inflicted the fatal wound and John said sternly:—"Thou shouldst have done away, not with the place of sin, but the thought, which through these members showed itself harmful".

That is the very difficulty which the Master forestalls and with which the individual is so often surprised and vanquished in spite of good resolutions. By the Master's inner silent spiritual work, the power locked up in habits, individual characteristics and racial tendencies, is transmuted, as he delves deep into the innermost springs of man's nature from whence thought and feeling rise. As the Chinese classic "Tau Teh King" expresses it:—"He bends a twig straight before it has become crooked." This work of the Master consti-

tutes His inner crucifixion, as Baba has explained, in connection with His own work for humanity which he likens to the agony caused by a scorpion bite, compared with the almost negligible effect of an additional ant-bite to represent the problems of individuals that come to Him for His help as well.

There are indications in portions of the Apocrypha that the early Church had received the tradition of secret teachings and words of power, or *mantras*, which the Master had delivered to his chosen few. It may well be then that the written records of what has survived of the early beliefs of the Church, are merely those that were known to the outer congregation, existed as with the still earlier mysteries of pre-Christian religions from which so much ritual survived the transformation of Christianity into a State religion under the Roman Emperor Constantine.

None of the extant apocryphal writings seem to present the aspect of spiritual triumph in the Master's crucifixion itself; their accounts tell of very miraculous events afterwards in the physical

world as evidence to establish the Divine Work of the Master. Thus Joseph of Arimathea witnessed to the Lord's resurrection before the priests and rulers who had encompassed Jesus' death, and they were convinced by his evidence of their own sin, according to the "Acts of Pilate".

There are however signs that the actual presence of the Master was felt, and He was seen by many, after His resurrection, though the narrative setting out details varies. The same may now be said of Baba and some of those near to Him, as well as of those who may not have met Him in the flesh. There are many instances of His appearing to those in trouble in the West as well as the East, His Inner Voice may be heard by those who have not heard Him speak in this incarnation, both events occurring while physically He was thousands of miles away. These various accounts of different individuals may not tally with each other, but they were so real in effect as to make a transformation in the lives concerned.

One writer rejected the

authenticity of a book recording some of the sayings of Jesus, because it assigned an importance to the dialogues between Jesus and the women disciples, but on the other hand there was a tradition that Mary Magdelene was the most spiritual of all the disciples. According to another account in the Apocrypha, the care of the women followers was given over to her by the Mother of Jesus at her death, which indicates that she was second in authority to His Mother. There is also a description of His Mother's fear of death, and how Jesus appeared to her and said: "How dost thou fear his divine shape, when the Life of all the World is with Thee." He then kissed her and blessed her, and when Death appeared, her soul leaped into the bosom of her Son, white as snow, wrapped (as it were) in a garment of Light. On the occasion of the passing of one of his close disciples, Baba said:— 'She has come to Me,' and to another who has yet more work to do, He wrote:— "Take care of your body, my dear..., you have much work to do before you come to me."

There are a few personal touches in the Apocrypha, which lend colour to the Bible account of life with the Master; it is said of the first miracle recorded of Him, which was at Cana in Galilee, where he turned water into wine, that the bridegroom was His Mother's nephew and therefore His own cousin and in connection with the man with the withered hand whom Jesus healed, he had pleaded with the Master because he was a mason and could not earn a living. We also get a glimpse of arguments between those in His immediate circle, as when Peter and John were discussing how the Master instituted the Last Supper, and John added that He would not allow the women to stand there with the others, whereupon Martha exclaimed: "It was because of Mary when He saw her smiling" and Mary retorts:— "I did not verily laugh, but I remembered the words of our Lord and was glad; for ye know that He said unto us aforetime when He taught us:— 'That which is weak shall be saved by means of that which is strong'."

The power of His Presence

during His life, imbued His words and actions at the time, with special intensity and in the apocryphal "Acts of John" there is the account of a mystic dance where they joined with Him in the centre of the circle, while He sang a hymn, to which they replied, after each line "Amen", as they moved together around Him. Finally He speaks to them all at some length, emphasising their identity with Him and how He teaches them by His life, adding:— Who I am thou wilt know when I depart. What now I am seen to be, that I am not.... If thou hadst known how to suffer, thou wouldst have been able not to suffer. Learn thou to suffer, and thou shalt be able not to suffer."

Another remarkable hymn, in the Syriac "Acts of Thomas", called the "Hymn of the Soul" or the "Hymn of the robe of Glory" has been regarded as symbolic of the "Path" of the soul through evolution onward to God-consciousness. It may however also relate to the inner history of Thomas himself, who was one of the twelve apostles of Jesus, for otherwise it is difficult to explain why one who has the robe of

glory, which symbolises perfection, like the Dharmakaya Robe of the Buddhas of Perfection, should need to come into incarnation to get again and to have relinquished it, beforehand, unless that is the part Thomas played with the other members of the Master's close Circle, all of whom, Baba has explained, do return with the *Avatar*, having voluntarily given up their "perfected consciousness" so that they can be used the more effectively as instruments for His work for the world during the succeeding incarnations.

Lines from the "*Hymn of the Robe of Glory*":—

"When I was an infant child  
in the palace of my Father

Out of the East, our native  
country, my parents provided  
me and sent me

And of the wealth of those  
treasures they put together a  
load, both great and light, that  
I might carry it alone.

Gold is the load of them  
that are above

And silver of the great  
treasures, and with precious  
stones and pearls, and they  
armed me with adamant which  
breaketh iron."

Symbolically gold and silver represent spiritual and intellectual capacity, respectively, adamant, possibly strength of purpose, and the East, the home of spirit, the *Paramatman*, in which the freed soul would remain in full consciousness until called forth again to take up incarnation.

"And they took off from me, the garment, set with gems, spangled with gold, which they had made for me because they loved me, and the robe that was yellow of hue, made for my stature."

Thus incarnation is undertaken without the infinite consciousness that the soul had attained the gift of Divine Love manifesting according to the "stature" of each. "And they made a convent with me, and inscribed it on mine understanding, that I should not forget". Through eating the "food" of the country, he forgot later. The re-awakening is described, as of one in sleep remembering "He was a King's Son" and the purpose of his journey the full object of which is now expressed:—

"Go down into Egypt, and bring back thence the one pearl, which is there in the midst of the sea, girt about by

the devouring serpent.

Then shalt thou put on the garment beset with gems, and become with thy brother that is next to us, an heir in our kingdom."

"The pearl of great price" under which simile Jesus described the kingdom of heaven within man, is a symbol for mystics and used by Perfect Masters for their followers as recorded in prose and verse.

The hymn proceeds with the lonely journey of the soul into Egypt; which symbolises the material consciousness of life. There is a significant reference to the loss of his higher consciousness of his spiritual origin which, the hymn relates, occurs through eating the food of Egypt. This higher consciousness is symbolised throughout the hymn as "his brother" who remains with the father in the kingdom, and during the sojourn in Egypt, of the absent one, those in the heavenly kingdom take counsel, as they become aware of what has happened to him. They agree to send him a letter, the passage of which is described:—

"It flew like the eagle, the king of all fowls,

It flew and lighted by me,  
and became all speech,

And I, at the voice of it, and the feeling of it, started up out of sleep,

And I took it up and kissed it, and brake the seal and read it.

And it was written concerning that which was recorded in mine heart.

And I remembered that I was a Son of Kings, and my freedom yearned after its kind.

And I remembered also the pearl, for which I was sent down to Egypt,

.....And I put to sleep the terrible serpent, by naming the name of my Father upon him

And the name of our second in rank, and of my Mother, the Queen of the East.

The naming of the "Name of my Father" is also significant spiritually as well as many of the other references.

The returning traveller, now turning his face homeward, discards his "filthy garments", which symbolise the materialism of Egypt, and its result upon him, and grasping the pearl which he has now secured after being awakened by the "letter" is guided by its light, as by an inner voice. We read "With love it drew him onward and he passed through Babylon and the Labyrinth", and on reaching his goal, received back the "Robe of

Glory resplendent in its matchless beauty". This represents the spiritual body which enables the soul to enter into its eternal heritage, and appear "before the King".

There are some intimate revelations, as one might expect, in the "Acts of John" of the Beloved disciple himself, as John is often described, which are not without humour. It describes on one occasion that John was reminding the others of the time they spent with Jesus all together at the Lake of Genessaret, and how he was caught watching Jesus from under his mantle as they were resting, for he wanted to know what Jesus would be doing. First, he relates, the Master said:—

"John, go thou to sleep." So John says that he did feign sleep, and then he saw another like himself, (sleeping) whom also I heard say to the Lord: 'Jesus, they whom Thou hast chosen, believe not yet on Thee', which illustrates our English proverb, "Listeners never hear any good of themselves." Jesus' reply was a further thrust at the listener: "Thou sayest well, for they are men".

The changing aspect of the Master's physical form, which

is a well recognised phenomena that has been observed in Baba also, was noticed by John about Jesus. He records "sometimes brethren, when I would lay hold on Him, I met with a material and solid body, and at other times again, when I felt Him, the substance was immaterial, and as if it existed not at all.... and oftentimes when I walked with Him, I desired to see the print of His feet, whether it appeared on the earth, for I saw Him as it were, lifting Himself up from the earth, and I never saw it (the foot-print)".

It is not quite clear what it was that John realised about the Master's appearance, but I remember the remarkable experience when with Baba at Nasik, of suddenly feeling His tremendous inner purpose that seemed to transform Him into a rock of immovable strength; His frame, even to the fingertips, remained as supple and gently expressive as before, and yet embodied this dynamic power

that an earthquake could not shake. On another occasion at Hampstead, London, there were several of us in the room, and I saw, while looking at Baba that His whole being was illumined, shining with a light I had never seen before. I looked around to see if the others noticed this change, but no one seemed aware of anything, and on turning to Baba again, his appearance had become as usual.

The outlook on life may be very different to-day from that of the early Church, but Baba says he will perform miracles when the time and place require such an appeal for those who cannot yet respond without some striking physical phenomena.

Happy indeed are those who have been drawn to him before his public manifestation, and who therefore share in his work, in the words of Jesus, "not as servants but as friends, for the servant knoweth not what his Lord doeth."



# *Lecture Tour on Meher Baba as the Awakener in the Present Spiritual Crisis*

BY DR. C. D. DESHMUKH, M.A., PH.D. (LONDON)

DR. C.D. DESHMUKH (Nagpur) gave a series of lectures in the important towns of the Southern Maratha Country "The Need of the Awakener in the Present World-crisis". The substance of what he said in his lectures is as follows:—

"The present war is from the spiritual point of view not necessary; but it is not altogether an ignoble thing since it calls upon thousands of persons to make tremendous self-sacrifice in the interest of unselfish ideals. It is one of the paradoxes of life that wars are often carried by love. But it is a love which is limited and poisoned by narrow considerations of racial pride and petty loyalties. It is imperatively necessary for humanity to rise to a higher and universal love which will not become corrupt through any form of greed or selfishness: and such love can be awakened only by the Masters of Wisdom. As in the

great crises of History, humanity is even to-day not left without direct guidance from the very heart of Divinity: and *in Shri Meher Baba we have the Saviour who will impart a steady perception in the basic and eternal ideals of humanity and who will save humanity from mutual destruction and disaster.*"

*The Lecture Tour included Dharwar, Hubli, Belgaum, Sangli, Ratnagiri, Kolhapur, Batara, Aundh and Sholapur; and it was mostly completed in the month of June 1940.*

Dharwar Lecture was held on the 8th of June in the Southern Maratha Co-operative Bank Hall under the presidentship of Mr. Krishna A. Dikshit, Pleader, who said:

"The Message of Shri Meher Baba, which has been brought to us by Dr. Deshmukh is most needed in our times."

In Hubli there were two

lectures—one in the Shri Saraswati Vidyaranya Library on the 10th June and the other in the Maharashtra Mandal on the 11th June. The topic of the second lecture at Hubli was "The Gospel of Meher Baba".

Belgaum Lecture was held in the Vanita Vidyalaya Hall on the 13th June; and it provoked some questions which were answered at the end of the lecture.

The Sangli Lecture was held on 16th June in the General Library under the presidentship of Diwan Bahadur K. V. Brahma, C.I.E. (President-elect of the Executive Council of Sangli), who said:—

"The choice of Master rests with the aspirant; but it is one of the eternal truths of spiritual life that a Master is absolutely necessary. Meher Baba's Teaching about the Unity of all life is the same as that which has been declared by the Sages of the Upanishads".

The Ratnagiri Lecture was held on the 20th June in the Lecture-Hall of the New English High School, under the presidentship of Rao Bahadur L. V. Parulekar, who said:—

"Meher Baba is one of those

Seers who work for the good of humanity and we are happy to hear about him and his Mission."

There was an additional lecture at Ratnagiri the same day at the Teachers' Training College under the presidentship of the Principal, Mr. Desai, who said:

"The biographical history of Meher Baba as well as his noble Teachings are very inspiring for the aspirants."

The Kolhapur Lecture was held at *Vidyapeeth* on 23rd June, under the presidentship of Prof. R. K. Kulkarni (of Gwalior), who said:—

"The Message of Brotherhood which Meher Baba brings as well as the power of example which he brings are both helpful in our urgent problems of the day".

The Satara Lecture was held on the 26th June in Pathak Bhawan, under the presidentship of Mr. K. S. Dixit (Principal, Rural Training School for Teachers), who said:—

"I myself have had the privilege of the *Darshana* of Shri Meher Baba and have felt his divinity. Those who go to him for spiritual help will surely receive it. Everyone should take the advantage of his presence in our midst".

The Aundh Lecture was held in Yamai's Temple, on the 28th June, under the presidentship of Dr. Leonard M. Schiff (of The Brotherhood, Cawnpore), who said:—

"I entirely agree with the lecturer that the deep spiritual truths always appear in personal experience. Meher Baba's message of Love is necessary for us". Among the members of the audience were *His Highness the Rajasaheb of Aundh, Shrimant Sou. Ranisaheb, and Shrimat Appasaheb Pant (The Prime Minister of Aundh)*.

The Sholapur Lecture was held under the Sahitya Seva Mandal, in the Ripon Hall, on the 1st of July. The President, Barrister M. S. Sirdar, said:— "The *Geeta* says that the *Avatar* comes when spirituality is at its lowest. The *Avatar* of Meher Baba also comes to us at a time when the spirit of irreligion is at its climax. So, let us avail ourselves of the Light which be brings". There was at Sholapur an additional lecture under the presidentship of Advocate Jamdar, on 2nd July.



## *Divine Service*

BY C. V. SAMPATH AIYANGAR

WE use three important expressions without clearly understanding their spiritual significance. They are:—

- i. Divine Service,
- ii. The Ultimate Truth,
- iii. Self-realization.

I shall in this short article attempt to explain the expression "Divine Service". I am not using it in the strict sense of "meeting for worship". I use it in the sense of "Service to humanity—God's manifestation".

What is Service? We should become useful to humanity through all our actions, emotions and thoughts. Usually the mind thinks highly of itself. Even when we have curbed our minds and given up pride, oftentimes we selfishly think of our own progress. Even this selfishness should be curbed by concentrating our minds on the Master's work, and on the one idea as to how we could be useful to suffering humanity. Then only we can be 'proud of not being proud'.

The great Dravidian Saint Kuratt Azhvan divides this Divine Service into three kinds:—

- i. Service like that of *Bharata*, brother of Sri Rama.
- ii. Service like that of *Lakshmana*, brother of Sri Rama.
- iii. Service like that of *Satrughna*, brother of Sri Rama.

#### BHARATA SERVICE

In this case the servant's will is *passive*, and there is absolute submission to the Divine Will. This is referred to by *Visishtadvaita* philosophers as *Paratantrya*. Sri Rama commanded Bharata to rule the country in His absence, and the latter implicitly obeyed Him. In the words of St. Francis de Sales, we then resemble an infant in its mother's arms, acquiescing simply in whatever God pleases to ordain. St. Nammazhvar says that the 'depth' of such service is known only to those who consider the performance of service is itself the reward. In short our will is God's will.

#### LAKSHMANA SERVICE

Here the *bhakta's* will is ever *active*. It asserts itself, but lives in

the Will of God. This is very expressively stated thus: "An act of my will is necessary, by which I shall conform to the will of God". Lakshmana would not stay at home but followed Sri Rama. He said:—

"Bereft of thee my life is in peril,  
Like fish removed out of wat'ry rill."

This, according to St. Nammazhvar, is service rendered to God always in His company.

#### SATRUGHNA SERVICE

Satrughna served Bharata, the Lord's elect. The former served the Lord indirectly. This St. Nammazhvar says is 'untinged service'. In the second case there is the pride that one preferred to others (Bharata's passive service), and in the last case we have the 'untinged' service of Satrughna, where there is no pride at all. True in the first two cases one is 'proud of not being proud'; but in the last case there is no pride of any kind at all. The *Visishtadvaitans* call the last kind of service *Bhagavata-Sishatva*—the serving of God's elect.

When one does service he should not forget the most

important injunction, "The right is to work only; but never to the fruit thereof" (The *Gita*): Inaction is impossible, and the thought of inaction is a deadly sin. Even the *Sanyasi*, though he renounces his material life, is directed to do acts of sacrifice and austerity. Every great religion teaches the important truth that we are only a part of humanity, and that we should contribute what we can for its evolution. What helps that evolution is virtue, and what retards it for the nonce is sin. That service that helps evolution is Divine Service.

"The Lord dwells in the hearts of all beings" (*Bhuta-nam*). One should therefore try "to develop his power of response to the inner Light." Then he succeeds in learning the great *mantram* that humanity is one. Once he understands it he can scale the loftiest heights of progress by the Grace of a Master. Action, Knowledge and Devotion are therefore absolutely necessary for helping the evolution of humanity.

The late Yogi Parthasarady

Aiyangar truly said that Salvation was the state of eternally doing, with cheerful devotion, God's will alone: And God's will is Evolution. Selfless service helping God's evolution will, says Shri Baba, take us to the summit of Self-realization.

In my humble opinion when we speak of Divine Service we mean performing action or *karma* or service without attachment for the evolution of the world, guided by Divine discrimination, and steadily walking on the Path. So the three kinds of Divine Service mentioned above really mean the same thing. Service to God, service to humanity and service to the Master mean the same thing. Shri Baba says, "That is real service where there is no thought of self at all," and this becomes easy when we surrender ourselves to a Perfect Master and act with discrimination.

In a word, let us at all times work for God's plan (Evolution) as His work, and this is undoubtedly Divine Service.

(In the next article I shall briefly state what is "The Ultimate Truth".)



## *Those Who Follow the Master\**

ADI K. IRANI can never forget the epoch-making day of his life as far back in the year 1922, when he first contacted his spiritual Master, Meher Baba, who was at the time putting up in a thatched hut (*Jhopari*), off Ferguson College Road, Poona.

The credit for bringing about this happy meeting with the Master, unreservedly goes to his mother Gulmai, the wife of Khan Bahadur Kaikhushru Sarosh Irani of Ahmednagar and the far reaching result of this contact with the Master Meher Baba, so far Adi K. Irani is concerned personally, may be summed up as 'he went, he saw and he surrendered'.

Adi K. Irani was an undergraduate at Deccan College (Poona) at the time and an all-engrossing romance of his life was seriously threatening to land him into matrimony sooner or later.

Endowed as he was with the love of his parents and the

members of a rich and joint family, Adi K. Irani was confronted with no anxious problems in the matter of carving out a career for himself to ensure material happiness and success. For him it was all there for the asking.

But the Master had spotted his man and his worth, and he makes no mistakes in such matters. Meher Baba at the very first sight of him had decided to have Adi K. Irani exclusively for his work and mission in life and his choice in him was amply justified by the future trend of events.

During the short period of time that Adi K. Irani frequently utilized in cycling the distance between his college and the hut near Ferguson College on his visits to Meher Baba, the perfect love and understanding of the Master brought about a wonderful metamorphosis of his mental outfit and his worldly outlook on life. As a result Adi K. Irani at the behest of the

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\* A series of life-sketches of Meher Baba's disciples.

Master not only gave up willingly his college career and foreswore his romance, but even later stood up stolidly against all opportunities and allurements of lucrative deals placed before him by the veteran and experienced business men of his birth-place in the person of his father and uncle. Over this situation no one felt more happy than his mother and none more knowingly sympathetic than the Master Meher Baba.

It is now almost eighteen years that Adi K. Irani has completely dedicated himself to the service of the Master and his cause. He has resigned himself to a life of strict celibacy and non-attachment and looks upon himself as a mere automaton for the expression of the Master's will.

In the year 1922 Adi K Irani participated in the journey on foot from Poona to Bombay, a distance of about 120 miles with Baba and a party of about 40 members, and later in similar itineraries on foot from Bombay to Sakori (200 miles) and through Gujerat Districts.

He was all through the different phases of Meher Baba's activities connected with Manzil-e-Meem

(Dadar), Meherabad, Quetta, Karachi, Toka, Rahuri and Nasik and underwent unflinchingly like many others the trying experiences of this period. He played no small part in the organisation and management of various institutions brought into being by Meher Baba for the furtherance of his spiritual work such as Meherashram, Premashram, Hazrat Babajan High School and Meher Charitable Hospital and Dispensaries.

The love and attachment developed by him for the Master were several times put to a severe test and it was an ordeal he lived through which very few can appreciate. Meher Baba ordered him to look after his family business (Automobile Agency and workshop) for some time and this he continued doing because of the Master's wish although his soul and heart was not in it. Although seemingly engaged in the conduct of his parental business, Adi K. Irani had never lost all contact with Baba and his activities. He was invariably and frequently called upon to execute urgent odd jobs entrusted by the Master

and to attend to the financial side of the problem connected therewith. All this he undertook very willingly and the services in this connection of Adi K. Irani and most of his relations comparatively stand unique and incomparable looking into the early stages and circumstances of Meher Baba's emergence in the world as a spiritual Master.

Adi K. Irani has accompanied the Master several times during his visits to Europe, England and America. From amongst Baba's disciples to-day he has the unique honour of being the carrier of confidential messages between Meher Baba and his Master

Upasani Maharaj of Sakori.

As a result of the confidence of the Master gained by him through service and sacrifice, Adi K. Irani is to-day the unspoken but acknowledged supervisor of financial matters connected with different activities and Ashrams of Meher Baba in various parts of India.

He is to-day at Bangalore in charge of the Byramangala construction work, the Publication Committee, Meher Baba Universal Spiritual Centre and a member of the Editorial Committee and the Treasurer, *Meher Baba Journal*.



## INSPIRATIONAL FRAGMENT

BY ELIZABETH C. PATTERSON

Deep in the inner craving of my heart  
 I have found rest,  
 Peace so deep it reaches to infinite,  
 My heart knows well its need.  
 The warmth of wings have folded me in peace  
 My inner life knows its unfolding  
 Deep in the chasm of forgotten things  
 Lies peace.



# *Impressions*

ANN POWELL (WELSH) MEETS SHRI MEHER BABA

IT is nearly nine years since Ann Powell (Welsh Ann, as she is called by Baba's people in England) met Shri Meher Baba during his first visit to the Western world. The old farmhouse on the hill above which could be seen across the Bristol Channel, her native country of Wales, was agog with expectation and excitement, awaiting the Master's arrival, for all had heard of him from those who had been to India and had since prepared this place as the first centre in the West for his work.

Far to the south, stretched undulating hills, dotted with fields and their hedges stretching to the horizon like a crazy patchwork quilt, over which swept the rain clouds with their precious cargoes of heavenly waters, or casting their fleeting shadows across the landscape, as if playing hide and seek with the sun above, trying to catch the magic spot where the rainbow ended. But Welsh Ann saw none of these

things, for everyone's attention was centred in the little group emerging from the lane below, through a farmgate, picking its way across the boulders to avoid the babbling streamlets in which watercress grew, with here and there many coloured mosses, while around the signs of early autumn lit up the hedges with golden-brown foliage.

Baba had come, and he welcomed us in silence in the little kitchen, which he looked into, before passing upstairs to his room, though there was meaning in that silence, which grew upon Ann, as she wended her lonely way back to the neighbouring hamlet a few miles away, to return as soon as she could for the long expected personal meeting with him, and she had not long to wait. In a day or two, which seemed so long, to her now, she found herself in his presence once more, and as she stood by the farmhouse door, leaning against the door-post

watching Baba playing quoits with a young Indian companion, her whole life rose up before her, and she felt as never before, its dark shadows over her heart and mind, in contrast to the purity and beauty and wonder that was laid bare to her innermost soul, in Baba, intent though he was in the game. Even his wonderful agility and grace of movement, and the perfect poise which the quickest throw of the quoit enhanced, formed the framework of an inner experience which she could not define, stirred in her the longing after a beauty that never can fade, and which she had sought to grasp so often, but which had eluded her up to that moment.

The turmoil in her heart could only be compared with some vast upheaval, which the great hills of her beloved Wales across the water witnessed to in the cosmic forces of nature. The deep channel between that part of England and Wales, widening on its way to the great Atlantic Ocean, had had its source in the distant hills inland, fed by many streams, before it reached the granite rocks 600 feet below, and thundered against them in un-

governable rage which could shake the mightiest vessels, or in lighter mood reflect the moon beams and dance in the sunlight, with just a ripple to enhance its joy natural in movement, unrestrained by the hand of man. Such had been her own life up to that moment, and it seemed everything was intensified in his presence, as if the bed of the ocean stirred rocks and waters alike, shutting out the very light of day.

In the middle of the game, his place was taken by another and he called her to him and put his hand on hers, and asked, "Are you better now?" She became calm within at once, lifted into heaven, and was conscious of nothing at all; this continued later when walking home, for she was floating, without sense of movement, filled with a Divine Love that she could not have dreamed of before. In the evening, after tea in the garden, we had personal interviews with him in his room, where Welsh Ann did nothing but cry, asking nothing for she could not speak or think. He said (on his board, spelt out for one of the Indian followers to repeat) "Leave her alone". And again

"She will be very sincere". Those nearby who knew Baba's spiritual work, saw that after stirring up her sub-conscious feelings, he had given her the spiritual gift of the tears, which cleanse the soul, and which the saints have in their mystic experiences within. Thus were brought into Ann's consciousness those latent tendencies which her past experiences accentuated and which would again become active under less favorable conditions than in the presence of the Master, whose generous Grace and Love enable the Soul to perceive her true nature and so transmute the energy hitherto tending in other directions through the effect of habit. Thus the Christ, manifesting in Baba completely awakens the slumbering Christ within those who feel him thus, both within and without.

After a few days, a waking vision came to Welsh Ann, in which there appeared a lighted lantern, carried before her by an invisible hand, along a narrow path with ferns on one bank at the side of it, just as they grow in the countryside where she was then living, but with a precipice at her

feet on the other side of the pathway she was following made plain by the lantern.

One of the friends with whom she was living, came with her to see Baba, and she was able to express in words some of her innermost feelings afterwards, which she was quite unable to do herself, for words refused to come into her mind. In a few days, Baba left for London, and we saw him enter the car for his journey, and received his blessing, as he turned to the group as he always does in a silence that is more eloquent than words, for his Love can sink deep into each one according to their individual needs, which he satisfies in a way known only to himself.

They had sent for Ann at the farmhouse to come and prepare for his next visit, and after doing so, he came, and she asked what she was to do; he said she was to exercise her free will in making the choice. After his departure on this second occasion, a series of crises occurred, and unexpectedly she received a summons to return home to nurse her mother, who was seriously ill, and this she could not refuse.

When she was making preparations to return to her post, an accident occurred to prevent it, but eventually she did return, to find the position untenable, and so came to London to find work there. Soon a cable arrived saying Baba was coming to London for the third time, and so by this succession of events and difficulties she was able to meet him there, quite unexpectedly. Again Ann asked for guidance, and it was arranged for her to keep house for two of Baba's close women followers in London. Sometimes we entertained Baba and well we remember a large party assembled to meet him, involving a great deal of preparation of food, etc., so that Ann was in the background, until Baba, who was sitting with the guests, sent for her and made her sit beside him, while he would feed her with grapes from his own hands. Very soon, the house was closed, as her friends went to India, leaving her disconsolate for she too longed to go with them to Baba, who had invited others as well, while she was left behind.

Again Ann had to go to nurse her mother, who was this time on

her death-bed after being an invalid for three years. She told the doctor about Baba, in her enthusiasm, and hourly she prayed to Baba for help for her mother, who did recover; the doctor said it was a miracle she had come through. Now she wants to see Baba, and to hear him speak before she dies. She sees the change wrought in her by him, and says she has a deeper wisdom than all her other children. On her birthday she sent her a telegram "Baba's Love" for that is the best gift she can offer. Now she feels with Baba always, and seeks to give him to others as well, but she does not always speak of him at first, but finds some little gift that will give pleasure, which she asks Baba, silently, to bless. She has had this close consciousness of him since she saw some of his Western followers after their return from Nasik and Cannes, though she did not see Baba himself as he did not come to England. When she last saw him, it was during the three or four days he was in London making arrangements for them to visit him and see his work in India, and it was a further disappointment not to go with them,

though she did not let anyone see this at the time. But when she left Baba that time, it was as if he had sent her out to face the world alone again, and she seemed cut off from him altogether.

Again family needs claimed her and she went homeward to nurse her sister, who was not expected to recover, but with Baba's inner help she knows, she did pull through though she felt the strain very much and wanted to give up. But the doctor persuaded her by saying, in the Welsh way, "One more week girlie" and so she kept on, and she is well now. Family affairs have always formed a large part of her life, as there are ten children, and now she has nieces and nephews as well. Though they do not recognise Baba as she does, they must receive his Grace through her, for they come to her with all their troubles; even the younger generation turn unconsciously to Baba through her, and often, without her understanding fully what she is doing, she sees the hand of Baba working silently for their upliftment through events in their lives as he has

done for her and still continues. Now, at last, she is recognising him in them and in others she meets, and this is the real truth, that Baba is in all, though as he wrote some years ago to two of his Western followers, "very fortunate souls know this, much less work with its aid".

It is very difficult however to speak openly of Baba before her family although the Welsh nature is emotional, there is sometimes a hidden reserve and reluctance to face underlying truths which nevertheless they witness unconsciously by their instinctive feelings. Baba's way is to bring out the unconscious into consciousness so that the transition may become a permanent spiritual asset, and not a fleeting emotion. Sometimes however, Ann has not been able to refrain from telling her people something, and her brother-in-law who is a policeman, a fact which she mentions to show his normal attitude to life, said she must be very brave to speak like that before the family. She knows Baba gives strength for such occasions, and just leave the result to him.



# *Twenty Years with Meher Baba*

DR. ABDUL GHANI MUNSIFF

IN attempting to write a resume of facts and events covering a long period of time connected with the rise of a spiritual personality like Meher Baba, who is an ever-expanding figure in the affairs of the World to-day, one is apt to draw a very rosy picture of things as if it was all plain sailing for everybody concerned. Particularly to one like me, whose life story is dominated by and crowded out of everything else by the ever-enlarging influence and stature of Meher Baba for over twenty years, the attempt to cover the ground retrospectively involves features peculiar to the situation.

In the first place it is impossible for me to avoid giving a personal touch to the narrative as a result of my early and intimate association with Meher Baba, and secondly the possibility of my attaching too much significance to or reading too much meaning into words and events than is apparent to the eye—the natural outcome of my

long novitiate with him. But the justification for my viewpoint in the matter is resultant of two concomitant and fortunate factors—(1) the unremitting and personal interest of Meher Baba in me in spite of my hesitative and faltering steps and (2) my constant and persevering effort to study Meher Baba's spirituality through Muslim glasses, religious and spiritual.

This latter position can well be appreciated if it is remembered what the attitude of an average Muslim is towards saintliness outside the pale of Islam. The Muslim Church doesn't think much of spirituality which bears not the Muslim stamp and Perfection to them from anywhere outside its fold is simply unthinkable. Bred and brought up in such environments, the claim to Spiritual Perfection by Meher Baba, goaded me to take rather an academic interest as well in the question of spirituality and saintliness indigenous and foreign and my

conscientious efforts in that direction have amply been rewarded

The unique opportunity of Meher Baba's company afforded full scope for the interplay and adjustment of my knowledge from books (*Ilme-Safina*) with the gnosis (*Ilme-Sina*) of Meher Baba. And the upshot of it all has been a revelation to me far beyond my expectations, which enabled me to assess charitably the relative value and need of apparently conflicting factors of faith and dogma at various stages in the mental and spiritual evolution of mankind.

Hence the side-lights afforded in the following pages on the spiritual influence and working of Meher Baba individually and collectively, are not the outcome of an emotional mind fired with hero worship but they are the logical fruit *par excellence* of deep study and personal contact extending over a number of years. I shall deem my efforts amply requited, if the review of facts and events attempted herein concerning Meher Baba, succeeds in rousing even a few sincere souls to a

healthy and unbiassed research in the domain of spirituality. And who knows the truth underlying the old adage, 'the wish is father to the thought' may once again stand verified.

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It was in the year 1920, that I met Meher Baba once again at Poona after a lapse of almost six years, during which period we had practically forgotten each other. I was a practising Homeopath in Bombay at the time and used to make infrequent trips to Poona to see friends and relations. In one such visit to Poona by me, once I called upon my friend Munshi Abdur Rahim\* (store-keeper, P.W.D., Poona) whose residence was always associated in the minds of those who knew him, with festive little parties and where I was always certain of contacting most of my local Muslim friends and acquaintances who invariably gathered there in the evenings to indulge in a feast of reason and the flow of soul.

The usual coterie of familiar faces was there right enough,

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\* An early Muslim devotee of Meher Baba who died at Nasik on 19th December 1933.

but amongst them I was pleasantly surprised to find Meher Baba (who was Merwan to me at the time) whom I could not resist the temptation of greeting in the most informal manner the way I was used to in school and college days. Ignoring the presence of all others for the moment, I attacked Merwan straight off with a volley of questions too personal and unconventional as to his life and career to which he seemed to react very good humouredly to the surprise of those around.

Although everyone present there knew me too well and long enough, my fresh introduction to them by Merwan as his college and also childhood's friend, made me somehow feel on the occasion, that there was something criminal in my behaviour that evening.

My outburst of flippant familiarity with Merwan was evidently not relished by Munshiji (as Munshi Abdur Rahim was styled by his friends) in particular, who gave vent to his pent up resentment by recalling an Indian proverb that 'a friend of the past is always an awkward customer, alas'.

This remark set me a thinking

furiously and it didn't take me long to discover that the attitude of all those present towards Merwan was of great reverence and respect, the why and wherefore of it I could not then fathom. In between me and Merwan we recounted that evening many of our boyhood pranks and adventures and the punitive expeditions against each other in the absence of our elders from our neighboring homes, much to the entertainmet of the listeners. The party broke up that evening with a mute encouragement from Merwan for me to see more of him and I left with an indelible impression within me that because of my early association with Merwan I would be welcome to the circle of friends there always and more than ever.

Hereafter it was not very difficult for me to elicit all possible information from my Muslim friends of Poona about Merwan and his life in which naturally my interest was keenly aroused. They told how Merwan while studying in Deccan College happened to Meet Hazarat Babajan (the lady Saint of Poona) in the year 1913 and how this contact

culminated in his achieving God-realization. After this spiritual experience, they told me, Merwan was in a dazed condition of mind for about ten months without food and sleep and his subsequent contact with Shri Upasani Maharaj of Sakori which lasted for something like seven years brought him down to normal state of consciousness. My friends impressed upon me very knowingly that Merwan was undoubtedly something of a spiritual personality and one not to be trifled with. To emphasize the point many an account of individual experiences of Merwan's occult and spiritual powers was given me and it explained the situation as to why the other evening my informal behaviour towards my school friend was given such a cold reception by those around. To me at that time he was only Merwan and to others he was Meher Baba which mode of address clearly implied their reverence for his spiritual state.

Matters did not end here. Merwan whom I would style as Meher Baba hereafter, continued his infrequent contacts with me. Oftentimes we would repair to an Irani restaurant opposite Hazarat

Babajan's seat, (Charbavdi) and over a cup of tea Meher Baba would subtly initiate a discussion on varied topics particularly politics by putting me a suggestive question such as, "Do you like the idea of Indian Leaders dragging in religion to serve political ends?" The *Khilafat* movement had made common cause with the non-co-operation of the Indian Congress at the time and Meher Baba would listen to my arguments for or against the question with an unassuming eagerness, as if politics was the only subject uppermost in his mind. From what I know of him to-day, I realize vividly that I must have bored him to death with my philosophy of politics; but he played his part to Perfection as he never allowed me to have an inkling of it for the time being. On the contrary he made me believe that he immensely enjoyed my talks by encouraging and inviting me to meet him as often as possible.

Reviewing the situation from such a long distance of time I can confidently assert that Meher Baba was then trying to sound the recesses of my mind and heart, ascertain my

likes and dislikes and discover my fads and hobbies if any in life. This line of action he invariably adopts towards people in whom he is spiritually interested, with a view to adopting the least line of resistance from them for their ultimate good. Whilst others smile condescendingly, Meher Baba accommodates and humours people knowingly thereby affording glimpses of his deep understanding of the psychological make-up of man. Such timely gestures and concessions succeed as nothing else can, in drawing the recipients thereof more closer to Meher Baba than ever and an alert mind here is afforded ample time to bale itself out of a particular weakness which the Master was humouring all along. This opinion of mine I am sure, will be sufficiently corroborated by similar experiences of others, who have stuck to him for any length of time.

To pick up the thread of my narrative, soon afterwards Munshiji was transferred to Bombay as a Storekeeper to the Back-Bay Reclamation Scheme and when Baba heard of it he non-chalantly said, "It is all

pre-arranged; the venue of my working will shortly be shifted to Bombay."

At this stage I was afforded two centres of attraction where I could hear and talk about Baba—one at Munshiji's quarters in Charni Road Gardens, Bombay, and another at Kasba Peth, Poona City, whenever I could go to that place. Since Munshiji's transfer to Bombay, it was Kasba Peth, Poona City, that became the meeting point for Baba and his Hindu and Muslim admirers and friends. When the gatherings became almost a daily fixture and the attendance began to increase, a suitable place was hired for the purpose in the vicinity of the Masoleum of Khawja Salahuddin.

Let it be mentioned *en passant* that at this stage no thought of Mastership or discipleship ever crossed the minds of those meeting Meher Baba, with the exception of just a few who were aware of his spiritual connection with Hazrat Babajan and Shri Upasani Maharaj and who were eye-witnesses to the severest of physical austerities suffered by Meher Baba in a small rented house in Kasba Peth (Poona) unknown to the

outside World. Neither Meher Baba himself tried to pose as a Master towards possible aspirants, as evidenced by the fact, that he encouraged the *arati* (hymnal service accompanied by the burning of camphor or lamps before a deity) ceremony of his *guru* (Master) Shri Uapsani Maharaj amongst the Hindu votaries of the place. As a matter of fact his two *gurus* Hazrat Babajan and Shri Upasani Majaraj, held the pride of place in the thoughts and discussions of all concerned and Meher Baba was looked upon as an exceptionally lucky recipient of their spiritual grace, whose potential worth was yet to be determined from the

standpoint of individual gain and benefit.

Thus from amongst those who came into personal contact with him many took him for an ideal friend, those less seriously inclined towards spirituality, developed respect for him and not a few convincingly associated something divine and spiritual about him. From such an heterogeneous human element that was attracted to him at Kasha Peth, Poona, the nucleus of Meher Baba's *mandali* (group of disciples) was formed and which since then has grown out of all recognition although most of the original members are still functioning and active.

(To be continued)



## THE SAYING OF MEHER BABA

High Spiritual Truth has nothing to do with creeds, religions or Shariat. It is far beyond the limited dogmas and doctrines of every creed. You will attain to this truth if you give up worldly Maya—lust, anger, and greed (*kama*, *krodh*, and *lobh*).



## *The Head and the Heart\**

VERSIFICATION BY DR. ABDUL GHANI MUNSIFF

Head accosted the heart one day and said,  
" I guide those who feel themselves lost and perplexed.

Though on earth, I cover the heavens in my flights,  
Any idea have you as to my range and my heights?

In the world my work is to guide and protect;  
Like Khizr I'm welcomed and whatever I suggest.

I interpret the book of life for one and all;  
Verily I reveal God's Glory, that is all.

A drop of blood you are, do you know what am I?  
In price and the prestige the ruby I defy."

Heart listened patiently and decried not the claim;  
But requested the head to listen and from pride to refrain.

" Yours is mere talk about the secret of existence;  
Which I see with my eyes without doubt and confusion.

You deal with things that are merely the kernel,  
I am concerned with that which is real and eternal.

You deal with knowledge mundane I give gnosis of God,  
You inquire after Him, I direct them to God.

Your knowledge when baffled with its wherefore and the why,  
I come to the rescue and eventually satisfy.

You illumine the academies of debate and learning,  
The sanctuaries of love I keep enlightened and burning.

You are bound by the limits of time and the space,  
I am a bird of Infinity, with me none to keep pace.

Now perhaps you realize the truth of my story,  
Highest Heaven is the heart,—the seat of Lord's Glory."

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\* From *Bange-Dara* by Dr. Sir Mohamed Iqbal, Ph.D.

# *When the Heart Speaks*

F. H. DADACHANJI

**Expressions of the heart spontaneously poured out in grateful acceptance of the Master's Grace, loving guidance and inner help, gathered from letters to the Master**

(15)  
*Carmel, California,*  
*24th June 1935.*

BELOVED MASTER,  
Please accept my humble grateful thanks. Ever goes from my heart the prayer "Lead Thou me on—Thy will be done". What more could I ask or wish for? He is faithful that promised". There may be delays in the outward manifestations, but I know that your precious promise to help my spiritual progress is ever being fulfilled, and all my hope and heart's desire rests upon your blessed willingness.... to help me onward to the attainment of life's ultimate purpose and goal.

There are many things that I wish to write you, but will have to postpone until later in order that these few lines may go now to try to express at least a little of my gratitude and love and faith in the One who has made the supreme sacrifice in order to

bring desperately needed help to suffering mankind.

My children join me in deepest love and gratitude

Ever faithfully yours,  
A. C.

\* \* \*

(16)  
*Herts, England,*  
*17th March 1935.*

MY BELOVED BABA,

You are surely very near, most Beautiful One. I feel your love and think of you, and remember your dear wonderful ways—how your understanding helps! It seems a long time since I have written to you—and perhaps I have felt "away", sometimes, from you—and yet I know there is no real necessity to feel any distance from you, my dearest Baba.

I have read your loving messages and felt the warmth and blessing of your love in

them—and thanked you from my heart.

Dearest Baba, what can I say? Only that I am trying to go on with the various activities that seem to be opportunities—as they come day by day—and although sometimes the objective things seem to press in upon consciousness, yet I do long to keep contact with the "deeps". But I think of you and how you have said you can use us even when we don't know it, and so I leave it at that....

It is indeed so lovely to remember having met you and all the sweet times within your Presence—gradually the meaning of things comes to me, how you have said that everything is "within", and it is only a matter of the "veils" being lifted, for us to know and see. I seemed to have a glimpse of how the planes of consciousness are all within, awaiting the turning of the Key to open them out, as it were, when one comes to the right moment and how you are the Way and can unlock these doors within us. Beloved, I do trust you, and love you so.

You are helping in every attempt to pass on your love,

I know, even when I don't know exactly how to help—but just desire for help to come, and be found by the people in question.

The woman about whom I spoke to you, about 18 months ago, has sought contact with me again—and I feel she is seeking for you—however blindly—and she remembers about you and not many words are necessary now. I believe she just feels that somehow you do understand.

My friend, H..... loves to think of you, too.

So Beloved One, I know you are here, and we are all in your heart, for ever.

Your own loving,  
W.

\* \* \*

(17)

This is a letter from an Indian Medical man practising in a big city in South India for years, very popular, and a family man. He came in contact with Baba very recently, but is so deeply touched that the light of Baba's love is the only thing he now craves for. With a bunch of beautiful flowers sent on Baba's birthday this year, he pours out his heart:—

MEHER—Giver of Spiritual  
Gifts,

The first duty of a devotee is to love God. And to love God-man is to love Him. Baba, I like to be an ideal devotee, an ideal disciple. I have come direct to you and say I want to know you, I want to feel you, I want to continue with you and I want to become one with you. You have bound me with subtle thread of love. I bless this fetter that binds me to you. Bind

you me more; my hands, my feet my hearing and my sight, my mind and heart; yea, bind them all by your magic thread of love. Henceforth I am your captive: to you I surrender my spiritual life.

May you reside long on this earth to serve suffering humanity and help them in spiritual unfoldment. Amen!

I remain,  
Your obedient and true pupil  
H.P.

\* \* \*

\*

## *Notes from My Diary*

F. H. DADACHANJI

EXACTLY a month after his return to Meherabad, and in accordance with his programme, Meher Baba retired into seclusion on the 1st of June in one of the rooms in the *mast-ashram*, the living quarters for the God-mad on the hill in Meherabad colony.

Immediately after this, on the 3rd of June, Baba issued a private message for his intimate group, in which he explained his future programme and work and, among other things, declared that the breaking of his 16 years *maun* (silence) was largely connected

with the World Peace—a real peace that will usher in a new era and establish a New Order forming a brotherhood of humanity which will break all barriers of caste, creed and nationality.

\* \* \*

Unknown to any of his group outside, on the 12th of June, the Master left Meherabad with only 4 of his intimate disciples for a place in the East of India, undisclosed even to the party accompanying him until the day of departure. This short

trip, as disclosed later, was for establishing a preliminary contact with two highly advanced souls in Calcutta, who were traced almost immediately on their arrival there. One of these two was a woman saint, who, according to Baba's statement was the spiritual torch-bearer of that region. Her white hair and expression reminded one of Hazarat Babajan of Poona of revered memory. She could hardly see except very little with the left eye and has her seat on a footpath on a public road. Another found under similar conditions on a public thoroughfare, surrounded by his devotees and admirers, was also very highly advanced. According to the reports by those who knew him, he had't left his abode for about ten years, nor did they hear him utter a word for years. Baba also contacted a few other *masts* in the city, but these two were most important.

After finishing this work, he left immediately for Ranchi, where he stayed only for a day, and leaving two of his disciples there, with instructions to remain on fast till he returned, he started for Meherabad, where he arrived on the 22nd.

Preparations were immediately made for another trip, this time with a large party of about 45 of his closer group of Eastern and Western disciples, including 3 *masts*. These movements of the Master towards the East, twice within a month himself and with his group, indicate his work on that side where he had not been for a long time.

The big party left Meherabad on the 3rd of July, and a long journey of over a thousand miles under very trying conditions of third class travel, arrived at Ranchi on the 5th. Ranchi is a hill-station in Bihar and a seat of government during summer.

The life with a spiritual Master, even in the best places of the world, is a life of simplicity and self-denial where comforts become unnecessary and luxury superflous. It is a life dedicated to the sacred cause of a Perfect God-man whose work is universal and concerned only with the upliftment of mankind. It has therefore a constant demand on one's capability to stand all trials and sufferings. It moulds the character of those who follow that life and selflessness in

suffering and greater courage to renounce sense-enjoyments become their characteristics.

In most cases, Baba's visits, even to the best of hill-stations in India, have been out of season when all the visitors are leaving. Ranchi was no exception to it. We came here during monsoon and it rained almost all the time we were there. The weather was chilly and restricted walks outside, even in our own compound. Under these conditions, we saw practically nothing of the interesting sites in the surroundings of this place where we stayed for a fortnight.

For Baba, even if he goes thousands of miles or to the other end of the World, his work is his chief consideration and concern. So was it here on this hill-station and a health resort where the government has its seat during summer and where visitors come for recreation and enjoyment. Baba worked very hard himself and kept most of us busy almost all the time. One of his chief activities here was his special work with the *masts*, while the other was in connection with issuing different orders to his group who had readily responded

to his call to participate in his World work at the moment.

\* \* \*

#### HIS WORK WITH THE MASTS

Of late, since Baba had been to Bangalore, he made two divisions of the *mast-ashram*, one for the old group, gathered since the opening of the *Ashram* in Rahuri in 1936, and the other for the new ones brought lately from South India. From time to time, some of the other group were sent away to their original places, after they had received the spiritual push needed. Of the others kept with him were those in whom he wanted to effect the deep spiritual stir and through whom he wanted to work.

Of the many brought from the South, three were select ones and kept with the Master for a long time. One of these, the *Fulwala*, named from his fondness for flowers with which he often crowned himself, had a special dignified bearing and a princely gait. He made gestures at times in a right royal manner which reminded one of a person commanding authority. Distribution of *shakar* (sugar) to all around were among his oft-repeated

orders which were complied with. His work being finished, he was sent away from Meherabad in June. Another, *Chatti Bava*, the ever-smiling and calm, is still with Baba. He feels shy and smilingly hides himself in a corner when seeing a stranger. He wishes to be left alone in his surroundings, talking to himself in his ecstatic mood. At the same time he is very rigid when disturbed and defies all persuasions for hours. *Shariyat*, a third type, has the humorous habit of talking at a stretch for hours, touching light and deep topics, at times very interesting and full of significance. *Mohamed*, of the very first group to enter the *mast-ashram*, has been a constant companion to move along with Baba everywhere. The three—Chatti Bava, Shariyat and Mohamed—accompanied the Master and his group on this trip. A fourth, brought from Calcutta, is a very rare soul. He is one of the two important and highly-advanced souls contacted by Baba in Calcutta. To remove him from his abode, which he had not left for years, was a task indeed. But the Master wanted him and his emissary accomplished almost

the impossible. Another surprising fact about him was that in only four days contact with Baba, he began to speak after years, and was even heard to sing some mystical songs, alone in his room.

He is one of those wonderful types in spiritual advancement whose state is described in *Gita as bal-unmat-pishach-vrat* meaning the state of a child, a mad-man or a ghost—all in one. About this state, Swami Vivekananda has related in his writings from America to his followers in India. It vividly reminds one of the conditions of Shri *Ramakrishna Paramahansa*, before he attained God-consciousness, when he used to go to the temple of *Kali* and invoke the blessing of the Goddess, saying—"Give me this state where I have no consciousness of the body, but the consciousness of your Being—the consciousness only of you, my mother divine!"

All these *masts* have different individual traits which Baba does not check. Nor would he allow any of his trained disciples attending on them to do so. Rather he maintains it and orders all under him to

maintain it—at whatever cost and difficulty—since it serves his work to obtain certain results of balance in consciousness. In his own subtle way, Baba works internally to bring about a gradual reconciliation of the higher consciousness of the planes in which they are with the consciousness of the earthly plane where they now live. All these *masts* are thus under the constant observation, direct treatment and personal touch of Baba, who keeps them separately and secluded, allowing none even to enter that area, especially when he is feeding them or otherwise working internally. The two—*Chatti Bava* and *Karim Bava* (the new one brought from Calcutta)—had been under his special and constant care and observation during his stay in Ranchi.

With *Karim Bava*, brought from Calcutta, a link with the East seemed to have been established. He being highly-advanced, unusual and probably the right type to work with, Baba wanted him. This contact, to us observers, seemed to be one of Baba's chief objects for which he came over to this side twice, and felt so happy,

as he always is, when the *work is done*.

\* \* \*

#### BABA'S 31 ORDERS

The very next day of our arrival at Ranchi, Baba dictated orders to be issued to the closer group of his disciples who had given a solemn pledge to abide by his instructions implicitly for participation in his world-work.

This document of 31 specific orders contained some very rigid inhibitions that are acknowledged to make life spiritually pure and true as a result of self-denial. Different injunctions were given to different individuals in accordance with their tendencies, temperaments and vocations in life, as was deemed fit according to circumstances. These included fasting, silence, abstinence from alcoholic drink or drug of any kind, tobacco smoking in any form, forbidding entertainment in public shows and also reading and writing for a few, and above all, severe restrictions regarding sex to all, including even married couples. It thus comprises a regular series of strict injunctions or commandments very rarely imposed on a group of disciples, not only

living in an *ashram* and away from the world but also living in the world with their families and faithfully doing their worldly duties in different occupations. These orders are to be strictly observed for a period of one year—a period which is likely to be associated very pointedly with the epoch-making changes threatening the World over.

Surprising as it may seem, some of the Master's disciples, devotees and admirers, who haven't given any pledge, have spontaneously offered themselves to abide by as many of these as they could, when they came to know of these orders issued to the select group, and they have been allowed to do so. For the others, as well as the general public, the Master has already given some general rules, in his Universal Message, and those who wish to participate in his work, can follow these.

\* \* \*

In times like these, when science and civilization have led man to forget God and made him more of a machine than a part and parcel of God and an instrument for Him to work through, those who have to

bring man back to God have to bring about phenomenal changes on the physical plane for a universal spiritual awakening. This is a superhuman task for a God-man who alone can accomplish it with the supremest self-sacrifice that it demands. The Master has been working at it, quietly and in his own way, for years. His retiring in seclusion, literally cut-off from all external contacts, at this particular period and his call on his trained disciples and others to share in this—his great work of mercy, of awakening man to his Divine heritage—is therefore in consideration of the special exigencies of the time, which connotes the beginning of a New Era.

\* \* \*

The fact of the Master knowing future events and often hinting at some of these important ones to his intimate group, as mentioned in our last issue, has nothing in common with astrology. All astrological delineations, as given from time to time by some of the experts of this science, corroborating the Master's statements, are pure co-incidents of the same things seen from different sides or

angles—spiritual and scientific—which have no common bearing or inter-relation. Masters of Spiritual Perfection *know* everything as they themselves are the Fountain-Source of All-Knowledge, whereas astrologers extract certain deductions from observations of that particular branch of science. Hence both the sources are fundamentally poles apart, however much they coincide in certain respects, as indicated from a significant coincidence mentioned here.

In one of the popular Sunday Weeklies published in Bombay—the "*Sunday Standard*"—appears a regular page of "*What the Stars Fortell*" by R. H. Naylor. In one of these, published in the issue of the 4th of August 1940, we read among other things and under bold black headlines:—

**"WE ARE ENTERING THE  
BEGINNING OF A NEW  
ERA**

....THOSE INTERESTED IN ASTROLOGICAL LORE WILL NOTE THE ZODIACAL CONJUNCTION OF JUPITER AND SATURN WHICH IS DUE ON THURSDAY NEXT (8TH OF AUGUST). THESE TWO PLANETS ARE TOGETHER IN THE 15TH DEGREE OF TAURUS. THERE IS NOT THE SLIGHTEST DOUBT IN MY MIND THAT THIS CONFIGURATION WILL AP-

PROXIMATELY MARK *a period of tremendous importance in the economic history of the European nations, nay, in the Economic history of the whole world ...*

**As life marches on through space and time, it passes milestones and cross-roads in human experience periodically.**

From the most ancient times, it has been known that the movement of the Equinox backward around the Zodiac of constellations marks out a natural time measure of immense importance in the history of the world. Remember that Nature, the All-Compassionate thinks of time in terms of thousands and millions of years and not in terms of hours and days as we do .....

**Take a bird's eye view of the World and it will be clear that the old order of things--the order that has existed since the commencement of the Christian era—is showing definite signs of breaking up.**

That breaking up doesn't greatly concern you and I, we merely see the fringe of it—it will still be going on when our children's children are old men.

Look around Nature and you will find that the Mother of All Living invariably builds life upon death. She erects the new and better on the ruins of the old and worse.

As surely as night follows day, new religions will arise in the next few centuries, nay, probably in the next few decades. As in the past, so in the future. They will not spring from the rich, the privileged and the educated: they will be founded by those who are despised and rejected of men." .....

\* \* \*

No comments are necessary. What the Master has been telling his intimate group, even others, for years, is now so vividly described in the light of science by one of its lovers and exponents.

It is with profound regret, we take note of the passing away of H. H. the Maharaja Sri Krishnaraja Wadiyar Bahadur, G.C.S.I., G.B.E., of Mysore on 3rd August 1940.

We wish to express our heartfelt sympathy to his dear ones and his beloved subjects in their sad bereavement and add to the already world-wide tributes paid to his revered memory by saying that

*"They never die that have loved and lived for others."*

## Register of Editorial Alterations Vol. 2, issue 10

- Page 574, para 2, line 16, change lose to loose  
Page 576, para 1, line 26, change *chosing* to *choosing*  
Page 577, para 3, line 3, change "any" to "in any"  
Page 578, para 3, line 4, change saitisfatory to satisfactory  
Page 582, col 1, para 3, line 6, change vlaue to value  
Page 583, col 1, para 5, line 14, change vlaue to value  
Page 585, col 1, para 2, line 10, change are to is  
Page 593, col 1, para 2, line 21, change Primordeal to Primordial  
Page 594, col 1, para 1, line 21, change ecstacy to ecstasy  
Page 602, col 1, para 1, line 7, change Magdelene to Magdalene  
Page 602, col 2, para 1, line 5, change mircale to miracle  
Page 604, col 1, para 3, line 6, change convent to covenant  
Page 612, col 1, para 3, line 2, change graudate to graduate  
Page 613, col 1, para 1, line 6, change lucerative to lucrative  
Page 614, col 2, para 2, line 5, change supervisor to superviser  
Page 615, col 2, para 1, line 4, change farmgate to farm-gate  
Page 616, col 1, para 2, line 5, change "to in" to "within"  
Page 616, col 2, para 1, line 5, change enchance to enhance  
Page 619, col 1, para 2, line 9, change pursueded to persuaded  
Page 621, col 1, para 3, line 11, change requieted to requited  
Page 621, col 2, para 1, line 3, change knows to knows, (add comma)  
Page 622, col 2, para 1, line 14, change entertainmet to entertainment  
Page 622, col 2, para 2, line 8, change Meet to meet  
Page 624, col 1, para 1, line 5, change spirittually to spiritually  
Page 624, col 1, para 2, line 7, change non-chalantly to nonchalantly  
Page 624, col 2, para 2, line 19, change *en passent* to *en passant*  
Page 625, col 1, para 1, line 9, change Uapsani to Upasani  
Page 625, col 2, para 2, line 12, change nucleous to nucleus  
Page 630, col 1, para 1, line 22, change had't to hadn't  
Page 630 col 2, para 3, line 6, change superflous to superfluous  
Page 632, col 1, para 1, line 13, change pursuations to persuasions  
Page 635, col 1, para 2, line 5, change *Fortell* to *Foretell*