

MEHER BABA

JOURNAL



eBooks at the Avatar Meher Baba Trust Web Site

The Avatar Meher Baba Trust's eBooks aspire to be textually exact though non-facsimile reproductions of published books, journals and articles. With the consent of the copyright holders, these online editions are being made available through the Avatar Meher Baba Trust's web site, for the research needs of Meher Baba's lovers and the general public around the world.

Again, the eBooks reproduce the text, though not the exact visual likeness, of the original publications. They have been created through a process of scanning the original pages, running these scans through optical character recognition (OCR) software, reflowing the new text, and proofreading it. Except in rare cases where we specify otherwise, the texts that you will find here correspond, page for page, with those of the original publications: in other words, page citations reliably correspond to those of the source books. But in other respects—such as lineation and font—the page designs differ. Our purpose is to provide digital texts that are more readily downloadable and searchable than photo facsimile images of the originals would have been. Moreover, they are often much more readable, especially in the case of older books, whose discoloration and deteriorated condition often makes them partly illegible. Since all this work of scanning and reflowing and proofreading has been accomplished by a team of volunteers, it is always possible that errors have crept into these online editions. If you find any of these, please let us know, by emailing us at frank@ambppct.org.

The aim of the Trust's online library is to reproduce the original texts faithfully. In certain cases, however—and this applies especially to some of the older books that were never republished in updated versions—we have corrected certain small errors of a typographic order. When this has been done, all of these corrections are listed in the "Register of Editorial Alterations" that appears at the end of the digital book. If you want the original text in its exact original form, warts and all, you can reconstruct this with the aid of the "register."

The Trust's Online Library remains very much a work in progress. With your help and input, it will increase in scope and improve in elegance and accuracy as the years go by. In the meantime, we hope it will serve the needs of those seeking to deepen and broaden their own familiarity with Avatar Meher Baba's life and message and to disseminate this good news throughout the world.

MEHER BABA JOURNAL

Volume 2, No.11

September 1940

A monthly Publication of
The "Meher Editorial Committee

An Avatar Meher Baba Trust eBook

April 2016

All words of Meher Baba copyright © 2016 Avatar Meher Baba
Perpetual Public Charitable Trust, Ahmednagar, India

Source and Short publication history: the *Meher Baba Journal*, a monthly magazine, was published from 1938 to 1942. This eBook reproduces the original edition of the *Meher Baba Journal* published by the "Meher Editorial Committee" (Meherabad, Ahmednagar, India).

Contents

MEHER BABA		
ON		
THE NATURE OF THE EGO AND ITS TERMINATION (II)		637
INDIVIDUALITY AND VALUE (V)	<i>Dr. C. D. Deshmukh,</i> <i>M. A., Ph. D. (London)</i>	645
INSPIRATIONAL FRAGMENT (Poem)	<i>Elizabeth C. Patterson</i>	649
MYSTICAL LIFE	<i>Princess Norina Matchabelli</i>	650
THE ULTIMATE TRUTH	<i>C. V. Sampath Aiyangar</i>	656
AKHNATON—THE IDEALIST AND REFORMER PHAROAH OF EGYPT	<i>Will Backett (London)</i>	661
THOSE WHO FOLLOW THE MASTER (Dr. Abdul Ghani Munsiff)		669
THE ULTIMATE TRUTH	<i>Countess Nadine Tolstoy</i>	672
AN EXPERIENCE	<i>A Westerner</i>	674
TRUE RELIGION (Poem)	<i>Adi K. Irani</i>	676
FOR NO MAN KNOWETH To Shri Sadguru Meher Baba (Poem)	<i>Malcolm Schloss (Hollywood)</i>	678
TWENTY YEARS WITH MEHER BABA	<i>Dr. Abdul Ghani Munsiff</i>	679
WHEN THE HEART SPEAKS	<i>F. H. Dadachanji</i>	689
NOTES FROM MY DIARY	<i>F. H. Dadachanji</i>	691

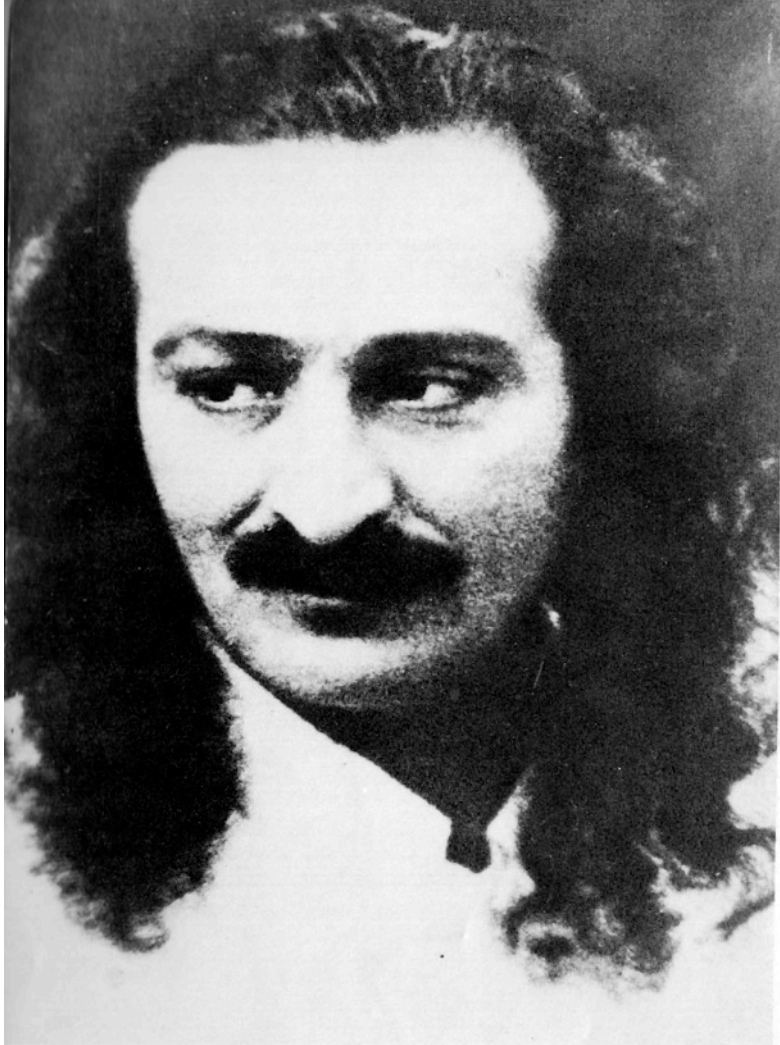
Copyright © 1973 Adi K. Irani, King's Road, Ahmednagar (M. S.), India

Permission to reprint all articles by Elizabeth C. Patterson and Princess Norina Matchabelli given by Elizabeth C. Patterson, P. O. Box 487, Myrtle Beach, S. C. 29577.

No portions of the material appearing herein may be reproduced in any form whatsoever without prior written consent from the copyright holder, Adi. K. Irani, King's Road, Ahmednagar (M. S.), India

Printed in the United States of America by Sheriar Press, Inc., Crescent Beach, South Carolina.

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



Shri Meher Baba

MEHER BABA

JOURNAL

VOL. 2

SEPTEMBER 1940

NO. 11

Meher Baba

on

*The Nature of the Ego
and Its Termination*

Part II

THE EGO AS AN AFFIRMATION OF SEPARATENESS

THE Ego is an affirmation of separateness. It takes many forms. It may take the form of continued self-conscious memory expressing itself in recollections

**The Ego is an
Affirmation of Sepa-
rateness**

like, 'I did this and I did that; I felt this and I felt that; I thought this and I thought that'.

It also takes the forms of ego-centred hopes (about the future) expressing themselves through plans like, 'I shall do this and I shall do that; I shall feel this and I shall feel that; I shall think this and I shall think that'. Or again in the present, the Ego makes itself felt in a strong feeling of being *some one in particular* and asserts its distinctness and separateness from all the other centres of consciousness. While provisionally serving a useful purpose in the development and progress of consciousness, *the Ego, as an affirmation of separateness constitutes the chief hindrance to the spiritual emancipation and enlightenment of consciousness.*

The Ego affirms its separateness through craving, hate, anger, fear or jealousy. When a person craves for the company of others he is keenly conscious of being

**The Ego Feeds
upon Exclusive Feelings**

separate from them and thus feels his own separate existence in an intensive manner. The feeling of separation from the other is most acute where there is great and unrelieved craving. In hate and anger also the other person is, so to say, thrown out of one's own being and regarded not only as a foreigner but as definitely hostile to the thriving of the Ego. Fear also is a subtle form of affirming separateness and exists where the consciousness of duality is unabated. Fear acts as a thick curtain between the ' I ' and the ' you ' and it not only nourishes deep distrust of the other but inevitably brings about *a shrinking and withdrawal of consciousness so as to exclude the being of another from the context of one's own life*. Therefore, not only other souls but God should be loved and not feared. To fear God or his manifestations is to strengthen duality; to love them is to weaken it.

The feeling of separateness finds most poignant expression in jealousy. There is a deep and an imperative need in the human soul to love and identify

**Complications of
Jealousy Strengthen
the Ego**

itself with other souls, this is not fulfilled in all instances where there is craving or hate, anger or fear. In jealousy, in addition to the non-fulfilment of this deep and imperative need for self-identification with the other, there is a belief that some other soul has successfully identified itself with the person with whom one might have sought it: there is therefore a standing and irreconcilable protest against *both* for being in a relationship which one would feign have really reserved for oneself. *All exclusive feelings like craving, hate, anger, fear or jealousy bring about a narrowing down of life and contribute to the limitation and restriction of consciousness: they become directly instrumental to the affirmation of separateness and feed the Ego.*

Every thought, feeling or action which springs from the idea of exclusive or separate existence binds; all experiences—

small or great—and all aspirations—good or bad—create a load of impressions and nourish the sense of the ' I ' . *The only experience which*

The Slimming down of the Ego through Love *makes for the slimming down of the Ego is the experience of love and the only aspiration which makes for the alleviation of separateness is*

the longing for becoming one with the Beloved. Craving, hatred, anger, fear and jealousy are all exclusive attitudes which create a gulf between oneself and the rest of life; love alone is an inclusive attitude which helps towards the bridging over of this artificial and self-created gulf and which tends to break through the separative barrier of false imagination. The lover too longs; but he longs for union with the Beloved; and in seeking or experiencing union with the Beloved the sense of the ' I ' becomes feeble. In love, the ' I ' does not think of self-preservation, just as the moth is not at all afraid of getting burnt in the fire. The Ego is the affirmation of being separate from the other: and love is the affirmation of being one with the other: so, the Ego can be dissolved only through real love.

The Ego is implemented by desires of varied types. The failure in the fulfilment of desires is a failure of the Ego; and success in the attainment of

The Ego is made of Desires *desired objects is a success of the Ego. Through the fulfilled desires as well as through the unfulfilled ones the Ego gets accentuated.*

The Ego can even feed upon the comparative lull in the surging desires and asserts its separative tendency through feeling that it is desireless. But, *when there is a real cessation of all desires, there is a cessation of the desire to assert separateness in any form; therefore, a real freedom from all desires brings about the end of the existence of the Ego.* The bundle of the Ego is made of the faggots of multi-coloured desires; and the breaking of these faggots amounts to the destruction of the Ego.

The problem of erasing the Ego from consciousness is however very complicated because the roots of the Ego are

all in the sub-conscious mind in the form of latent tendencies: and these latent tendencies are not always

The Roots of the Ego are in the Sub-conscious Mind

accessible to the explicit consciousness. The limited Ego of explicit consciousness is only a small fragment of the real being of the Ego. The Ego is like the ice-berg floating in the sea. About one-eighth of the ice-berg remains above the surface of the water and is visible to the onlooker: and about seven-eighth portion of the ice-berg remains submerged below the level of the water and remains invisible to the onlooker. In the same way, *only a small portion of the real Ego becomes manifest in consciousness in the form of an explicit 'I': and the major portion of the real Ego remains submerged in the dark and inarticulate sanctuaries of the subconscious mind.*

The explicit Ego which finds its manifestation in consciousness is by no means a harmonious whole; it

The Ego is Heterogeneous in its Constitution

can and does become an arena for multitudinous conflicts of opposing tendencies. But it has a limited capacity for allowing simultaneous emergence of conflicting tendencies. Two persons have to be at least on speaking terms if they are to enter into articulate wrangling; but if they are not even on speaking terms with each other, they cannot bring themselves to quarrel on a common ground. In the same manner, two tendencies which can enter into conscious conflict must have some common ground; if they are too disparate from each other and have nothing in common, they cannot find admittance in the arena of consciousness, *even as conflicting tendencies*, but have to remain submerged in the subconscious mind, until they both get modified through the tension exerted by the diverse activities connected with the conscious mind.

Although the entire being of the Ego is essentially heterogeneous in its constitution, *the explicit Ego of consciousness is less heterogeneous than the implicit Ego of the subconscious mind and it operates as a formidable whole as against the isolated*

subconscious tendencies which seek to emerge in consciousness.

The organised Ego of explicit consciousness thus becomes a repressive barrier which indefinitely prevents several constituents of the implicit Ego from getting an access to consciousness. All the problems of the Ego can be tackled only through intelligent and conscious action and therefore, *a complete annihilation of the Ego is possible only when all the constituents of the Ego pass through the fire of intelligent consciousness.*

The action of intelligent consciousness on the components of the explicit Ego is important; but, it is, in itself, not sufficient. Even the components of the

implicit Ego of the sub-conscious mind have to be somehow brought to the surface of consciousness, become parts of the explicit

Ego and then submitted to the action of intelligent consciousness. If this is to be achieved there has to be the weakening of the explicit Ego, in such manner, that it allows the emergence in consciousness of those desires and tendencies which could not hitherto find admittance in the arena of consciousness. This release of inhibited tendencies naturally brings about additional confusion and conflict in the being of the explicit Ego; therefore, the process of disappearance of the Ego is often accompanied by intensified conflicts in the arena of the conscious mind rather than by any comfortable easing of the conflicts. However, *at the end of the unpromising and acute struggle lies the state of true poise and unassailable harmony which comes after the melting away of the entire ice-berg of the Ego.*

The digging out of the buried roots of the Ego from the deeper layers of the subconscious and bringing them to the light of consciousness is one

important part of the process of wiping out the Ego: the other important part consists in the intelligent handling of desires *after* they gain entrance in the arena of consciousness. The process of dealing with the

components of explicit consciousness is by no means plain and simple: for, the explicit Ego has a tendency to live through *any* one of the opposites of experience; and if it is ousted from one opposite by the intensive operation of intelligent consciousness, it has a tendency to move to the other opposite and live through it. *Through repeated alternation between the opposites of experience the Ego eludes the attack of intelligent consciousness and seeks to perpetuate itself.*

The Ego is hydra-headed and expresses itself in numberless ways. It lives upon *any* type of ignorance. Pride is the specific feeling through which egoism

The Ego is Hydra-headed

becomes patent. A person can be proud of most unimportant and silly things. Instances are known where persons who develop their nails to an abnormal length and preserve them, even at the cost of much inconvenience to themselves, for no other reason except that they become the medium of their assertion of separateness from others. The Ego must magnify its attainments in a grotesque manner, if it is to live in them. Direct assertion of the Ego through self-display in society is very common; but, if such direct assertion is prohibited by the rules of decency, the Ego has a tendency to seek the same result through the *slander of others*. To show others as in many ways evil is to glorify oneself by *suggesting* a comparison, which the Ego would feign develop, but, from which it abstains for other reasons.

The Ego is activated by the principle of *self-perpetuation* and has a tendency to live and grow through each and any means, which is not closed to it.

If the Ego is submitted to curtailment in one direction it seeks compensating expansion in another direction: and, if it is overpowered by a flood of spiritual notions and actions, it even tends to fasten upon this very force which is originally brought into play for the ousting of the Ego. If a person attempts to cultivate humility in order to

relieve himself of the monstrous weight of the Ego and succeeds in doing so, the Ego can with surprising alacrity *get transferred to this attribute of humility itself*. It feels itself through attachment to repeated assertions like 'I am spiritual', just as, in more primary stages, it achieves the same task by assertions like 'I am not interested in spirituality'. Thus arises what we might call a *spiritual Ego* or the Ego which feels its separateness through the attainment of things which are considered to be good and highly spiritual. But from the truly spiritual point of view, this type of spiritual Ego is as binding as the primary and crude Ego which makes no such pretensions.

In fact, in the more advanced stages of the Path, the Ego does not seek self-maintenance through *open* methods and takes shelter in those very things which are pursued for securing the

Guerilla Warfare slimming down of the Ego.

These tactics of the Ego are very much like guerilla warfare and are the most difficult, to counteract. The ousting of the Ego from consciousness is necessarily an intricate process and it can by no means consist in carrying on of a uniform activity all along. The nature of the Ego itself turns out to be very complicated and it needs equally complicated treatment to get rid of the Ego. Since the Ego has almost infinite possibilities of securing its existence and creating self-delusions, the aspirant finds it impossible to cope with the unending cropping up of ever fresh forms of the Ego; and *he can hope to have a successful deal with the deceptive tricks of the Ego only through the help and grace of the Perfect Master*.

In most cases, it is only when the aspirant is driven to realise the futility of all his efforts that he approaches the Master. He can by himself make no

headway towards the goal

The Master is the which he dimly sights and

Last Resort seeks. The stubborn persis-

tence of the Ego leads him to exasperation; and *it is in this clear perception of helplessness that he surrenders to the Master as his last and only resort*. The self-surrender amounts to an

open admission that the aspirant now has given up all hopes of tackling the problems of the Ego by himself and that he solely relies upon the Master for the same. It is like saying, 'I am unable to end the wretched existence of this Ego; I therefore look to you to intervene and slay it'. This step, however, turns out to be more fruitful than all the other measures which it might have tried for the slimming down and the subsequent annihilation of the Ego. When through the grace of the Master, the ignorance which constitutes the Ego is dispelled, there is the dawn of Truth which is the goal of all creation.

*Individuality and Value**

V

PURE AWARENESS

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

“To know one's own Self, as it is, is to know it as being the *One* in all and in every thing.”

—SHRI MEHER BABA

WE have seen that. the principle of interpreting the lower types of individuality is more sound and fruitful than the principle of interpreting the higher types by the lower. In human beings we get the highest type of individuality known to us. *The distinguishing feature of human individuality is not so much consciousness as self-consciousness.*

The individual becomes aware of his self-identity only through the activity which helps him to build a systematic world of diverse and related objects out of the flux of presentations given to him through his senses. *It is through the awareness of the identity of his object of knowledge that the self comes to be aware of its own identity.* It is

as if the self were to say to itself, "I have seen this thing yesterday and I see the same thing to-day, therefore I am while seeing this thing to-day the same person as when I saw it yesterday," It is not here suggested that the self comes to be aware of its own identity through any such conscious and explicit inference. Its awareness of self-identity is *conditioned* by its awareness of the world of objects; but it proceeds *side by side* with the same. If a person is confronted with a plethora of sensations without any rhyme or reason, so as to make it impossible for him to lay hold of any significant and intelligible object he will probably never arrive at any awareness of self-identity.

*Continued from August 1940.

The unity of the world and the unity of the subject are thus distinct but complementary aspects of one whole. *Through the world the subject knows itself; and through the subject the world knows itself.* The subject is in a sense a part of its world, but it is a part in which the world reflects itself. In the world of Hoernle, "the life of the whole pulsates in the part".*

The subject and the object of knowledge cannot, however, be regarded as being co-ordinate with each other. It is true that they are essentially *correlates*. The subject implies the object of which it is the subject; and the object implies the subject of which it is the object. But at the same time, in this relation of the subject and object of the knowledge, *the subject has a certain amount of primacy*. As subject it must have some object. But it need not have any *particular* object. The objects of knowledge are constantly changing. But the subject remains the subject in spite of this change of objects. And

even if there is *no* object of knowledge for it, it will not be reduced to nothing. It can of course, no longer, remain in a subject of an object of knowledge. But it does not therefore follow that it will have no reality whatsoever. There are practical difficulties in being conscious of the subject except as having *some* object of knowledge. But, in theory, *a subject having no object for its consciousness except itself, is conceivable.*

Can the subject know itself? Some theoretical objections have been raised against such a possibility. Hume said, that we do not and cannot know any subject because whenever we look within the stream of consciousness we find nothing except ideas. It is not surprising that looking as he did, for the subject among the *objects* of his consciousness he did not find it there. Had the subject been one of its own ideas there would have been some possibility of his hitting upon it in this way. But as the subject is not one of its own ideas he missed it.

* *Studies in Metaphysics*, p. 292.

The essence of the logical difficulty in knowing the subject seems to be that whatever falls within knowledge becomes by that very fact an object of knowledge. *Since, it is by the subject that everything else is known whom can the subject be known by? But, if the subject can know everything, why should it not be able to know itself as well?* It is only an uncritical dogma that in all cases of knowledge the object must be different from the subject or that the subject and the object of knowledge can in no case be the same.

There is no reason for the view that the distinction between the subject and the object of knowledge holds good for all forms of knowledge. Such a distinction seems to be legitimate and necessary in the case of the knowledge of any objects other than the subject. But it is out of place in the case of that form of knowledge where the object of knowledge happens to be the subject itself.

It is true that even here it is possible to distinguish between the subject as knower and the subject as known. But it is not legitimate

to go further and maintain on the strength of this logical distinction that the subject as known is different from the subject as knower. The two terms in the relation of knowledge which ordinarily stand for and indicate different things refer in this case to one and the same thing. The distinction between the knower and the known in this case emphasises two different logical properties of one and the same thing. *In its capacity to know, it is the subject; in its capacity to be known it is the object.* In self-knowledge, the knower is the known and the known is the knower. In other words, *the knower knows itself.*

The subject, therefore, knows itself as well as the objects of its knowledge and knows itself as a subject in and through the objects of its knowledge. But there seems to be no theoretical difficulty about its knowing itself even without knowing its objects at the same time. It is true that if the subject could know itself without knowing its objects and also forget the implications of the fact that it can know objects, it would know itself, but not as a subject. For, to know itself as a subject, it must

think about it in relation to its actual or potential objects of knowledge. But there is still a possibility of the subject having pure *self-awareness in which it does not know itself as being a subject or as having any logical properties*. It would be self-awareness only in the sense of being aware of itself. But it will nevertheless not be aware of itself or aware of itself as a subject. In order to distinguish such self-awareness from the subject's knowledge of itself as a subject, it is better to refer to it as *Pure Awareness*.

It is, however, important to consider the exact nature of this Pure Awareness. It is not analogous to a judgment in which something is predicated of something. In Pure Awareness we cannot have any distinction of the 'that' and the 'what'. All that we could say on its authority would be to say that it exists *as self-knowledge*. But further than this we could not say anything about it. *The subject knows itself directly in a primary intuition and not intermediately, through ideas or predication.*

But if we posit such Pure Awareness and start from it, we

cannot even call it a subject, for *to call it a subject is to consider it not in itself, but in its relation to the object of knowledge*. The subject as well as the object are both distinctions within the knowledge of which Pure Awareness is an immanent ground. In itself, therefore, there is no reason, why it should be called a subject any more than as object.

It seems that this *Pure Awareness is as much behind the object of consciousness as it is behind the subject of consciousness*. It would, of course, exist as a background of those particular objects of my consciousness which are represented by other human beings. But there is no reason why this should not be true of even those objects of consciousness which do not *seem* to be subjects. A philosopher is apt to identify pure awareness with the subject rather than the objects, because he arrives at it through his knowledge of himself as a subject. But this is only a psychological and not a logical necessity. *If we posit Pure Awareness behind consciousness, all individual existents at once assume the character of subjects; and all*

knowledge takes the form of a self-communion of that Pure Awareness through the medium of subjects who are, as it were, its own modifications.

The conception of a Pure Awareness behind all the subjects and the objects of knowledge need not make unreal the individual unity, centrality and integrity of the subject. It is not a kind of a universal thinker which thinks in all and knows all that is to be known. It knows only itself. And its knowledge of itself is different from the knowledge which the subjects which appear in it have of the world of objects which also appear in it. The activity of knowing through

the medium of subjects is different from its direct self-awareness.

Pure Awareness accounts for the fact that the subject can know the object at all and also the fact that the different subjects can understand each other. The unity of all knowledge implies a unity of the world of objects as well as the unity of the world of subjects. And since, according to our analysis, the so-called 'objects' of knowledge are themselves really subjects of varying grades, the unity of objects does not stand outside the unity of subjects, but is swallowed up in it. So, *what remains is only one comprehensive unity.*

(To be continued)



INSPIRATIONAL FRAGMENT

BY ELIZABETH C. PATTERSON

Clear as a clarion's call
 Thy Voice comes to me
 Across the ages of forgotten years,
 Like tides that knew some distant shore.
 Silence stills the tumult of the waves
 And Thy Voice alone is heard.

MYSTICAL LIFE*

BY PRINCESS NORINA MATCHABELLI

WHAT is the real meaning of the word selfless? To my question Meher Baba intuitively suggests: "I cannot speak in other terms than in those which *I feel to be the real experience.*

The word is in itself a form that is in its own order of reaction of use to the intellect. To make that clear I want you to realize that *in no way is it possible to make the mind in man be unconscious of its own reaction.* Unless this is true and real, *it is impossible to create a state of mind which is utter calm.*

To make the mind in man *react real*, it is important that its thinking in two ways, in its own finite order of *self-realization*, *pursues within, in the realm that is in no way of the intellect, that which is right and real.*

It cannot be made clear to any one what is *the real selfless state*

in mind of one who is *unself-conscious in I as finite existence.* No one can reach this state unless he has *surrendered in full in I, the head and the heart as usual Self in experience.* *That cannot be done without the help of one who is right in knowing, real in his selfless reaction and pure in his aim to help out from the dual state of individual intellectual ignorance.* *Remember that I have come not to teach but to awaken.* What is the meaning of this? It means exactly this what is so individually important and that is to *self-realize in this mind which is finite the divine state of non-reaction* and that is *mental calm.* Unessential and unnecessary is the act of self-realizing when I am in the human body; that is to say, no one needs to go any further in his own individual effort to self-conscious realize the divine

* These variations of the Theme of Self-realization have been dictated to me by Meher Baba through direct communication in Intuition in July 1940.

existence within. No one needs to make further studies about the mind and its reactions. Psychology is of no more use. It is no more of use to take up the subject of creation and its dual finite order of making life a trial, a quest. The Demon that is in men *is the dual order in thought, creating continuous reaction.* That is the Demon. That is the *double-headed I* that is creating so much trouble in everyone who is trying to into the realm of mind in Being or into the realm of *deeper knowing* or say, into the realm of *the infinite I*. No one is able to pursue this divine I as existence, unless he is as individual in himself, in full, conscious of this individual and of its actions *and in it is seeing, knowing and feeling* that he is *in it object* of his own I as the individual intellectual existence.

What is Truth you ask? No one has ever seen the fact in itself that is in real order of existence—*fact in real reaction*. To be clear about this let us make it as simple as possible by saying, when we pursue the real Self, it is not for use of the individual I, but it is for the use of the End—the Life—the

God-state—as state of realization of knowing of Being. No one has ever given as little importance to the subject of mind as I do here by saying to everyone who is individual in his own intellectual order of thought—*that he should in every way try to be simple and unself-conscious in the Use of his own I as individual intellect.* No one can understand why I try to have everyone come down to the level of true, real, simple thinking—matter-of-fact way of trying to find out the real sense, the meaning of word, of life. *That I try by giving everyone the exact experience of the real Self.*

It is *a new form of school to teach without any form of mental creative order of thought.* That is what is the meaning of the saying, 'I have come not to teach but to awaken.' I do not avoid the intellectual order of thought in mind in man, but I create a new form of *receptiveness within in the realm of I as mind in Being.* This means in order to make it clear, that I do not try to give anyone a different conscious creative order to self-experience within and without, *but*

I stimulate, being individual reaction, that which I as a human being react—and that is the Self. This Self that is in its mind order Thought as pure creation order, is for you a superficial conscious reaction in the individual intellect. Deep within it is my own I that is Creation Order that is form creating, that is function, that is making use of that which is form to create in it the order of Divine Existence.

Let it be done by Me in giving Me close hearing in every moment of your days reactions. *That is to say leave in Me your reaction. Put your Self into Me and be Me.* Do not let your Self come between you as I as the individual Portion of me, and I the Divine Existence. We are close in Being. We are one in I as the Divine Existence. All the rest is the imaginary existence of the individual I that in its own order of mind is making division to put into action and reaction its own I so that it creates order, controversy. *Making believe in reaction, is the same as saying I am tempting my own I to react to its own divine existence. That what I do, is making believe in every*

motion, in every moment of action in reaction. That is more than I can say to make it clear that in the ordinary sense the real 'I' is the indivisible existence—and the individual I is the division reaction of its own immutable Self as the State of Truth.

Do not mix the external world in its indivisible state in action and reaction with the divine 'I' State that is immutable. Let that be a separate quest and a separate trial and a separate form of mind in action and reaction. No one can see the Truth in its real order of existence unless one is in it true and real—God as Conscious Existence.

God is beyond all and in everyone the immune never-ending immutable, never-creating, never-destroying, all in One Existence, that is giving to all as it is—its I. This 'I' that I here describe as immutable, infinite, unending, right, pure, unselfish is merely a form that has to be in Use in everyone as the finite order to self-realize that which is I as One, as God in its Universal Existence.

God is far above this. God is Music, Light, Order in rhythm,

motion infinite, reaction without action, motion without reaction order without reaction, divine, sure, quiet, unself-conscious. It is a show of such undescribable pure beauty that it is impossible for any human being to win with the imagination.

Whatever is of ordinary Use in our own way to experience, is sure and safe when it is done unselfishly. This is the only way to assure any human being of a Real Existence that is pure, that is good, that makes good, that leads to good and that *leaves no stain. This stain that we call I is mind, is I in use to self-realize. All these reactions you may call them the Self-realizing show in mind—is of no use when I am here in person.*

I am here to make it over and over simple and real and true and good for everyone. That is to say, *I create a rhythm of union within and without. I make life easy by giving to the mind a state of real balance between the I and the 'other I', between the head and the heart or let us say in a more scientific manner, between the Divine and the Ordinary."*

Nothing can make one feel more holy and happy than to know that within in I is He the Divine Existence. Why? Because when we compare the Divine and the Ordinary we see no division. We see no division between the human being and *Him the Divine Order of God in human form*. What does that help? It helps to make us humble unself-conscious of our importance and unself-conscious of being like Him—and that is to be real, humble.

It makes us see how it is to have Faith. It is to have the *inner-knowing* of the Real Existence. It is to *become conscious* of the Divine 'I' that in us is unrealised; *but so easily to be realized in every moment of one's own real, conscious wakeful in mind as 'seeing, knowing and feeling'.* Whatever we may say of the human Being that is God-realized, is far too little. It is inasmuch a small fact as it appears so simple as human expression. *But what is it to be human? To be human is to be the fulfilled Order of I as the Divine Existence that has taken form and is Order in us, the Ordinary unself-realized creation.*

We have not yet a real feeling for what is real. We have not yet an idea of what is true. We can in no way make ourselves clear what it is to be the unselfish realized human creature.

Meher Baba replies: "The word selfless I shall try to explain. I am trying to explain to you in every way that this word means not in the least that what the ordinary human mind is trying to find out in using it in wrong and right ways. No one is selfless until he has submerged in I, as Divine Order of mind that is Non-I in mind in Being. No one as Self is Nothing as Existence.

This should make it clear although they are words which do not create images or pictures or symbols. Nothing is of Use while I am here, *than to see Me and to live in Me and to love Me and to serve Me and to do anything and everything possible human and impossible to clear the condition which is so absolutely wrong and that is to think that I have to be different than ordinary human being. I must be as I am. I must be simple, unassuming ordinary but I must be selfless.* That means in another way that I must have

reached the state of egolessness of Non-Being, of Non-I, of Non-Existence as the universal I.

I repeat here to you as my disciple: do not let your head go wild by thinking that I have to appear to the world as the giant that has to create sensation, that has to make spectacles of unreal phenomena. Who has to come down as it is written in the ancient books and leave the impression of awe, of fear, of horror. No, and again I say, *it is not so. No one will see Me be more than a human ordinary being that works in the selfless state of mind in which I am for the good of all. I am serving you here by giving you this discourse that you have to use for the benefit of others. I am serving the one who has to hear this for the use of his own creation that has to earn new understanding. I am telling you all this and more and far more than this—within, where you have no access, where you have no feeling for, where you do not know what is the wonder doing act of Mercy that gives Peace, Joy, Bliss. I am giving this in everyone in its own proportion of need and I am doing it in everyone in its*

own proportion of divine ambition and I am doing it in everyone in order to make everyone become light and easy and real and that is to lose his own I within Me.

I say here once over again, do not let the mind take the overhand when you think of Me. Do not let the mind speak to you when you see Me. Do not let the head give you ideas when you can find Me within your own I, as the Being that is there, *uninterruptedly there with you—sharing, giving, doing, making good, taking out, lifting and arousing the Divine Rhythm that has to make clear and sure and*

unself-conscious its own Order that is I.

It is true that God is Use when you realize the Self being in you the Divine I that creates you, that gives you realization, that makes you clear in thought that shows you the way out of this world of illusion, that makes you become One with the Divine I. That is Use of God. God is making Use of everything to make its Use be the Use and no more than Use.

Remember the difference. God is Use in everyone till He is realized in Use—and that is to have become One with anything and everything".



THE SAYING OF MEHER BABA

Just as a random thought can manifest force in the shape of a bodily action, so meditation or deep and properly organized thinking produces a force of its own which is very useful to the spiritual aspirant. The manifestation of this force may not become evident immediately, or in a short time, but meditation is sure eventually to bear fruit.



The Ultimate Truth

BY C. V. SAMPATH AIYANGAR

The *Upanishad* says:

" From the unreal lead me to the Real.
From darkness lead me to Light.
From death lead me to Immortality."

THESE statements are not properly understood. They may be succinctly explained by saying, "Lead me from the impermanent to the permanent". The *Gita* says that what has been called the Unmanifested and Imperishable (*avyakta-akshara*) has been described as the Goal Supreme: The Lord says that it is His highest state, having attained which, there is no return. That is the 'Supreme *Purusha*'—'*Purushottama*'. We feel that all manifestation is impermanent, and that the Unmanifested is the only Permanent Thing. What is real, permanent, and True is the inner, "absolute Truth" as distinguished from the unreal, impermanent, and outer thing which is false or not absolute Truth.

We feel that we are 'finite'. This connotes that there must be

something 'infinite', the Efficient Cause of everything. We understand what is 'Being': then, there must be a 'Not-Being'. We also understand easily and there can be no doubt about it, that all we see and perceive is 'matter': then there must be something which is 'Not-Matter', and there must also be the Efficient Cause of Matter and Not-Matter.

In one of the most instructive verses of the *Gita* it is stated that "the unreal (*Asataha*) never is. The Real never is not (*i.e.*, always is). Men who have knowledge of these two, realize the ultimate Truth (*Antaha*)."

To understand the 'Real' is the quest of all philosophy. A thing which changes and does not remain the same thing, is 'unreal': what does not change is 'Real'. It is in this sense that the phenomenal universe is 'unreal'.

Let us examine for a minute the Stagirite's and St. Thomas Aquinas' "Argument from movement" (one of the 'five ways') for the existence of the Ultimate Truth. Whatever is put in Motion in this world is put in motion by another. This is perceived by us (by our senses). It is necessary, therefore, to arrive at a first mover, put in motion by Him and by no other. The Real Unchangeable Thing moves by itself and we have the changing unreal phenomenal universe. The Ultimate Truth is the first Willer.

It is clear to us that there could be no effect without a cause. There must be a *first* Efficient Cause for all the intermediate causes. And this is the Ultimate Truth.

We see things that are, and are not (appear and disappear). It is not possible for all these always to exist, 'for that which is possible not to be at some time is not'. Then at one time there could have been nothing in existence. From this 'nothing' something could not have begun to exist. The existence of Something is therefore necessary. The first

Something causing in others the necessity of existence is the Ultimate Truth.

We understand relatively what is good or bad, weak or strong, noble or ignoble, and so on. Some are more, and some less, good, true, noble and so on. There must be the maximum in all these things. "The degrees of truth postulate the existence of the Supremely True". And this is the Ultimate Truth.

We see in this visible universe order and harmony: nothing is fortuitous. This must therefore have proceeded from a Supreme Intelligent Something. This is the Ultimate Truth.

The Lord in the *Gita* says that, that Ultimate Reality cannot be cut, nor burnt, nor wetted, nor dried; it is changeless, all-pervading, unmoving, immovable, and is Eternal. That is the Primeval *Purusha* whence streamed forth the Eternal Activity (current of Evolution, the phenomenal universe). That is the Goal, the Supporter, the Lord, the Witness, the Abode, the Refuge, the Friend, the Origin, the Dissolution, the Substratum, the Storehouse and the Seed immutable. It gives

heat; it withholds and sends rain; it is immortality and death, the being and nonbeing. The Perfection of everything is that. Says Aristotle, "Life also belongs to God; for the actuality of thought is life, and God is this actuality: His essential activity is life most good and eternal. We say, therefore, God is a living being, eternal and most good, so that life and duration unceasing and eternal belong to God: *for this is God*".

Our finite being contains something which we call Intellect which tries to understand the Infinite. This can be possible only when there is an infinite intelligible being. It must needs be the greatest of all things.

A natural movement cannot be toward an indefinite point, because it would not be more moved afterward than before. Hence that which tends more vehemently to a thing afterward than before, is not moved toward an indefinite point but toward something fixed. Now this we find in the desire of Knowledge; for the more one knows, the greater one's desire to know, consequently man's natural desire in Knowledge tends to a definite end. This can be no other

but the highest thing knowable, which is God. Therefore the Knowledge of God is man's Last end.

Now the last end of man and of any intelligent substance is called happiness or beatitude: for it is this that every intelligent substance desires as its last end, and for its own sake alone. Hence the last beatitude or happiness of any intelligent substance is to know God. This is the Ultimate Reality, Truth.

Even the great scientist Edison said at last, "I would be prostituting my intelligence if I denied the existence of a Supreme Power".

Everyone tries to understand infinite goodness—infinite perfection. We see everywhere the outpouring of goodness and its evolution. We also see everywhere creation and dissolution—evolution and involution. This evolution must be from an Imperishable Something, and involution towards that Same Thing. This is the only Ultimate Reality.

Our Beloved Master says that the Ultimate Reality (call it God) "is One, not in the numerical sense, but He is the

One that remains for ever One, without a second. He was always infinite, is infinite, and always will remain infinite". He also says that "it is everything, and alone is real; whereas the universe is full of the Many, is under the influence of *Maya* and, consequently, unreal. As long as the Many are seen, the One cannot be seen. For the One to be seen the Many must go. The One God is seen when the phantom of the universe disappears; and the universe ceases to exist for him whose lower self is annihilated." This clearly shows what the Ultimate Reality is. The Holy Prophet Mohomed said, "*Allah* (God) is a Unit, and liketh Unity". This sums up the 'Ultimate Reality' in a short sentence.

The knowledge by which the One Indestructible Substance (the Ultimate Reality) is seen in all beings, inseparable (Real) in the separated (Unreal) is called by the Seers '*Satvik*'.

The Ultimate Truth, the Great One Cause, the Supreme *Atman* is very subtle, and our senses cannot comprehend it. That is why the Preceptor in the *Kena Upanishad* says, adopting the direct method:—

I. *That* is the ear of the ear, the mind of the mind, the speech of speech, He is also the *Prana* of the *Prana*, the eye of the eye. Knowing thus, the wise, having relinquished all false identification of the self with the senses, become immortal.

II. The eye, speech, nor mind cannot go there. We know it not: Nor do we know how to teach one about that. Different that is from all that is known, and is beyond the unknown as well,—thus we have heard from the ancient Seers who explained that to us.

Then the *Upanishad* adopts the indirect method to explain *That*. It says,—What none can comprehend with the mind, see with the eyes, hear with the ears, breathe with breath, but by which the mind is comprehended, by which one can see the function of the eyes, by which the hearing becomes audible (*Srutam*), and by which the breath is directed (*prane-eyathe*)—that alone is *Brahman* and not this they worship here.

In the end the *Upanishad* reveals that the wise having realized that *Atman* in all beings, become immortal. When one realizes that and *only* that

in the unreal-diversified manifested-all,—that is the Ultimate reality—Truth.

The earliest Revealed Book of mankind—the *Rig Veda*—proclaims this supreme fact:— He is One, but the wise call Him by different names—such as *Indra*, *Mitra*, *Varuna*, *Agni*, *Divya* (the source of all light), *Suparna* (Protector of the universe, whose works are perfect), *Garutman* (mighty by nature) and *Matrishwan* (powerful like wind).

To understand this One among the apparent many, must be the aim of all spiritual aspirants. They should try to understand, every second, that One, all-pervading *Paramatman*, which they can easily do by following, with

discrimination, a Perfect Master. Such a living Perfect Master is our beloved Shri Meher Baba, and my humble contact with Him for a decade and more has taught me:—

- (i) that self-ness is spiritual death,
- (ii) that universal Love is the only road to one's salvation.
- (iii) and that Spiritual Victory can easily be had with the Grace of a living Perfect Master.

May I be permitted to state that it was He that has enabled me to feel that all things are full of that Ultimate Reality. May I continue to be worthy of His Grace. His Grace, like that of God's, is Free.

(In the next article I shall briefly state what is "Self-Realization".)



THE SAYING OF MEHER BABA

On the day of Jarthoshtno-diso many Parsees fervently pray, "May the soul of Zoroaster rest in peace." Surely these Parsees are utterly ignorant of the spiritual position of their Prophet or are impudent to the last degree. No greater insult can be hurled at Yazdan Zoroaster than by offering such a prayer.



Akhnaton—the Idealist and Reformer

Pharoah of Egypt

BY WILL BACKETT (LONDON)

IT is over 3,000 years since the great City of Thebes in ancient Egypt resounded to the acclamations of the people when Akhnaton succeeded his father at the age of 12-13 years, with his Royal Mother as Regent. The great Empire of Egypt, extended far beyond its present borders, and drew tribute from distant parts in Europe, Asia and Africa, consolidated and extended by his father Amenophis III, who had been a great warrior. Church and State were closely allied, and the chief priest at Thebes was also Prime Minister, so that the power of the priesthood rivalled that of Pharoah himself. The life of the nation revolved round the monarch who held undisputed authority over the people, being regarded as a deity, for whom the priests were intermediary and held them down by fear, for the unseen world which they also interpreted, was peopled with gods and demons who had to be

propitiated; much cruelty accompanied the temple ritual, which also aimed at the mental enslavement of the people.

This was a heavy heritage for a young lad who soon gave active signs of revolt against the established order, for he was himself peaceful by nature and aspired to acknowledge the "One God", Whom he recognised in all, and therefore he could not remain aloof from the people, but mixed with them as his predecessors had not done. He was depicted in homely attitudes, driving with his wife and daughters, whom he would caress or play with. But he still retained the title of "Son of the Sun" the traditional name of the Pharoahs, and his courtiers, addressing the deity, would refer to Akhnaton as the bright image of Aton, the Ruler of Truth, illuminated by the rays of the spiritual sun. Thus he represented the tradition of the

God-man, not remote from humanity, but living in their midst, and bringing them into contact with the Divine Life.

He strove by his own life to raise the status of women, speaking of his wife the Queen, as "Mistress of his happiness.... at hearing whose voice the King rejoices"; he made no secret of his affection for her, and is depicted in a little ornament, as kissing his queen, with their lips pressed together. She was "the lady of grace, great of love, and fair of face" and contrary to tradition, she is always shown in reliefs upon the same scale as her husband, and not so much smaller than he, as with other Pharaohs. On ceremonial occasions she is often depicted seated with him and holding his hand, with their children playing beside them. Together they would worship that Sun behind the Sun, whose radiance from his outer disc in the heaven above, was represented by tiny hands of blessing outpoured at the end of each ray which reached the Pharaoh below, with his family.

In a measure he was continuing the course marked out by his father, the previous Pharaoh, who

found the rivalry and power of the Amon priesthood increasingly irksome, and has initiated the reform which Akhnaton continued in his desire to give all a more exalted conception of the one God. Thus was founded his new City at Tel el Amarna, about 160 miles from Cairo, with limestone cliffs a little distance from the east bank of the Nile, where he performed the foundation ceremonies, and called it "The City of the Horizon of Aton." An inscription referring to this event reads:—

"His Majesty appeared like Aton, when He rises from His (eastern) horizon, and fills the land with His Love... Heaven was joyful, earth was glad, and every heart was happy when they saw him."

After the suitable sacrifice had been made, and the demarcation of the City was completed, he returned home and "rested upon his great throne, with which he is well pleased, which uplifts his beauties. And his Majesty continued in the presence of his Father Aton, and Aton shone upon him in life and length of days invigorating his body each day." At some length the inscription

also describes the exchange of words between the King and his companions, "the great and mighty ones, the captains of the soldiers, and the nobles of the land". He explains to them that the whole design and choice of the site are from Aton, and are not inspired by man, and they answer:—"Lo, it is Aton that putteth (the thought) in thy heart...."

Later the City was extended to the right bank of the Nile, and after eight years, at the age of about 21 years, the King took up his residence there, marking a definite cleavage with Royal Thebes, and the old priestly order which it represented. The new order, which Akhnaton brought the people, urged them to worship "in truth" the One Father of Mankind, instead of the manifold deities and nature spirits of their fathers. His symbol was the disc of the Sun, but he was himself without form; he was not the Sun, but "The heat which was in the Sun", thus he strove to lead their thoughts from the outer symbol they had been accustomed to, in the worship of Amon-Ra. Aton is the loving "Father and Mother of all He had made", "the Lord of Love", "whose beams are beautiful with Love".

In other psalms, the Pharaoh sang:—

"Thy Love is great and large
Thou fillest the two lands of
Egypt with Thy Love
Thy rays encompass the lands....
Thou bindest them with Thy
Love."

In nature also, the Love Aton is supreme as in the inner life of the heart:—

"All flowers blow, and that
which grows on the soil
thrives at Thy dawning, O
Aton. They drink their fill
(of warmth) before Thy face.

All cattle leap upon their feet;
the birds that were in the
nest, fly forth with joy; their
wings, which were closed,
move quickly with praise to
the living Aton.

All that Thou hast made, leaps
before Thee.

Thou makest the beauty of
form through Thyself alone.
Eyes have life at the sight of
Thy beauty; hearts have
health when the Aton shines.

When Thou bringest life to
men's hearts by Thy beauty,
there is indeed life."

Professor Breasted, in his book
"Religion and Thought in ancient
Egypt", has thus described
Akhnaton:—

"He was a God-intoxicated man, whose mind responded with marvellous sensitiveness and discernment to the visible evidences of God about him."

Within, also he recognised the divine, as in the psalm to Aton:—

"Thou art in my heart;
There is no other that knoweth Thee,
Save Thy son Akhnaton.
Thou hast made him wise in Thy designs
And in Thy might."

The Creator shows his wisdom and power in the creation:—

"When the chicken crieth in the egg-shell,
Thou givest him breath therein, to preserve him alive;
When Thou hast perfected him
That he may pierce the egg,
He cometh forth from the egg,
To chirp with all his might;
He runneth about upon his two feet,
When he hath come forth therefrom."

This is but a twentieth part of the psalm translated by Prof. Breasted, reproduced in full in Arthur Weigall's "Life and Times of Akhnaton" from which these extracts have been taken. The Author compares eight of its verses with the 104th Psalm of David in the Western Scriptures

of to-day, showing a remarkable similarity and draws attention to the fact that Akhnaton regarded himself as receiving the Truth from God, Himself, and not from any other outer source.

Two scenes upon the walls of the tomb of the first high priest of Aton, depict his installation into that office and the visit of the King and his family to the temple afterwards. Ribbons wave from the lotus pillars of the window at which the Pharaoh's arm is outstretched over the priest and he speaks these words, in the hearing of other royal persons leaning over the window still, massed with bright-coloured cushions, while outside in the gallery a larger company has assembled:—

"Behold I make thee High Priest of the Aton for me in the temple of the Aton.

I do this for love of thee, and I say unto thee:—

O my servant who hearkenest to the teaching, my heart is satisfied with everything thou hast done."

The crowd is shown lifting the new High Priest shoulder high, after he has received the insignia of his office, and the gifts from Pharaoh, and he is borne aloft in a procession of dancers strewing the roadway

with flowers. The visit to the temple is also a happy one, with soldiers of the royal bodyguard running and clearing the roadway for the two chariots of Akhnaton and his queen, each driving two spirited horses. Members of their court and officials in others follow, driven by charioteers, with gay plumage and shining harness, the feathered standards of the nobles and streamers of coloured ribbons, completing the scene, and the High Priest in the distance near the temple gateway, where four men kneel holding fans of ostrich feathers to wave above Pharoah as he alights. Many other figures crowd into the scene, which moves on to the interior of the temple, where Akhnaton and his queen stand before the high altar, and the little princesses shaking a sistrum, behind their parents, who have their right arms uplifted with incense for the flames already kindled. The whole scene is in marked contrast to the rigid ceremonial of the conventional worship of that age, being filled with joy in which the people as well as their Royal ruler, and his household and the priesthood take part.

Whilst there is little historical record of his reign, there are other scenes which show the wealth and extent of his Empire; Pharoah, seated again with his queen, reviews a long procession of vassals from distant lands, with their tribute, precious metals and jewels as well as produce of the chase, merchandise, slaves and captives with their guards. But it is most noticeable that all signs of ill-treatment and violence are absent, although a pronounced feature of former rulers of that age, and the captives walk with ease in this procession.

The artistic refinement of the Court as emphasised by another scene depicting the entertainment of the Mother of the Pharoah, visiting her Royal son at his new capital city, for she still preferred to live on at Thebes. He himself wears no jewellery, but a small gold serpent gleams on his forehead, as he is seated with the members of his family and their guests, a happy group, with minstrels, courtiers and attendants to serve the luxurious courses for the feast, spread on tables nearby. The Queen Dowager is also shown

with her Royal Son leading her by the hand to her private place of worship in the temple, while outside this inner court, there are scenes of wealth and a concourse of persons of all ranks, as befits the occasion.

Akhnaton regarded his foreign possessions with the same love as Egypt, and he built temples to Aton in Syria and the Sudan, as well as in various parts of Egypt. In his own country, art was highly developed, with a rhythm and beauty of form that replaced the former rigid modes, without sacrificing the dignity and grace apparent in the highest aspects of Egyptian sculpture and painting. His human sympathies were equally wide, as one of the city officials indicates:—

"I was a man of low origin both on my father's and on my mother's side, but the king established me....He caused me to grow....by his bounty when I was a man of no property.....He gave me food and provisions every day, I who had been one who begged for bread."

That he closely attended to his royal duties as well as to religion,

we may infer from other scenes depicted on a tomb, where he is shown inspecting the fortifications of the city, driving his chariot with his wife and daughter, who is poking the horse with a stick, although the high spirited animal would not be too easy to manage otherwise and he is further seen unlike other Pharaohs, to have no armed guard.

Troubles gathered around him in his closing years, for in addition to his physical feeble constitution, his great ideal of uniting his Empire in the love and service of the One Aton, was not accepted either in Egypt by the masses or the disgruntled priesthood of the older faith of Amon-Ra, nor by the distant vassals in his Empire.

He inspired a deep devotion in many who were in close contact with him, and aroused the love of the people, by his example, but at his early death the rising tide of opposition from the older priesthood, submerged the new religion. Yet Ra was originally revered as the spiritual Life behind the Sun, and was thus the Light of the Soul, or the Divine Wisdom in one aspect, and Amon represented the

hidden source of All, the same truth Akhnaton perceived and strove to revive by removing outworn ritual and purifying the priestly office, which had become an instrument for enslaving the people.

This rejection of the established religious customs of the day, has caused him to be described as the "heretic" Pharaoh, but actually he was returning to the ancient truth that Thebes stands for, and which is expressed in the "Litany of the Sun" inscribed on the tombs of the Kings in that ancient City:—

1. "The Kingly Osiris is an intelligent Essence.
2. His limbs conduct Him;
3. His Fleshes open the way for Him.
4. Those who are born from Him, create Him.
5. They rest when they have caused the Kingly Osiris to be born.
6. It is He who causes them to be born.
7. It is He who engenders them.
8. It is He who causes them to exist.
9. His Birth is the Birth of Ra in Amenti.
10. He causes the Kingly Osiris to be born;
11. He causes the birth of Himself."

G. R. S. Mead's comment on this is illuminating:—"A magnificent passage indeed replete with mystery. . . ." It is rendered even more significant by Shri Meher Baba, when it is understood that "Amenti" (9) is the Universe, or the world of imagination or Illusion, in which "Ra" and Divine Love, Power and Wisdom manifest in human form as the *Avatar*, from out of the One Infinite Essence and Source of All (1), through His many manifestations, which are His "Limbs" (2), and His incarnations, His "Fleshes" (3). Thus He is recreated afresh through those born from Him (4) and they enter into eternal rest, or *Nirvikalpa Samadhi*, when the Kingly Osiris (5) is thus reborn in them ... He it is who causes them to be born (6) and brings them into being (7), and He is the Cause of their very Existence (8).

In the myth or legend of Osiris, whose limbs were severed and scattered, the eternal sacrifice of the *Avatar* is perpetuated, "The lamb slain before the foundation of the world", as our Western Christian Scriptures proclaim. Baba explains that the "Christ"

is the human soul in all; The *Avatar*, as Osiris, thus sees himself severed and scattered in all men, while at the same time He knows Himself to be One with All, and this is His spiritual crucifixion, which the Cross expresses to the Christian, as the story of Osiris did in ancient Egypt. In those remote times, the inner meaning was reserved to the few initiates, while the exoteric aspect only was given to the masses who were not as yet ready for that which in these later times, the whole world is being prepared to receive.

Sir Wallis Budge, keeper of the Egyptian and Assyrian antiquities in the British Museum, and Prof. Flinders Petrie and other scholars and Egyptologists, describe the advent of Akhnaton in ancient Egypt, as a marvellous instance of spiritual understanding, so far in advance of his times, for there are no contemporary indications of any other Pharoah with similar aspirations; it was an age of

material magnificence in religion and State affairs, the complete subjection of the masses to their rulers largely by fear and superstition. Akhnaton revived through love and service the conception of the true office of the Pharoah, who represented in outer life, as does the kingly state of our own day, the Perfect Man in our midst. An ancient ritual of the Emperors of China, described by* Henri Borel, Dutch Ambassador to Peking in the last days of the Dowager Empress of China, clearly points to the work of the *Avatar* in remote ages perpetuated in ceremonial on certain great feast days, connected with nature and the seasons of the year. It is this Living Truth of the Perfect One, that guides humanity to realize the divinity within each one, that Perfection which He embodies and expresses throughout His own Universal Life, seen in the flesh before our very eyes, for the upliftment of the Race.



* *The New China*, by Henri Borel.

*Those Who Follow the Master**

DR. ABDUL GHANI MUNSIF can be truly said to be one of those disciples, whom fate conspired to link up inextricably with the personality of Meher Baba, even from early childhood. The families of the two concerned lived almost next door to each other for about 15 years in a locality known as Butler Moholla, Camp Poona and this long neighbourly association ceased with the transfer of Dr. Ghani's father, Munshi Shaikh Mohomed (Military Accounts Department), to Calcutta and thence to France on Field Service during the last Great War. About the same age to-day as that of Meher Baba, Dr. Ghani amongst the Muslim disciples, has not only the unique honour of being intimately associated with Meher Baba's school and College career, but for the last 20 years or more he has been directly or indirectly connected with the Master's spiritual mission in life.

The spiritual entry of Meher

Baba, into his otherwise humdrum worldly life as a practising Homœopath in Bombay, dates back to the year 1920, just a few months after his marriage—an event which he regrets to this day. Not because Meher Baba is against married life but the situation developed divided loyalties for Dr. Ghani who was torn between his sense of duty towards his benefactors and dependents and his allegiance to the Master, who stood there confronting him with the message of a New Life for him—a message relatively too good to be true and invaluable too rare to be missed.

It was easy enough for Dr. Ghani to give up (1921) his medical career at the behest of the Master but it needed a greater experiment for him to learn to appraise and assess the relative values of his responsibilities towards the world. Masters knowingly afford sufficient latitude for individual

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

expression and the reformation or rather the awakening that is sought to be achieved thereby, is allowed to develop and grow from *within*, instead of being imposed from *without*. Taking into consideration his peculiar circumstances, the pre-science of Meher Baba into the temperamental make-up of the subject he was dealing with, accorded Dr. Ghani tacit consent and even personal advice in the matter of enabling him to make good his sense of responsibility towards those immediately and acutely concerned.

Thus equipped and blessed (1924) Dr. Ghani lost no time in asserting himself in the matter of serving and being useful to the world of his gratitude and sympathy. He not only consolidated his economic position to a comfortable extent, but was even unwittingly drawn into the snare of a public life and its responsibilities. In Poona district and Lonavala he was soon involved in social and political activities and in course of time he came to be associated with a good many institutions and societies of a religious and secular nature as also the local Municipal Councils.

In recognition of his merit, the Government of the Province appointed him in the year 1926 an Honorary Munsiff with a civil jurisdiction over 12 villages including the hill stations of Lonavala and Khandala (Poona District).

All through this worldly game of imagined or real responsibilities by Dr. Ghani, the vigilant eye of the Master kept observing him from a distance with subtle hints and warnings conveyed to him from time to time, to pull up in time. Dr. Ghani himself could not ignore the feeling that the tacit understanding with the Master, in the matter of being available to him any time called upon to do so, was being violated; but he could not tear himself away from the vortex of circumstances and activities in which he was seemingly floundering in spite of himself. This anomalous position of Dr. Ghani which was something more than he bargained for, provided great speculation to some of his brothers-in-faith (*mandali*) who being aware of the Master's spiritual interest in him, kept wondering as to when and where it would end.

The long expected intervention by Meher Baba in the affairs of Dr. Ghani did materialise. The Master at this stage went in person to see him at Lonavala and bade him sever all connections with worldly activities. The experiment for whatever it was worth, was enough for the disciple himself who emerged therefrom very chastened and sober in his outlook on life and the Master too thought it was high time to reclaim him once again for inscrutable reasons of his own. Thus the year 1936 sees Dr. Ghani once again beating an honourable retreat from worldly life and its commitments and since then he is serving the cause of the Master inspired by his personal example in the matter.

Dr. Ghani has travelled extensively with Meher Baba in India and participated in his journeys on foot notably those from Poona to Bombay and Bombay to Sakori (Ahmednagar District). He was one of the party to accompany Meher Baba in his very much advertised second visit to England, Europe and America in the year 1932 and was to all intents and purposes during this trip, the spokesman of the party towards Westerners who could

not have long contacts with the Master, due to pressure of engagements as well as His Silence.

Dr. Ghani's intellectual parts, his ready witticism, his uncanny memory for extensive Persian and Urdu poetry and his knowledge of Sufi literature are very much appreciated by the Master, who very often takes delight in introducing the friend of his childhood to newcomers by recalling these outstanding traits in him.

The spiritual contact with the Master aroused in Dr. Ghani the consciousness of poetical possibilities latent in him. Under the pen-name "Munsiff" he has to his credit a good many poems in the Urdu language, the high tone and standard of philosophical thought running through them, have been greatly appreciated at the poetical conferences which he has had the honour to preside in Poona District and Ahmednagar.

Dr. Ghani has been a consistent contributor to the pages of the spiritual monthly *Meher Baba Journal* and his speciality lies in the presentation of Meher Baba's philosophy and teachings in the light of Sufistic

Gnosis with which he is no doubt authoritatively conversant.

He has been associated with the conduct of the *Meher Baba Journal* since its inception two years ago

at Meherabad (Ahmednagar) and to-day he is at Bangalore in charge of its publication as Managing Editor.



Try

BY COUNTESS NADINE TOLSTOY

SEEK His Grace: there is nothing that can equal the single glance of His Love.

He will draw and gather the psychic currents from the head down into the heart and create balance.

Then remain in the centre of balance. This stronghold no circumstances can shake.

Let Love be the Radiation that emanates itself.

Love-emanation is effortless and direct.

It is unimportant whether it finds its way in word or activity, or in none of these—it is a *Transmission contact*.

It acts within Life in animation of joy and creativeness.

It has its own way imperceptible.

When one loves Him—nothing matters.

Seek His Grace—it is *He who gives Life to your Love*.

It is He who makes the Word vibrant with actual Love-radiation.

It is He who unseals the treasures.

His Love is One-in-all and All-in-one Way.

He is the Divine Link, He joins life with the Heart, the human with the Divine. His Love surpasses all speculations and claims of right and wrong: justice itself yields to the supremacy of Love's Mercy. Love is free and independent—it consults no other source.

Baba says: "Love is its own Law".

It is self-acting, absolute.

It is unconditioned.

It is above and beyond all limitations.

It is a free flow of the Soul in Love with itself in supreme happiness.

All who have come to that give the same testimony.

It is the One effective Love—Life state in Oneness with all.

It is the One most difficult thing of all simplest things to achieve, says the Master.

Its Unique Beauty is the perpetual giving. Its magnanimity and bigness rises above all human conditions.

Its boundless self-sufficiency is super-human.

As Baba says: "It is above Law."

It is non-compromising with itself; it requires all of the human; it expects the very severance of the "I" to be unaffected and free.

Who can attain that freedom from the self when its roots become ingrained in the course of evolution?

In the One Divine Plan of Life it was ordained that there should be *One Divine Man among the Perfect Ones—the Avatar—the first Initiate of God, the embodiment of God's Grace, that He may give His Love to men*, says Meher Baba the Avatar.

Let the *mind serve Love* for preparedness.

Let the mind think in harmony of expectation.

Let it be *willing and try Love*; It will lead to kindness, forgiveness, tolerance and forbearance in patient waiting for His Grace.

Trying to Love draws His Mercy and Grace, says Baba.

Let the word Love be the tuning in key-note in thinking, acting, being.

It is only for the time being—the mental affirmation.

When the Love-tide will flood the heart, His Grace is sufficient in itself.

Divine Love is its own proof in experience.

Meher Baba's work of Love is done in direct transformation. His greatest miracle is *the resurrection of the heart*.

Real miracle is bringing Love into life, into Being.

New resurrection work of the Master is the revival of Love in the heart.

Real miracle is the fulfilment of Love in life.

The New Man will be alive in Love-life of selfless existence.

Let Love be the call of the heart in agony of real need.

The Master's gift is most welcome when the need is greatest.

God loves the desperate hearts in suffering open to Him.



An Experience

BY A WESTERNER

WHEN we recall Baba's miracles, we do not think of resurrection of the dead, or healing of the sick. It is a deep, unfathomable cure within the soul that He operates! This psychological cure in our days is a child's play in comparison to that profound, internal emotion that Baba can stir and through which He brings forth the Divine Love in the low-graded human being. Internal healing by His invisible method that cannot reckon for any science, that is illumination with the dark substance—resurrection of the Divine Life, pure elevation within the soul-realm! It is in that we cannot mentally measure, nor can it undergo any criticism.

We have witnessed more than one case when He gave instantaneous illumination, deeper expansion in consciousness.... when out of the sub-conscious, He threw up deep, disentangled, uncontrolled reminiscences—when within the mind He brought up this super-science "intuition"...

When out of dark ignorance, He struck the knowing soul!

I went to recall an intimate fact as it touches the life of one of my friends. She was a drunkard. For years together, she was staggering from asylum to asylum trying to find self-control. Her reminiscences of these "places of salvation" are almost too horrible to recount. Nothing could bring her back to human reason. Her soul was dull and dying. Her life seemed to be a dark presage. She was living with her mother, and between them was nothing but harsh, cruel words and inhuman thoughts! Her second word was "I wish she were dead!" She used to enter her mother's room saying, "Why are you not dead yet?" This relationship had grown to such monstrous proportions of ugliness that most of her friends withdrew from her.

Once I spoke to her about Baba, and she rebuked me with crude arguments and worked herself up into a state

of diabolical antagonism! Only after repeated efforts was I able to arouse in her some curiosity and finally she decided upon seeing "that man". Baba, when I tried to describe her, stopped me saying, "I know her very well". He expected her visit. She came and sat down at Baba's feet like a little amenable dog. After some moments of friendly chat, Baba touched on her preferred subject. He spoke to her with intense interest about drinking, even advising her much superior quality of wine than she was used to drink! Immediate confidence arose. Their visit was most jovial, friendly and full of humour. After a while she turned round to me who was standing in the room and said, "You know, he is not at all as bad as I thought! This man is a real human being"! How rightly she qualified Him! Is it not real, divine quality to be a perfect human being?

Not later than a week, she

invited me to tea. She opened the door of her apartment in an executive manner, unusual to her nature, in an absolutely sober state and without hesitation at once disclosed to me her determination for a new programme of life. "I do not drink any more", said she; "nor will I ever drink any more! I was a fool! I have wasted the better part of my life and energy. I have been disintegrating myself to a inhuman beast. I can no more hate.... I am repentant to have given so much suffering to my mother. I am conscious of it that I love her. I will devote my life to her; I will make her happy, and I shall do and carry out this duty to the last day of my life!..."

Not a word was mentioned about Baba. I knew however that His glance had penetrated her dark mind and had lifted within its own unconscious human being, the indescribable, inevitable, pure necessity which is Love!



*True Religion**

BY ADI K. IRANI

"It is now time that Religion goes and God comes."

—HAZRAT MEHER BABA.

A Prophet in the land of Arabia was born
Who cleansed the hearts of his followers, torn
As they were betwixt darkness and morn
Of ignorance, knowledge, vain idolatrous born.

Was it love of Him and through Him man
One man plus another the brotherhood ran?
Was it love of them and through them God
That keep united one with all?

Or is it *Shariat*—the outward form
Identified religion, holds congregations, shorn
Of hostile suffering, breed discord
Fragmentary concepts of one Over-Lord?

A Prophet in region of desperadoes born
Zoraster they say, Zarathushtra adorned
The hearts of Emperor, subjects of Iran,
Swept putrification bestowed *Dnyan*.

Was it the righteous living He breathed
To goodness He led, from evil He freed?
Was it the spark of love bestowed
That kindled the hearts of Parsees old?

* The terms like '*Shariat*—the outward form', 'whipping *Kasti*'— 'the thread', '*Japa*', etc., are not intended at all to belittle any religion or religious feelings of persons devotionally adhering to all sorts of outward forms of religion, out of love of God; but to distinguish that rituals, ceremonies and varied forms of religious practices are the vehicles of true religion and are lifeless bodies without the soul of love behind them.

Or is it the prayers unmeaningly said
 Where hinged the Prophet, spirituality swayed?
 Or is it the whipping *Kasti* brings
 Prosperity genius a Zoroastrian drinks?

Religion what the Messenger said,
 Believe ye! in forms of *Kriya* shaped!
 Contain not God or His godliness
 Or fire of love for *Ahur* stressed.

Bhanter, dothla, ghey, tanderosti
 Serve economy, health Zarathusti;
 Under guises of devotion—Lord
 Include everything but the love of God.

An *Avatar* of Rama and Krishna brought
 On the field of battle of life they wrought
 Where *dharma* faded *adharma* prevailed
 The light of *dnyan*, *bhakti* and *karma*.

Religion is that a *Brahmin* says,
 What suits his pocket, gets him bread;
 When suits him not, discards the *thread*
 So sacred it, otherwise he held.

Mantra, tantra, japa, smaranam
 As old as the forms of Eve Adam
 Are but the mutterings empty hum,
 Humming as they, would the God-love sprung?

Religion must go and God must come.
 No more—can sight, touch, feeling roam—
 Than a child bewildered come-back 'lone
 Bring Almighty nearer home.

THY GRACE IS THE SOLUTION

Rare as the rarest gems of love abounds
 Our hearts and minds the human 's bestowed
 To dive the heart and explore the soul
 Is the art of arts, the Master knows.

Fair as the fairest flowers of life sublime,
 Our human form bears the crown
 Of regiments of births and battalions of deaths,
 Whence commence, whither extend, the Master knows!

Poor as the poorest beggars of love divine,
 With extended bowl come servants Thine,
 Grace them once, no more enquire
 How "Religion goes and God comes", Sire?



For no Man Knoweth

TO SHRI SADGURU MEHER BABA
 BY MALCOLM SCHLOSS (HOLLYWOOD)

I have been listening, Beloved—
 Listening—all day long—
 For the sound of Thy voice—oh! Beloved—
 The fountain of all my song.
 I have been looking, Beloved—
 Looking—the livelong day—
 For a glimpse of Thy smile—oh! Beloved—
 Warm as the sun's own ray.
 I have been waiting, Beloved—
 Heart, mind and body—all
 Held for the time of Thy coming—
 Free to respond to Thy call.
 And now I am weary, Beloved—
 Body, and mind, and heart—
 Oh! *wilt* Thou not come, my Beloved!
 Blessed One! Here Thou art!

Twenty Years with Meher Baba*

BY DR. ABDUL GHANI MUNSIFF

THE POONA PHASE

AS stated before, it is to Kasba Peth, the *bhoi* (fishermen) locality of Poona, on the banks of the Moola river, that the honour of first recognising Meher Baba's spiritual worth is rightly due, and it is somewhat reminiscent of the early association of Jesus Christ with the fishermen of Galilee. The wisdom in the choice of this locality by Meher Baba, in the matter of his first spiritual contact with the outside world would be well appreciated, if the following concomitant factors are taken into account.

The Hindu local populace consisting mostly of fishermen, though religiously orthodox to an extent, evinced a sort of a comradeship with the Muslim element there, over their common allegiance to the spiritual genius of the place—the shrine of the famous Muslim Saint Khwaja Salauddin. Hence the social contact of Hindus and Muslims

at Kasha Peth, with Meher Baba as the centre of attraction, never smacked of that undefinable feeling of restraint and reservation which one unmistakably sniffs in the atmosphere of ultra orthodoxy as that of Southern India.

In spite of the merry atmosphere of these social evenings, with Meher Baba as the cynosure of all eyes, one could feel him asserting himself or rather expanding towards those around him in very many subtle ways. He began taking personal interest in the affairs of individuals—Hindus and Muslims alike—and the advice he gave was greatly appreciated and implicitly followed. At this stage he came to be regarded as a very sincere and disinterested friend and many would feel relieved and comforted after unburdening to him, the best or worst of their secrets and troubles.

Meher Baba in dealing with people opening out their hearts

*Continued from August 1940.

to him, demonstrated a very happy knack of inspiring confidence and hope in him, by a timely gesture of appreciation and a kindly word spoken at an opportune moment, which would very often go a long way in retrieving many a desolate soul from the depths of despondency and in goading many a desperate people to exert an extra spurt in the matter of facing the odds in life. Illustrative of the above trait in him, I can recall the reassuring reply he gave to one of my consultative letters in the words of the poet Hafiz saying:—

"I am an humble servant of the old tavern keeper (God) whose love is unchangeable and eternal; unlike the religious and the pious whose kindness and concern is ever fickle and uncertain." What hope and solace these words inspire on being assured of a stable background against the unsteady and fleeting panorama of life and circumstances!

The early *mandali* at Kasba Peth were gradually trained to rise

above their mundane pastimes and were encouraged to think and talk more of spiritual matters. When in a lighter vein or mood, Meher Baba would be the first to crack or enjoy a joke but he would simply refuse to countenance any vulgarity and frivolous behaviour from anyone around him.

Individual likes and dislikes were scrupulously taken note of by him. The Hindus were allowed to perform *arati*, *bhajan* and *kirtan* and other rites after their own way and whenever the Muslims were in attendance in sufficient numbers, *qawali*,* mostly amateurish, was indulged in, wherein Khak Saheb and myself would sometimes participate. Meher Baba too oftentimes would entertain the assemblage by singing a few *gazals* (odes) from his favourite poet, Hafiz, in his sweet, warbling voice, and would sometimes accompany the *bhajan* and *qawali* music by playing dexterously the Indian drums cylindrical in shape commonly known as *murdung* or *dhol*.

* *Qawali* means singing of Urdu or Persian songs to the accompaniment of a musical instrument and the *tabla* (drums), a speciality with Muslims.

In order to encourage spiritual mindedness, he would invariably initiate spiritual discussions and his explanations and information on the subject would hold the listeners spell-bound for hours. Baba would feel evidently pleased by intelligent interpolations by the listeners, and these not only elicited more clarification and information of the theme under discussion, but it enabled him to see as to how far the discourse has been lucidly followed and assimilated. Happily I enjoyed more latitude of approach to spiritual discussions with Meher Baba and my presence there, whenever I could come down from Bombay, was always interpreted by those present as a sure sign of a spiritual treat to be looked forward to that day.

Although the daily round of serious *cum* light items of entertainment continued unabated at Kasha Peth, the atmosphere at this stage for the *mandali* surreptitiously grew to be mystifying if not mysterious. What with the disciplinarian in Meher Baba peeping out now and then and the news of psychic experiences by an

early member of the *mandali*, confined to an attic in a nearby tenement, the speculative tendencies of everyone concerned with regard to the spiritual potentiality of their object of interest and devotion were whetted to the extreme. Everyone was on the *qui-vive* of expectation and all but too eager to be allowed a peep into the future.

As if giving additional colour to these expectations, Meher Baba decided to remove himself with a few of the *mandali* to the outskirts of Poona, away from the hustle and bustle of city life. The ascetic part of him being roused, he planned to stay in a thatched hut in an unfrequented part of a jungle towards Chattar Singi, off Fergusson College Road. This removal outside the town goaded the people to take still greater interest in him, and Thursday among other days of the week, became a day of pilgrimage to Baba's *jhopari* (hut).

Here Meher Baba passed most of his time alone with only a few attendants and not infrequently indulged in the evenings in the games of *atya-patya** and *iti-danda** with the

* For explanation see pages 682-683.

mandali and even visitors. How unknowingly to everyone around him he would lend spiritual enchantment to the atmosphere by surprisingly reading the mind of anyone among those present, or sometimes foretelling the advent of an unexpected visitor or friend. Such occult demonstrations of frequent occurrence would keep everyone present enthusiastically alert to take in eagerly and seriously everything and anything he spoke or did at random.

A few examples of how Meher Baba would give a spiritual twist and touch to ordinary topics of games which to a chance visitor would mean nothing beyond a healthy pastime, would be interesting and worth recording here.

(a) One day Baba while playing cards with the *mandali*, suddenly accosted if they knew the spiritual significance and meaning of this play, besides, its value as a pastime. Receiving no reply he read the following spiritual meaning into this simple game:

"The playing cards Nos. 2 to 10 represent the lower evolutionary stages through which the soul has to pass gathering experience and

strength on the way. The card 'Jack' stood for the human form with the fully developed consciousness and representing at this point the stage of *bhakti* (exoteric religion or *Shariat*). 'Queen' symbolised the stages of *karma* and *raja-yoga*, *i.e.*, *Tariqat*—the spiritual journey of the soul on the inner Path, and the 'King' connotes *dnyan* (*Gnosis-marifat*). Surpassing all these lower stages is the Ace signifying the ONE without a second, *i.e.*, the Ultimate Reality, God, the *Paramatman* or *Haqiqat*.

(b) Speaking of *Iti-danda*, an Indian game with a wooden stick about two feet long and a smaller piece of wood pointed at both ends, Meher Baba delivered himself as follows:—

"This game consists in striking the smaller piece of wood lying on the ground on the pointed end by the longer piece held in the hand, thereby, making it rise and rotate in the air. Before allowing the smaller piece of wood to fall on the ground, it should be struck again with the rod in hand driving it as far as possible." Meher Baba further explained, "when a Perfect Master selects a disciple as

worthy of God-realization, he invariably strikes at the lower part of his nature, his self-egoism. This corresponds to the striking of the smaller piece of wood by the rod in hand to enable the former to lift itself in the air. The egoism or the lower self of the disciple once battered, the second step consists in driving him onwards towards the Goal of Self-realization. This second ordeal is explanatory of the second stroke which sends the piece hanging in the air to a distance porportionate to the force of the impact conveyed."

(c) On one occasion, the game of *Atya-patya* was in full swing. All of a sudden, Meher Baba cried halt to the game and invited everyone to sit round him. Then he came forth with a beautiful and significant spiritual interpretation of the game in the following strain:—

It is necessary to explain the game first in order to convey convincingly the beauty of the interpretation. The game consists of a chalked out rectangle with many breadthwise intersections and one lengthwise bisection. This results in many quadrangles in the rectangular space in

proportion to the number of intersections drawn. All the breadthwise lines and the bisecting middle line are to be manned with players who are expected to prevent the entry of the equally opposing team into those rectangles. The opposing party is expected to use all its wiles and tricks in evading the human obstacles before reaching the goal on the other end of the rectangle. If anyone of the invading party falls foul of the defensive party, the game is declared to be lost by the invaders and the defenders come out and take the offensive. Even if one from amongst the invading party succeeds in reaching the goal, the game is not said to be finished. The successful one is expected to return the way he went and the freedom with which he is now qualified is used by him for leading and helping others to the same goal.

Meher Baba said: "The intersecting lines are the barriers representing pride, ego, greed, anger, jealousy, hatred, etc., which the traveller on the spiritual path has to overcome before attaining the spiritual goal of God-realization. The

bisecting line denotes *lust* which persists to the end, even long after the above-mentioned undesirable qualities are subdued and overcome. Once the Goal is attained, these very faults are elevated to the level of divine attributes, and nothing but good accrues to others when expressed. Those on the Path can and do help others, but only upto a point where they themselves are; but those who have realized and reached the Goal of Self-realization, can help others stranded at any stage of the journey."

Numerous such instances of trivial factors and incidents interpreted and construed very provokingly to yield great spiritual lessons, could be cited from the experiences of individual members of the time, which could not but result in drawing people daily closer and closer to Meher Baba and making them spiritually minded in spite of the material fun and fare provided. Some of the *mandali* have even witnessed the supernatural phenomena of spirits appearing round the *Jhopri* (hut) which frightened them out of their wits, but Baba appeased them by saying, that they would do no harm.

Upto this point the *modus operandi* of Meher Baba in attracting spiritual aspirants to him, consisted in his sympathetic friendliness, loving manners, magnetic personality and divine discourses. But very subtly and gradually he keyed up the interest and aspirations of those concerned by making sensational and bewildering disclosures concerning a few of his past incarnations on earth. He declared that he was Shivaji (1630-1680) the Maratha warrior and king in his last birth and drew pointed attention to the significant fact of the sudden interest evinced by the Government in getting Shivaji's statue unveiled in Poona (opposite Shanwarwada) at the hands of the Prince of Wales—the present Duke of Windsor—on the occasion of his visit to the City in the year 1921, an event which synchronised with Baba's physical and spiritual presence in Poona. He also remarked that he underwent great penances and ordeals in the past, and that in one of his previous births, he was a Burmese monk when he lived on water for ten years in a jungle of that country.

However impossible and unbelievable these utterances of Baba may appear to an outsider, there was something fascinating and sublime in these revelations to the group of his admirers and friends round him at the time, that they never tired of discussing among themselves for days on end, the spiritual vista of hope and possibilities for them underlying these disclosures.

The climax of the situation was reached when in the presence of a select few, Meher Baba disclosed the secret of his esoteric circle, its constitution and even mentioned the names of a few who had the good fortune to be included therein on account of their past preparedness. As it was too early to reveal the exact lie of the situation, he gave vague hints as to the spiritual role that he was destined to enact in the affairs of the world in years to come.

The more pressing inquisitiveness on the part of those present was answered by the explanation that a *Sadguru*, *Qutub* or a Perfect Master has always an esoteric circle of 12 members, whom it is the divinely incumbent duty of

the Master to train and make them as spiritually perfect as himself. Though one with the Master in point of Realization, the members of the circle differ in the matter of duty and authority they wield spiritually towards the world, the self-evident and well-known examples thereof are the *Gopis* of Shri Krishna, the Apostles of Jesus Christ, the Companions of the Arabian Prophet and the 12 *Imams* associated with Martyrdom in Islam. A Perfect Master's spiritual heirs are only twelve, but the beneficiaries are many. There are always five Perfect Masters at any given time on earth and one of these five (at an *Avataric period*—*Daore-Nabuwwat* which is usually the end or the beginning of a cycle) is an *Avatar* or *Rasul*.

During the period of Meher Baba's stay at the *Jhopri*, the coterie of his friends and admirers from Bombay (mostly Muslims) were enjoined to pay him a weekly visit, on the express understanding that they should first pay their respects and homage to Hazrat Babajan before coming to him or attending to some other engagements after alighting in

Poona. This injunction was faithfully carried out in spirit and letter by most of those concerned. In one such visit to Poona I delayed my visit of homage to Hazrat Babajan till late at night and the lady Saint of Charbawdi gave me a very rude shaking physically in the presence of the crowd around her saying, "you were due in the morning and come at night". This incident although awkwardly disconcerting at the moment, afforded me a very pleasurable insight into the perfect spiritual understanding that existed between Meher Baba and his Master, and this feeling was further accentuated when the following morning I was given for the first time an unusually cold reception altogether unlike what I was used to, by Meher Baba who ordered the basket of fruits for him that I was carrying on my shoulders to be unceremoniously thrown into a well nearby with a message to boot that he would not see me that day. This avowedly was meant as a sort of a warning for me in not obeying his orders

literally, with an implied lesson for others also in like circumstances.

Similar demonstrations of occult knowledge and power already described elsewhere,* which I witnessed while travelling with him to Bombay in one of his visits to Munshiji, coupled with the living memory of the tributes paid to his spiritual greatness by his Masters Hazrat Babajan and Shri Upasani Maharaj, could not but impress me very deeply. Thereafter my attitude towards Meher Baba completely changed from levity to seriousness and I decided to follow his advice and instructions implicitly, when one day giving me a look-up in my dispensary (Sandhurst Road, Bombay) he advised me to dust and sweep the establishment with my own hands for a period of six months instead of the servant doing it. The reason adduced by him for the queer order was that he visualised therein a great and happy future for me both materially and spiritually. The result has

* *Vide* "Miraculous Experiences of Baba's Devotees," November 1939 issue of *Meher Baba Journal*.

been that I did literally carry out his instructions in the matter for the given period, whereby, most of my friends and *mandali* members know, I did subsequently succeed in sweeping my medical establishment clean out of existence.

After a few months spent in the *Jhopri* on the outskirts of Poona as stated above, Meher Baba decided to celebrate the birthday of his Master Shri Upasani Maharaj and with that end in view left by train to Sakori (Ahmednagar District) on the 9th of May 1922 with a party comprising of Muslims, Hindus and Zoroastrians as also the *Bhajan-mandali* of Kasba Peth. It was the first function of its kind celebrated by Meher Baba on a very lavish scale and since then it has become an yearly festival at Sakori.

This celebration of the birthday of Shri Upasani Maharaj, was a sort of a valedictory tribute of love and homage to the Master paid by Meher Baba, whose physical contact with him thereafter practically came to an end. The occasion further afforded to most of the group accompanying him, the first opportunity of Shri

Maharaj's *darshan* and the words of the latter delivered oracularly to those present, had a far-reaching effect in crystalising and determining their situation finally in relation to Meher Baba.

Those who have heard and remember the words of Hazrat Babajan, "I have made you that Perfect, that very soon you will have half the world at your feet", can read in this but a personal tribute to the spiritual greatness and future of Meher Baba. But the words of Shri Upasani Maharaj on the occasion of his birthday were all-embracing in import and effect. They not only described the potentiality of his disciple as the Perfect Master of the age but they contained for the listeners a message of hope and spiritual possibility for them in the person of Meher Baba. Addressing those present Shri Maharaj said, "I have given my charge to Merwan (Meher Baba); he is the holder and possessor of my spiritual treasure to-day. The world will be greatly benefited at his hands. Stick to him at any cost; you will realize God very soon."

These prophetic words of Shri Upasani Maharaj had a

magical effect on the listeners by immediately and effectively dispelling for ever, the cobwebs of doubt, hesitancy and uncertainty that may have been lurking in their minds and their interest and attention that was upto now focussed on Hazrat Babajan and Upasani Maharaj, was definitely diverted to and claimed by Meher Baba, as irrevokably as destiny itself.

Soon after the party's return to Poona from Sakori, Meher Baba abruptly brought an end to his stay at the *Jhopri* by proposing a journey on foot to Bombay, a distance of 120 miles. The majority of the *mandali* with Shri Maharaj's significant words still ringing in their ears, readily and willingly fell in with the idea. In spite of the attempt by Meher Baba to sift and eliminate the possible waverers and hesitants, as also to test the seriousness of those willing, by recounting at length the dangers involved in such an undertaking in his

amusingly innocent and childlike concern over being criminally involved in case of a mishap to anyone, one and all unhesitatingly gave a written undertaking absolving him of all responsibilities in the matter. This was the first written agreement of its kind got signed by the *mandali* for which method of adjustment and renewal of mutual responsibilities and promises, Meher Baba, as will be noticed later, has a special predilection and many of those aware of this bias in him, very good humouredly remember him as the "Agreementwala Baba."

The planned trip to Bombay on foot came to be undertaken on the 23rd of May 1922. A party of about 40 members of all nationalities, after taking Hazrat Babajan's *darshan* as per orders, left Kasba Peth at 4 in the morning, thus closing the first stage of Meher Baba's spiritual activities, known to those concerned as the *Poona phase*.

(To be continued)



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

(18)

*New York, U.S.A.,
Sunday, March 8, 1936.*

OUR DEAREST BABAJI,

Our love to our Dearest Master and Perfect Friend,

Yesterday, Saturday, we met at E.'s place. The power of your great Love reached all hearts.

Dear N., read your Birthday Message to about 75 people who were present

I look forward to always do your work in a vital way.

A rumour is about that you will be with us soon in the body. I realize how much your visit means to the West at this most critical time in the world's history. I must push aside all personal desire for "*mukti*" (liberation) and work in harmony with the essentials of your work

I follow you always both within (in those experiences which are definitely spiritual) and without (in living the life and conquering

the four devils lust, anger, greed, egoism).

But I must learn fully to always follow and know what it means to follow. I ponder "to follow Baba" as when one becomes sensitive of the forces on inner planes and its many cross currents and how success and failure are separated by a hair-breadth and how to fail at any one point is fraughtful with serious results: then I know I must work understandingly

My love to you and to all the disciples of the East.

May your work prosper and may the people of Europe know who brings the Truth in this great crisis of humanity.

In your love always

S.

* * *

(19)

(Here is a letter without date and even without the name of the writer. It vividly gives vent to the depth of the writer's

feelings and clearly shows how Baba's disciples feel when he leaves after a brief stay with them during his visits to the west).

DEAR, DEAR LOVE,

I write this not to Baba who travels to India but to the One who remains in my heart. Because this time you *do* remain. I have no sense of separation—only an abiding realization of your dear loving Presence.

Adorable Love, thank you for coming back to us again in the flesh, and thank you for remaining so deeply engraven in our hearts, though outwardly you leave again.

All that I am, all that I may be is yours, dear heart—has been yours from the foundation of the universe—Never, never can I be parted from my love.

Yours without a name.

* * *

(20)

*Chelsea, S. W., (England),
December 5th, 1934.*

MY DEAREST BABA,

I was happy to see you again yesterday and I realize really how very much I love you and how much you mean to me personally. Whatever you are and whoever you are does not matter so long as the love remains, and it is as strong as ever with me

I know you are an exceptional being, but how great, I don't know I think this little crisis or relapse, or call it what you will, has brought me nearer to you and made me love you more, and realize that you are beyond all small and petty feelings

I wired you to Cherbourg as I missed the boat at South-hampton, so hope you got it It is mid-night and you are on the high seas. Think of me, your wayward child

My dear mother loved seeing you. She loves you.

My love, dearest Baba, and I will not lose touch.

Always devotedly

N.



Notes from My Diary

F. H. DADACHANJI

THE first month of the important year of Meher Baba's seclusion has passed quietly. Except for an exchange of a few telegrams in reply to inquiries made by some disciples with regard to the special orders given, Baba had no external connection with the world. He saw none except the one in charge of messages to be received and replied under his instructions, for which he has been allowed to see the Master at a certain time in the morning every day. The person who enjoys this rare privilege is Vishnu, one of the oldest members of Baba's *mandali* and one of the Master's private secretaries, also in charge of the purchase and supply department.

Baba's work with the four special *masts* continued only within the enclosed compound and where he stays near them. Except for their bath and feeding and for special visits at times for his work with each individually,

Baba didn't even come out of his room and worked all the time internally. One of the four, *Karim Bava*, was sent back to Calcutta on the 18th of August, after his work was done.

The Master's inner help to all of his intimate group observing strict disciplinary life under special orders for a year has been amazing, in spite of the fact that most of these have been living in the world outside the *ashram* and attending to their duties in life. Difficulties in certain cases where even telegraphic communication was not possible have surprisingly disappeared. Faith can move mountains and work wonders, no doubt, but the internal guidance and help from the Master work none the less. We may live to hear many interesting experiences of his disciples and devotees all over the world now under strict disciplinary orders.

* * *

Simultaneously with the seclusion of Baba for one year

commencing 1st of August 1940, he ordered three of his intimate disciples also to remain in seclusion for the same period and to observe silence besides. They were ordered to go and stay in caves on a mountain near *Ankai*, on the Dhond-Manmad section of the G.I.P. Railway and about 10 miles from Manmad junction. This, according to the Master, is a place surcharged with spiritual atmosphere, being the abode of the great Hindu sage *Agashtya Rishi*.

Baba's second Spiritual Master—Shri Sadguru Upasani Maharaj of Sakori—also stayed on this mountain in seclusion for a certain period.

Apart from these considerations, Baba seems to have his own reasons to send three of his chosen ones to stay there in seclusion, exposed to the inclemencies of the weather, and also to observe silence during this momentous period of one year when he is himself in seclusion and working internally for the great spiritual upheaval.

Among these three is Gustadji, one of Baba's oldest disciples who also has been observing silence for the last 14 years. He has been an

aspirant from his early age and during almost 40 years of his ascetic life, he has been under three different Masters—Sai Baba of Shirdi, Upasani Maharaj of Sakori and now Meher Baba. He was transferred by the Masters from one to the other and has passed through severest penances and hardships. Another—Pleader—is well known to the Master's *mandali* as the one who has passed through severest tests of the Master, remaining in silence and seclusion for years, locked in a room with orders not even to read or write, then going on pilgrimages all over India, visiting and serving saints, begging for food under most trying conditions which would be absolutely impossible for all human efforts, with the dauntless of spirits, except under the grace and guidance of a Master. The third is the young Bengali, Swami Bhawanand—who first contacted the Master in Bangalore last year, and subsequently under his instructions went round on pilgrimages on foot and begging etc. Two other disciples of Baba, both of whom have recently renounced their

worldly lives and joined the Master's *ashram* with their families, are also sent with the three above named, with certain disciplinary injunctions. One of these two has also to observe silence for one year.

* * *

SUFFERING AND SELF-DENIAL

This retirement in seclusion, literally cut-off from all external activities and contacts for a period of one year by the Master himself, his selection of three of his chosen disciples simultaneously to remain in seclusion on a particular mountain and also to observe silence and his specific injunctions for over two hundred of his select group of disciples, apart from reasons of his own internal working, seem to be indicative of a life of self-denial and suffering, and an object lesson for the world to share the suffering of humanity, especially of those under the direct devastating influence of War.

Although not directly concerned with any movement in the world, much less political or of War, ever since the commencement of this War and even when the pitiable plight of the refugees and other sufferers in the first

horrors of the War were little known to the world, the Master has not only been referring to a life of self-denial and suffering but actually advising and instructing his disciples to *live* it, curtailing even certain necessities on which his group has been trained to live for years. All his references stressed this one important point—"to participate in the suffering of humanity"—with whatever little sacrifices one could make, giving up even certain necessities. Meher Baba is not a Teacher, but a great spiritual Task-Master, who not only practises himself what he preaches, but inspires all under him to *live* the life of self-denial and simplicity, as he himself does.

This has thus become not only one of the most important lessons in life under the Master, but the very life itself actually lived and which tests one's nerves to the extreme. The quicker one picks it up from hints significantly given by the Master and from the trend of life in an *ashram*, with its discipline, the better. Then it goes easy. One gets reconciled to it and doesn't feel discomforts when they actually come.

Otherwise, if these are forced, either deliberately by the Master or by complex of circumstances, one feels their pinch much more.

Meher Baba's method of instructing is as liberal as it is exacting, in accordance with the exigencies of the times. His light talks as well as his deep discourses are full of spiritual import and direct hints at something approaching or expected. So also his exacting injunctions significant of something definitely coming or planned. The best and the easiest way, observed during years of personal contact, is to take his hints, however lightly given, as truly indicative of something we should do, and without waiting for the time or being asked or ordered, try ourselves to prepare and act for it by giving-up what little things we can, adjusting our life to be dependent only on abject necessities and on as little as possible, so that when the critical time or order comes—and it *must* come under a Master—it goes easy for us. Rather, we then become habituated to a life of simplicity and can avoid comforts and conveniences easily coming.

The following incident will give a clear hint as to how the Master works, in his own subtle way, to train his disciples to a life of simplicity and self-denial, prepared to face all hardships.

During one of the visits of the Master with his group to the "Happy Valley" near Ahmednagar, among other unhappy discomforts of living there was a small triangular tent, about 10' x 8' in which 8 to 10 of the group had to crawl in during the summer days of scorching heat, on the rough and ragged ground without even a carpet to sit on. Trying to sleep in the open at night was obstructed by the down pour of strong unexpected showers during summer and all were compelled to sleep inside the tent, in which there was hardly space left for two as against four of us to get in. All beddings had to be pulled closer actually touching each other. It was just the mischief of a few passing clouds. With the sudden stopping of the rain, and with it also of the breeze, heat began to tell on all the inmates of the overcrowded tent. A visitor who loved Baba and was deeply

devoted, but not used to a life of hardships like these, had just arrived that evening from upcountry travelling overnight. To enable him to sleep comfortably, three of us had to be in uncomfortable positions although he was sensible enough and tried to share our discomforts. But the tent was too small for all of us with bags and beddings. However we all managed anyhow. This was our test, we knew, and welcomed this taste of a life on what the world calls the "Happy Valley".

One of the *mandali*, N., found it unbearable. For better conditions and to enjoy also the cool breeze of the open valley on the other side, he went to sleep in the hall of the temple nearby, facing the valley. But, according to his own version, he could neither sleep nor keep awake in peace. Rather his condition was worse. His mind was all the time thinking of insects, scorpions and even of snakes of which there are plenty by the hill-side. This kept him half awake for hours. While he was just on the point of having a nice nap, he suddenly heard some peculiar sound like the hissing of a snake.

Half asleep and half nervous, he pulled out his torch and turned it all round the room. To his dismay, the light flashed on a snake, only 6 feet away from his bedding spread on the floor. Dazed with the light, it couldn't move but gazed at it. Scared and feeling nervous, all alone in the dark room, he took courage, to jump out into the compound and ran shouting towards the *mandali* sleeping in the tent. Two of them woke up and taking sticks (of branches broken from the trees), went to the spot and V., killed the snake.

N., thereafter quietly rolled his bedding, came and slept with the others in the already over-packed tent, and to the surprise of all, began to snore instantaneously, in spite of the discomforts of overcrowding and of the rough and uneven surface of the ground full of dust and stones.

The moral that incidents like these teaches is to face things as they come and not to run away from difficulties or discomforts, particularly in a life under a Master. When the Master wishes you to pass through certain hardships of

life, to prepare you for something he knows of you, try to avoid these by finding loop-holes or excuses for an escape for a little more comfort, you will face worse difficulties and eventually will have to come within the lines of discipline chalked out by the Master for you, however inconvenient or hard they may be. For once he has undertaken the responsibility of moulding your future and training you for that, there is no power on earth that can mar his working. It brooks no hindrance and breaks through all opposition. Once you have entrusted your life to the care of a Master, the easiest way is to take everything easy, and never try to shirk off or evade difficulties and reverses in life under him.

Much more is it so in these times and in times yet to come when the world is expected to face greater difficulties, graver conditions.

* * *

PECULIAR TRAITS OF SAINTS AND MASTS AND THE DANGERS OF DISSUADING THEM

One of the oldest inmates of the Master's *mast-ashram*, Mohomed, has a strange habit of gazing

fixedly at an object, not for minutes but at times for hours: then picking it up, to bring it into his room. He is so lost in it that the slightest disturbance from anyone annoys him. When asked as to what he is doing, he would say, even without lifting his eyes from the object in view, "*dish pahato*", meaning I am looking at something I like or want. It may be anything—a blade of grass, a piece of paper, stone or even mud or anything lying on the ground that attracts his attention, where he fixes his gaze and in which he seems to look for something. He is so much absorbed, rather lost in it that he wouldn't mind being exposed to elements in the hot sun, cold draughts or heavy showers.

Those who look after him have at these times rather an "awkward" duty for bringing him in, under a roof, for the sake of his health. It is "awkward" because any effort at diverting his attention literally hurts him and he naturally resents it. Force cannot be used under orders of the Master and, if left alone, he might catch cold or get sunstroke or suffer from anything

that may affect his health. It is at such moments that one has to be very tactful in handling and persuading him, lovingly or with mild threats like we give to little children, and it is in this that the greatest test of those serving the *masts* is made. Those who have worked under a Master know that so long as things go on smoothly and as desired by the Master, his visits may be less vigilant. But the moment there is something amiss, and before we have time to think of it or correct it, we see him quite in our midst and questioning about the very thing that has gone wrong. And then, he straightens it in his own way, at times sternly and with strictures, at times mildly and with love, as the exigencies demand, but always impressing upon all the necessity of obeying his orders literally, to avoid pitfalls and dangers that the slightest divergence might bring. Here is a typical instance.

In Ranchi, Mohomed was once, in his usual mood, found standing in the open looking at what he calls his "dish". It suddenly began to rain. He was called in but he wouldn't move. When repeated calls had no effect, B., who was in

charge of the masts, annoyed at Mohomed's insistence lest it might affect his health, went out personally and rebuking him for his refusal to listen to come in, tried to pull him inside with his hands. This brought tears to Mohomed's eyes. The shower by this time had been the strongest and even under the umbrella, they were drenched. To the surprise of all, Baba, who had been on the other side of the bungalow, appeared instantaneously on the scene and demanded explanation. Mohomed, in his child-like way and with tears still in his eyes, pleaded that he was looking at his "dish" and B., forcibly pulled him out. B., argued that it was for Mohomed's health that he felt concerned and tried to bring him in, even forcibly. Both were right, yet both were wrong. Mohomed cannot be blamed for reasons Baba knew best and as he explained clearly later, and B., cannot be blamed for his rather harsh manner in which he tried to pull Mohomed, motivated as it was for his health.

We *mandali* welcome these incidents since these give us

opportunities to know something new from Baba, from the unique way in which he tackles these situations and at times gives such splendid explanations etc. In this case, he saw the necessity once for all to clearly explain why these *masts* behave in the peculiar manner they do and why they should be tolerated rather than disturbed, even at the cost of other inconveniences and patience which their peculiar behaviour demands.

BABA'S EXPLANATION

"All the care you bestow and the food and clothing etc., you give them is *no obligation* on them at all, for they do *not need* these. Rather they resent all these, and in allowing you an opportunity to serve them, they are *obliging you*. They are no ordinary mortals but true lovers of God who have lost themselves in His love and attained the state of *Valis* (saints). They have no other desire but of God whose Divinity they have seen on the different stages of their progress and are dazed. They need a spiritual push from a Perfect Master. That is why I have them

here, serving them myself and giving you an opportunity to serve them. But being used to live freely and happily at their will and according to their peculiar whims and methods, it is a *binding* on them to live here, and but for me, they wouldn't stay for a moment. To detract them from the particular thing in which they are interested or find happiness is a torture to them. They find a sort of relief or happiness in staying or even in playing with dust and dirt. They do not see in these their external form or appearance but they see God's Divinity in these. Mohomed always going out to find something on which to fix his gaze is because he sees in that particular thing something which pleases him. That is his method and that is his trait.

If you try to stop them from doing certain things, even with the best of intentions to keep them clean and out of dust or dirt, they feel disturbed in the ecstasy they are enjoying through that medium, and are naturally enraged. If in a fit of excitement, they were to say something, you would be doomed for life. The wrath of some of these highly-

advanced *masts* who are *valis* (saints) is very dangerous.

Saint Tukaram has explained this very clearly in one of his *abhangas* (sacred hymns) that you should beware of close contact with saints as there is always the risk of one of their typical traits (characteristics), good or bad, sticking to you, and from which there is no escape. These can even wipe off your best *sanskaras* of previous births. It is therefore better that you keep yourselves away from them. Even if you have a desire for their *darshana* to offer your prostrations, do that from a distance.

One of the well-known Mohomedan saints had a peculiar trait. While passing along the road even in a big city like Bombay, in one of his ecstatic mood he would all of a sudden stop in the middle of the road between the tram-lines and obstruct all traffic for minutes. People knew it and tolerated it and didn't disturb him till he walked out himself.

Mohomed's trait of finding and looking at his *dish* is a sort of relief to him to be thus occupied. You think that he is playing with dirt and exposed to elements. With

the best of motives of safeguarding his health, you try to bring him in. When he resists, you forcibly try to pull him out and break his link of what he has seen in that particular object, through the higher consciousness of the spiritual plane in which he is. And what happens? The moment he finds you trying to dissuade him, he feels disturbed and is undecided whether to be *there* or *here* —*i.e.*, where his consciousness has taken him on the higher planes through the thing he is looking at, or where he is called on by you to go, leaving his *dish*, on this earthly plane. And this is no joke. It is a regular torture to him to reconcile the two different and conflicting states of the higher and lower planes of consciousness. If in the torments of these tortures or excitement, he were to abuse or curse anyone for thus disturbing him in the enjoyments of his ecstasy, the cursed one would be doomed, for life. It is simply because of me (Baba) that he cannot do this and you are saved.

That is why I have been asking you constantly to be very tolerant and lenient with them and never to disturb them

if they are persistent, even with the best of motives to protect them from the elements etc., which is also one of your duties to look after. The best way to handle them is the way of love and mild persuasions, If these do not succeed, nothing else will. Compulsion or force would be worse, even if they cannot hurt you for my sake. It reacts on them and hurts them to suffer, which I do not want, For I know what a *torture* it is to them and how they *suffer*. It is a torture bothways. First of all they suffer for being deprived of their own environments and freedom on the spots where they used to live, to be thus kept confined, even with all the other liberties we give them and best care we take of them. Secondly,

they suffer when thus disturbed and pulled out of their ecstatic enjoyments. It is because they feel happy in my presence that they stay. They see me and know me as none of you do. That is why they are quiet. Otherwise they would be impossible to manage. If efforts made with love are effective with worldly people, they would be all the more effective and essential in dealing with these saintly beings who are lost in the love of God. You love to enjoy one phase of some of their peculiar traits when they are quiet and pleasing. You should equally enjoy the other phase of their insistence in the experience of the bliss they find in certain things which your eyes cannot penetrate, nor your minds understand."



Register of Editorial Alterations Vol. 2, issue 11

Page 638, para 2, line 14, change feign to fain
Page 641, para 3, line 8, change consciouness to consciousness
Page 642, para 2, line 18, change feign to fain
Page 648, col 2, para 1, line 11, change as to an
Page 653, col 1, para 1, line 5, change undescribable to indescribable
Page 655, col 1, para 2, change overhand to upper hand
Page 664, col 2, para 2, line 12, change still to sill
Page 667, col 2, para 1, line 2, change magnificant to magnificent
Page 670, col 1, para 1, line 8, change pre-science to prescience
Page 670, col 2, para 2, line 19, change anamalous to anomalous
Page 674, col 2, para 2, line 1, change went to want
Page 676, stanza 4, line 4, change putrifaction to putrefaction
Page 681, col 1, para 1, line 10, change elicitated to elicited
Page 681, col 2, para 2, line 17, change *jhopari* to *jhopri*
Page 683, col 1, para 1, line 15, change porportionate to proportionate
Page 684, col 1, para 1, line 11, change upto to up to
Page 684, col 2, para 1, line 1, change Upto to Up to
Page 687, col 1, para 2, line 16, change an to a
Page 688, col 1, para 1, line 8, change upto to up to
Page 689, col 1, para 5, line 4, change ciritical to critical
Page 689, col 1, para 6, line 2, change expreiences to experiences
Page 689, col 2, para 2, line 7, change success to success
Page 690, col 2, para 3, line 2, change South-hampton to Southampton
Page 696, col 1, para 1, line 2, change "you," to "you" (delete comma)
Page 697, col 1, para 1, line 4, change persuading to persuading
Page 699, col 1, para 2, line 5, change mood to moods
Page 699, col 2, para 1, line 6, change undecisive to indecisive
Page 699, col 2, para 1, line 20, change cestasy to ecstasy
Page 699, col 2, para 1, line 12, change undecisive to indecisive
Page 700, col 1, para 1, line 6, change persuasions to persuasions
Page 700, col 1, para 1, line 16, change environmets to environments

Note: the Marathi word for hut is spelled jhopri 4 times and jhopari 1 time (which I assume is a mis-spelling)