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MEHER BABA JOURNAL

Volume 2, No.12

October 1940

A monthly Publication of
The "Meher Editorial Committee

An Avatar Meher Baba Trust eBook

April 2016

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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).

MEHER BABA

JOURNAL



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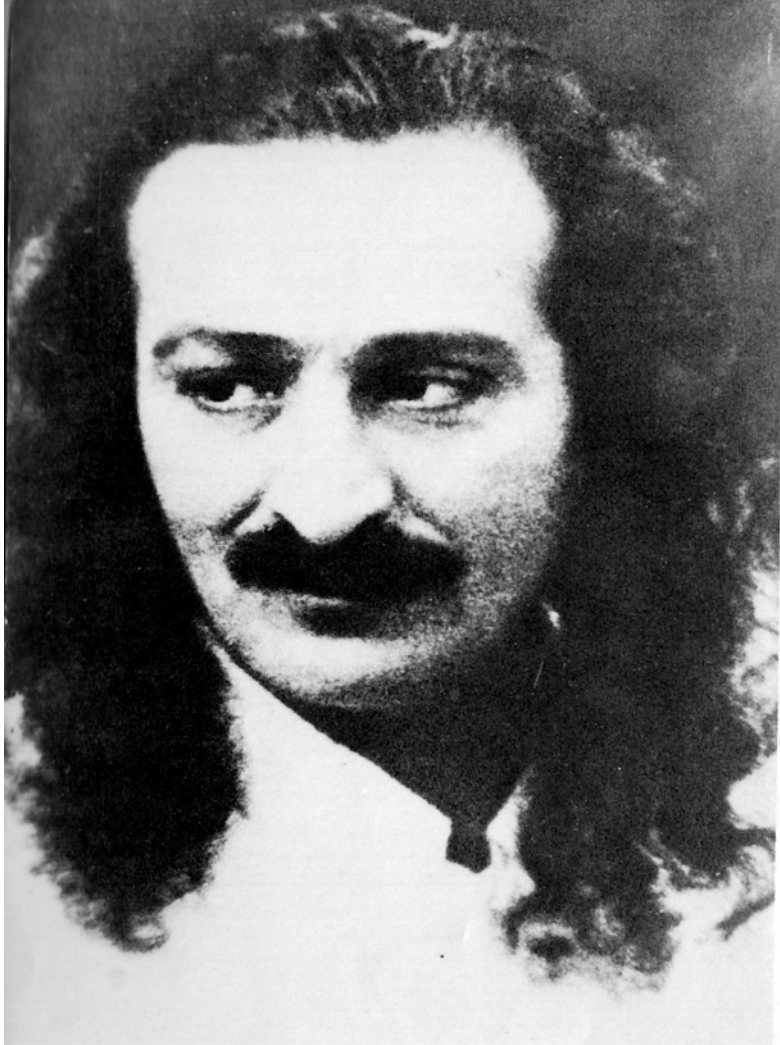
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Printed in the United States of America by Sheriar Press, Inc., Crescent Beach, South Carolina.

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



Shri Meher Baba

MEHER BABA

JOURNAL

VOL. 2

OCTOBER 1940

NO. 12

Meher Baba

on

*The Nature of the Ego
and Its Termination*

Part III

THE FORMS OF THE EGO AND THEIR DISSOLUTION

THE Ego subsists upon mundane possessions like power, fame, wealth, ability, attainments and accomplishments. It creates and recognises the 'thine'

**The Ego Lives
through the Idea of
'Mine'**

in order to feel what is distinctively 'mine'. However, in spite of all the worldly things which it claims as 'mine', it is, all the time, feeling empty and incomplete; and to make up for this deep restlessness in its own being, it seeks to fortify itself through further acquisitions. It brings all the array of its varied possessions into relief by comparison with others who might be inferiors in any one of the items stamped as 'mine' and it often uses its possessions for wanton and uncalled for self-display even at the cost of others. The Ego is dissatisfied *in spite* of its mundane possessions. But instead of cultivating detachment for its vain possessions, it seeks to derive satisfaction by feeling more intensely such possessions as it has; and in order to feel them more intensely it seeks to review them in

contradistinction with the possessions of others. *The Ego as an affirmation of separateness lives through the idea of 'mine'.*

The Ego wants to feel separate and unique and it seeks self-expression either in the role of some one who is decidedly better than others or in the role of

The Forms of the Ego some one who is decidedly inferior to them. *As long as there is Ego, there is an implicit background of duality;* and as

long as there is the background of duality, the mental operations of comparison and contrast with the other cannot be effectively stilled for ever. Therefore, even in the rare cases where a person seems to feel a sense of equality with another, this feeling is not securely established and marks a point of transition between the two attitudes of the Ego, rather than a permanent freedom from the distinction between the 'I' and the 'You'.

This pseudo-sense of equality, where it exists, might be made articulate in the formula 'I am not in any way inferior or superior to the other', which will

The Idea of Equality at once be seen to be *a negative assertion of the Ego.* The balance between the 'I' and the 'you' is being constantly

disturbed by the predominance of superiority complex or by the predominance of the inferiority complex: and the idea of equality arises to restore this lost balance. *The negative assertion of the Ego in the form of equality is, however, utterly different from the sense of unity,* which is characteristic of the life of spiritual freedom; and although the sense of equality is made the basis of many social and political ideals *the real conditions of rich co-operative life are fulfilled only where the bare idea of equality is replaced by the realization of the unity of all life.*

The feeling of superiority and the feeling of inferiority are so to say reactions to each other and the artificially induced feeling of equality might be

Two Complexes looked upon as a reaction to both; and in all these three modes, the Ego succeeds in asserting its separateness from others. *The superiority complex and the inferiority complex*

remain, for the most part, disconnected with each other and they both seek separate and alternate expression through suitable objects, as when a person dominates over those whom he regards as his inferiors and submits to those whom he looks upon as his superiors. But such alternative expression through contrast of behaviour only accentuates these opposite complexes instead of leading to their dissolution.

The superiority complex is stirred when a person meets one, who is, in some way, remarkably inferior to him in respect of mundane possessions. *In spite of its many possessions, the Ego is constantly confronted with the spectacle of its intrinsic emptiness; and it, therefore, clings to the comforting delusion of its worthwhileness by demonstrating to itself and to others that its possessions are greater than those of others.* This contrast is not confined to theoretical comparison; but it often exhibits itself in an actual clash with others in such points as offer themselves. Thus, aggressiveness is a natural outcome of the need to compensate for the poverty of the Ego-life.

The inferiority complex is stirred when a person meets one, who is, in some way, remarkably superior to him in respect of mundane possessions. But his submissiveness to the other is either rooted in fear or in selfishness; and it can never be wholehearted or spontaneous, because there is a lurking jealousy and even hatred for the other, for being in possession of something which he would rather have for himself. All forced and outward submission is purely the effect of the inferiority complex and it can only enhance the Ego in one of its worst forms. *The Ego attributes its sense of emptiness to the apparently inferior possessions, which it can claim as 'mine', rather than to the radical viciousness of seeking fulfilment through possessions; and the awareness of its inferiority in possessions becomes only a further stimulus for making desperate efforts to add to its possessions, through such means as are available to it.* Thus, while perpetuating the inward poverty of the soul,

the inferiority complex becomes, like the superiority complex an agent for selfishness and social chaos and the accumulation of that type of ignorance which constitutes the Ego.

When a person comes into contact with the Master and recognises him as having the state of egoless perfection, he voluntarily surrenders himself to him, because he perceives the

Surrender to the Master is Utterly Different from Inferiority Complex

Ego to be a source of perpetual ignorance, restlessness and conflict and also recognises his own inability to terminate it. But this self-surrender should be carefully distinguished from the inferiority complex, because it is accompanied by the awareness that the Master is *his* ideal and as such has a basic unity with the disciple. Such self-surrender is, in no way, an expression of loss of confidence; it is, on the contrary, an expression of confidence in the final overcoming of all obstacles through the help of the Master. *The appreciation of the divinity of the Master is the manner in which the Higher Self of the disciple is expressing its sense of dignity.*

In order to bring about a rapid dissolution of these two chief forms of the Ego, the Master may deliberately stir both of these complexes in alternation.

Intervention by the Master

If the disciple is on the point of losing heart and giving up the search, he might arouse in him deep self-confidence; and if he is on the point of being egotistic, he might break through this new barrier by creating situations in which the disciple has to accept and recognise his own incapacity or futility. Thus, *the Master wields his influence over the disciple to expedite the stages through which the melting Ego goes before its final disappearance.*

The superiority complex and the inferiority complex have to be brought into intelligent relation with each other if they are to counteract each other; and this requires a psychic situation, in which they will both, for the time being, be allowed to have their play at one and the same time, without requiring the repression of the one in order to secure the expression

of the other. When the soul enters into a dynamic and vital relation with the Master, the complexes

Adjustment to the Master involves the Dissolution of the Complexes through Mutual Tension

concerned with the sense of inferiority and the sense of superiority are both brought into play and they are so intelligently accommodated with each other that they counteract each other.

In himself, the disciple feels that he is *nothing*; but in and through the Master, he is enlivened by the prospect of being *everything*. *Thus, at one stroke, the two complexes are brought into mutual tension and tend to annihilate each other, through the attempt which the person makes for adjusting himself to the Master.* With the dissolution of these opposite complexes there comes the breaking down of the separative barriers of the Ego in all its forms; with the breaking down of the barriers of separation there arises divine love; and with the arising of divine love, the separate feeling of the 'I', as distinguished from 'you', is swallowed up in the sense of their unity.

In order that a car should be moving towards its destination, a driver is necessary. But this driver may be susceptible to cultivating strong attachments for the

The Analogy of the Driver

things that he encounters on the way and he might, not only halt at the intervening places for indefinite time, but also get lost in the side-ways, in pursuit of the things, that have only temporary charm. In that case, he might keep the car moving all the time without, in any way, coming nearer the goal; and he might even get further away from it. Something like this happens when the Ego assumes control and direction of human consciousness. The Ego may be compared to a driver, who has a certain amount of control over the car and a certain capacity to drive it, but who is in complete darkness about the ultimate destination of the car.

For a car to reach its ultimate destination, it is not enough merely to have a driver who can work and manage the engine; it is equally necessary that this driver should be

able to direct the car so as to take it nearer the destination. As long as the movement of consciousness is under the full and exclusive domination of the Ego, the spiritual advancement of the person is jeopardised by the natural tendency of the Ego to strengthen the separative barriers of false imagination. So, in spite of ego-centred activities, consciousness remains enclosed by the walls of its own creation and moves within the limits of this *mayavic* prison. If consciousness is to be emancipated from its limitations and rendered adequate for serving the original purpose for which it came into existence, *it must draw its directive momentum not from the Ego but from some other principle.* In other words, the *driver* who is ignorant of the ultimate destination must be exchanged for another driver, who is free from all the alluring prospects of the accidental things encountered on the way and who centres his attention not on the halting stations or side-attractions but on the ultimate goal of non-duality. *The shifting of the centre of interest from unimportant things to truly important values is comparable to the transference of power from the ignorant driver to the driver who knows the destination;* and corresponding to this gradual shifting of the centre of interest, there is the progressive dissolution of the Ego and the approximation towards the Truth.

If the Ego had been nothing but a medium for the integration of human experience, it would have been possible for man to get established in the final Truth

**The Ego Attempts
Integration around a
False Idea**

merely by carrying further the activity of the Ego. But while playing a specific part in the progress of consciousness, the Ego also represents an active principle of ignorance which prevents further spiritual development. *The Ego attempts the integration of experience, but it does so around the false idea of separateness. And having taken an illusion as a foundation for the construction of its edifice, it never succeeds in anything but the building of illusions upon each other.* The arriving at the Truth is actually hindered rather than helped by the function of the Ego; but the process of arriving

at the Truth can be fruitful, only if *the integration which was hitherto presided upon by the Ego, is carried further without bringing in the basic ignorance of separateness.*

As long as a human experience is within the limitation of duality, integration of experience is an inevitable condition of a rational and significant life.

The Master becomes the New Nucleus of Integration

But the Ego as a nucleus of integration has to be renounced because of its inviolable alliance with the forces of ignorance; and there arises an imperative need to have a *new* centre for integration, which would steer clear of the basic ignorance of separateness and which would allow the free scope for the incorporation of all the values which were inaccessible to the Ego-centre. Such new centre is provided for by the Master who expresses all that has real value and who represents the absolute Truth. *The shifting of interest from unimportant things to important values is facilitated by allegiance and self-surrender to the Master who becomes the new nucleus for integration.*

The Master, when truly understood, is a standing affirmation of the unity of all life; allegiance to the Master, therefore brings about a gradual dissociation with the

Union with the Master is the Realisation of the Truth

Ego-nucleus which affirms separateness. After this important crisis in the life of man, all mental activity has a new reference and its import is to be gathered in the light of its relation to the Master as the manifestation of the infinite Truth and not in the light of any relation to the Ego-centre as a limited 'I'. The person henceforth, experiences that all the acts which flow from him are no longer initiated from the limited 'I' but that they are all inspired by the Truth as working through the Master. He is also no longer interested in the well-being of the limited self, but is interested in the Master as representing universal and undivided life. He offers all his experiences and desires to the Master, reserving neither the good nor the evil for the limited 'I' and thus stripping the Ego of all its contents. This advancing bankruptcy of the Ego does not interfere with the

process of integration because the function is now performed around the new centre of the Master as representing the Truth. *When the Ego-nucleus is completely bankrupt and devoid of any power or being, the Master as Truth is firmly established in consciousness as its guiding genius and animating principle. This is at once the attainment of union with the Master and the realisation of the Infinite Truth.*

When the Ego is gradually adjusting itself to the spiritual requirements of life through the cultivation of humility, selflessness and love or wholehearted

A Review of Evolution

surrender and offering to the Master as truth, it suffers drastic curtailment in being: and it not only offers increasingly reduced resistance to spiritual unfoldment, but also undergoes a radical transformation, which eventually turns out to be so great that, in the end, the Ego, as an affirmation of separateness, completely disappears and is substituted by the Truth which knows of no separateness. The intermediate steps of the slimming down of the Ego and the softening of its nature are comparable to the trimming and the pruning of the branches of a wild and mighty tree; whereas the final step of the annihilation of the Ego amounts to the complete uprooting of this tree. When the Ego disappears entirely there arises the knowledge of the True Self. Thus, *the long journey of the soul consists in developing from animal consciousness the explicit self-consciousness as a limited ' I ' and then to transcend the state of the limited ' I ' and, through the medium of the Master, to get initiated into the consciousness of the Supreme and Real Self, as an everlasting and Infinite ' I Am', in which there is no separateness and which includes all existence.*

*Individuality and Value**

VI

THE STRUCTURE OF THE FINITE 'I'

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

“The limited 'I' bears at every stage, the marks of change and conflict; but it strives for indivisible completeness of being.”

—SHRI MEHER BABA

b

WE have seen that the subject of knowledge affirms itself as an 'I' or an individual existent distinct from other subjects or objects. But such explicit 'I-consciousness' seems to be a feature only of human beings. In all probability animals do not have any explicit consciousness of themselves. They are directly aware of the perceptual world and live and act with reference to it without introducing anywhere *the idea of a finite self*. But owing to the capacity of man to rise from the merely perceptual to the reflective consciousness he comes to build up an idea of himself. His 'me' is a logical construction. He does not start with any knowledge of himself any more than he starts with knowledge of anything else. *The consciousness of the limited*

self or the 'me' has a psychological genesis and development.

When the individual is only a newly born child he does not seem to have any explicit consciousness of an 'I'. From all sides, sensations beat upon him. He has not yet learned to distinguish between different kinds of sensations. The world is, for his consciousness, a single blurred "presentation continuum" without any significance or meaning. His innate instinctive apparatus however helps him to distinguish different wholes within this continuum. This activity of differentiation and integration within the continuum is throughout guided by a principle of selection based upon his interests. Soon he learns to distinguish between the sensations

* Continued from September 1940.

which he has of his own body from the sensations which he has of other things. Touching his own body is different from touching something else. Resistance offered by his body feels different from the resistance offered by other things. The falling of a thing upon his body is different from its falling upon something else. Besides while other sensations come and go there is a certain amount of relative permanence about the organic sensations coming from the interior of his body, like thirst, hunger or coenesthesia. *A complex of sensations, therefore, becomes isolated from the main continuum and is integrated into a system, an entity (his body) with which he is concerned a greater warmth than with other entities which also come to be distinguished within the continuum.*

At this stage the individual might become aware of his body but he can hardly be said to be aware of his body as being *his own body*. He might feel towards his own body in a different way from the way he feels towards other bodies just as he might feel towards his playthings, in a way different from the way he feels

towards a book on relativity. But this does not mean that he is aware of his body as being his own. Such a possibility can only arise when he has come to develop the idea of the limited self. The 'me' cannot appropriate anything before it itself comes into existence.

The individual begins to have explicit self-consciousness only when he has learned to recognise other persons and distinguish them from other things. His mother responds to his needs in a way which is very different from that of his cradle. Before he is conscious of himself he is conscious of her loving eyes and cheerful smile. The warmth of her bosom and the kiss of her lips have for him a kind of reality which is unique. If he is hungry his mother is always there to feed him. When he is in suffering nothing treats him so tenderly as his mother. He, therefore, begins to recognise his mother and others as individuals. *And very soon he begins to think of himself as an individual on the analogy of these individuals whom he has come to know.*

It must not be supposed that the individual arrives at the

consciousness of his self-hood through a process of *conscious* inference. He does not say to himself "A's reactions and behaviour are unique and, therefore, A is a unique entity. My reactions and behaviour are more or less similar to A's and I'm also therefore a unique entity". Such a process of inference would be impossible without the consciousness of self-hood. What really happens during this process of arriving at self-consciousness is much simpler. The individual begins to find meaning in the "entities" represented by his mother and others and, *side by side*, begins to find meaning into himself. *The complex of sensations, which is his mother, is not for him a mere organisation of sense-data. She has a special meaning.* And as he begins to understand more and more the meaning that belongs to different individuals he is able to find *meaning in himself*. The process is unconscious and implicit rather than conscious and explicit. The awareness of other individuals and the awareness of himself develop simultaneously.

There is probably a period of

confusion preceding the awareness of the self as distinct from others. This point might be illustrated by a significant confusion in the mind of one baby. Whenever she was asked by another "What is your name?" she used to reply "you". Whenever she was asked by another (pointing to himself), "What is my name?" she used to reply " I ". The baby was very alert and used to give these replies with persistent tenacity.

The explanation is not far to seek. Everyone referred to the baby as "you" as when telling her "you mustn't cry". So she came to think by a kind of unconscious empirical generalisation that *her name was "you"*. On the other hand everyone, while talking to her, referred to himself as " I ", as when saying "I will be angry with you if you cry". So a similar process led her to believe that *the name of everyone is " I "*. In the light of these considerations, her replies seem to have had some *logic* behind them.

The individual cannot be said to become clearly conscious of his limited self-hood unless he has learned to use the word " I " or its equivalent

accurately. In the above case, the baby had certainly made an effort to ascertain the meaning of the words " I " and "you" and had made a mistake about their meaning. But it was more than a mere effort to understand the language used by others around it. Language and thought are so closely wedded together that understanding one is the same as understanding the other. The baby had probably learned that the words " I " and "you" are used to signify persons but she had not yet understood the distinction between them, *The distinction between "you" and " I " cannot be apprehended before the rise of conscious self-hood.* It is almost certain that in the experience of a baby *limited self-hood is a gradual growth* and is considerably helped by its dealings with other persons.

The growth of self-consciousness, however, does not terminate with learning the use of the word " I " or "me". In a sense, it begins there. *The "me" only gives the form of the self. But the contents of the "me" are always growing.*

It is very interesting to trace how the "me" gradually comes to be filled with a more and more varied content. The development of self-consciousness like its birth is throughout conditioned and influenced by the social environment. The opinions which other people have or will have about oneself enter imperceptibly into the idea of the "me". To-day the individual receives a gown from the university; and to-morrow he finds its below his dignity to be churlish. In the morning he becomes a Lord; and in the evening he refuses to dine with a commoner. Somebody praises him for his valour; and he feels ashamed to exhibit cowardice, at least in that person's presence. It has been said that *the individual has as many selves as there are persons who know him.** The denunciation and the praise of others as well as their expectations about him enter into his idea of "me" and they become motives of his actions.

Through memory, imagination and reflective consciousness the individual comes to think of himself not only as one

* William James, *Text-book of Psychology*, p. 179.

who has some experiences in the *present* but also as one who has had certain experiences in the *past*, and also as one who is looking forward to other experiences in the *future*. Thus Napoleon's idea of himself on the battle-field of Waterloo probably, was, "I have triumphed in many a stormy battle and I will certainly win this one too". All the joys and sorrows of the individual, his tears and smiles, his successes and failures, his humiliation and glorification, his anxieties and fears and hopes and plans enter into the "me" as its *constituent contents*.

The "me" of the individual is thus constantly expanding. In fact, *it includes everything that he can call "mine"*. He feels hurt if his enemies pull down his house. He is annoyed if any one casts a slur on his college. He is happy if his clothes are well-ironed. He likes to see his fields yield a good harvest. He wants his gardens to produce plenty and his friends to prosper. He wants his particular theory or system of belief to be universally accepted; and he feels that his fate is closely bound up

with the way in which it is received by the eminent and the learned. In short, anything he calls his, in virtue of his interest in it, becomes a part of "me".

What happens to that which he cannot call "mine" because it runs counter to his interests? He might find that the existing structure of society towards his ambitions or an epidemic of influenza might sweep away several of his personal friends. Things of this kind do not admit of being incorporated into the "me". His enemies are his, in a sense, and yet cannot be a part of his "me". They are a part of "me" only in the sense that there are in the "me" many desires and activities directed towards them. But they are regarded throughout as "not-me". So everything within the experience of the individual which does not admit of being assimilated to the "me" is converted into the "not-me".

When the "me" and the "not-me" are formed there is a *tension* between them. This tension has a tendency to modify both the "me" and the "not-me" in such a way that they

become more and more harmonised with each other and the discord between them is gradually diminished. The changes in the "me" and the "not-me" are brought about through their inter-action.

The contents within the "me" as well as within the "not-me" are constantly changing. Sometimes the contents within the "me" are expelled from it and incorporated within the "not-me" and sometimes the contents within the "not-me" are isolated from it and taken up into the "me", as Bradley has pointed out *"well nigh everything contained in the psychical individual may be at one time part of self and at another time part of 'not-self'".**

Some such thing happens for instance in the case of a member of the Opposition Party who is offered a seat in the Government and accepts it. He begins to justify a course of action which he would have denounced in his former capacity. A similar change is illustrated by the story of a pedestrian. He used to complain bitterly that

motor-cars are merely a nuisance on the road. But some time later he happened to purchase a car for himself. And then began to complain that pedestrians are merely a nuisance on the road. What was formerly a part of himself became a "not-self" and what a part of his "not-self" became a part of himself.

Is there any content in the self which is permanent? It seems that there is nothing in the *contents* of the psyche which is not capable of being made an object of theoretical or practical consciousness. *Everything that is "mine" can also often be a part of the not-self.* Feeling and ideas seem to belong to the self more intimately. But it is possible to think about the innermost feelings or ideas as being something apart from our self and desire certain changes in them. It is only so long as we *identify* ourselves with any feeling or an idea that the feeling or idea is really a part of the empirical self. As soon as the subject apprehends it as an object or *distinguishes* itself from it, it becomes a part

**Appearance and Reality*, p. 81.

of the "not-self". It would seem that a disposition to think or feel in a particular manner is more intimately a part of the self than particular thoughts or feelings which are its manifestations. But it is possible to put ourselves out of our dispositions and contemplate and desire a change also in them.

The physical body or the individual seems to belong to the "me" exclusively. Through cœnes-thesia it is more or less constantly present as a background for anything of which he may happen to be conscious. Moreover it is present to consciousness in a way in which other things are not. But it is also possible to look upon the body as an external object and desire certain changes in it. In doing so, the individual puts his body into the "not-self". So far as the *contents* of consciousness are concerned there seems to be nothing that can exclusively belong to the limited self as against the not-self.

How then are we to understand the relation between the "me" and the "not-me"? *The "me" is that provisional organisation of some*

contents of the psyche which becomes the nucleus of special significance for the organisation of all the contents of the psyche. It might be compared with the fulcrum of a lever with which a man can lift a stone. Although the assignment of particular contents to the "me" and the "not-me" is provisional, it is neither accidental nor unnecessary. Such a division of the psyche into the "me" and the "not-me" is essential for the ordinary life of the individual.

When we look at the "me" not merely from the point of view of the *linear* succession of its contents but also *laterally* by taking a cross-section in its linear life, we find that the contents of the "me" are not only *changing in time* but also that they may be so diverse as to *break up into various "selves"*. And sometime these various selves of the individual may be so antagonistic to each other and yet so persistent in their claim to be the sole dominating factor in his life that the contents of his psyche might actually break up into several "me's". This is how we get the abnormal phenomenon of an alternating

or a multiple personality. But modern psycho-analysis has proved that the difference between the so-called normal individual and the abnormal individual is only one of degree.

It is true that the overt behaviour of an average individual falls within certain expectations and this implies a certain capacity to control and direct the inner stream of consciousness. But deep down in his subconscious mind there are complexes which persistently shape and influence the course of his consciousness and the pattern of his behaviour. He, therefore, has compulsions and discordant elements in his consciousness. And at times, the oscillations of his moods may be so pronounced that he can hardly know with which mood to identify himself. And in the mind of a philosopher such a situation is often represented by conflicting conceptions of life.

The normal individual, then, goes through the storm and stress which leads an abnormal individual to insanity. The only

difference between them is that the one has been comparatively successful in resolving his conflicts while the other has failed in the attempt to do so. In the long run, the individual in charge of an asylum and its inmates sail in the same boat. Unless by normal we mean an individual who conforms to the average type, most people will have to be considered abnormal. True normality is an attainment and not a gift.

In the life of an average individual there is continually some *rivalry and conflict between the different selves*. As William James has vividly pointed out, everyone would, if he could, like to be a millionaire and a saint, the bonvivant and the philanthropist, the philosopher and the lady-killer at one and the same time. But as he says, "the Millionaire's work would run counter to the saint's, the bonvivant and the philanthropist would trip each other up; the philosopher and the lady-killer could not well keep house in the same tenement of clay."* As it is not possible for any man to be everything, he has to go through a process of self-crucifixion.

* William James, *Text-book of Psychology*.

But the very fact that these different selves can come into conflict implies that there is a single subject which owns both of them. Had it not been for such an identical point of reference, no such conscious conflict could ever have arisen. If A wants to be a lady-killer and B wants to be a philosopher, they can have no consciousness of *internal conflict* although in fact they might in their actual life be involved in a mutual conflict. But the peculiarity of the conflict of the different selves within the individual is that it is felt to be peculiarly internal. Although in a moment of drunkenness, a person might be involved in some unworthy action, in a moment of sobriety he feels ashamed of it. In other words he does not altogether disown the action by his lower self but accepts responsibility for the same and tries to subordinate his lower self to his higher self.

The individual makes his ownership of these different selves felt through a deliberate choice between them when they are involved in a conflict. He takes a wide perspective, considers all the alternatives suggesting them-

selves to him, makes up his mind about the line of action he is going to take and rejects everything which is not in harmony with his decision. Philip Sober admonishes Philip Drunk.

The individual is thus able to choose between his various selves. In the light of his ideal, *his selves arrange themselves in a hierarchy*. And when the competing selves are thus arranged with reference to their axiological status, the individual has a principle of selection whereby he may resolve the conflict between his various selves.

The principle of the unity of consciousness thus expresses itself in a general tendency towards greater and greater *integration* in the life-history of the average individual. The various "selves" gradually tend to be subordinated to some dominant purpose of life which is regarded as central, until the teleological unity animating them may be so strong as to make it impossible for any self to exist except as an harmonious element within the whole.

The unity of consciousness, therefore, is not, as suggested by

an eminent psychologist, merely "a cant expression uttered by some unsophisticated ancient philosopher and repeated like an article of faith by each successive generation.* It is manifest not only in the integration of the conflicting selves but is *the very condition of there being any conflict between them at all.*

Integration implies the activity of integration and there cannot be any activity of integration unless there is some agent of this activity. Nor is it possible to look upon this activity as a mere content of the "me" or a part of the stream of consciousness which is on the same level as other similar contents or parts. It is the *principle* of their organisation.

By the unity of the self we might mean either the actual integration which has been accomplished within the consti-

tuent contents of the "me" or the principle of integration itself. In the former sense the *unity of the limited self is always in the making.* It admits of *degrees.* In its fulness it is always coming to be, but not actually existent. In other words the unity is in this sense an *Ideal.* But in the latter sense the unitary principle of integration is not some thing that is going to come into operation in future, but is *actually operative in the present* and is necessary for the increasing accomplishment of integration. But these two different senses of the unity of the self do not imply *two* distinct selves. Because *it is the ideal which is operative in the present as a principle of organisation.* And it is the nature of an ideal to be capable of being an operative principle without itself being necessarily realized in actuality.

VII

THE BEARERS OF VALUE

"All value truly and ultimately belongs to the Self and to the Self alone."

—SHRI MEHER BABA.

The judgment of value seems to be exactly like the judgment of fact. The kind of cognition

involved in saying "A is good" seems to be similar to the cognition involved in saying "A

* *The Unconscious*, by Morton Prince, p. 643.

triangle has three sides". But the similarity can only belong to the *language* in which they come to be expressed as propositions. Valuation or the recognition of existing values is only a reflection in theoretical consciousness of what has been brought into existence by a creative will. The practical consciousness in which the judgment of value is ultimately rooted is different in kind from the theoretical consciousness in which a judgment of fact is rooted.

Value, then, is entirely different from quality; and yet it must, like quality, characterise some existent. It is, therefore, important to ask *what exactly is the nature of those existents which can support value*. Apparently value seems to belong to such diverse things as money, machines, pictures, musical compositions, poems, natural scenes, experiences or individuals. Money or machines have clearly only a *derivative* value. But it is a difficult thing to decide whether a poem or a picture or a musical composition has any intrinsic value. It seems that these have value *only in the virtue of their being the expression or embodi-*

ment of some experience or other. The experience which is thus given a form need not be such as can be surveyed through the medium of intellectual concepts. Beethoven, for instance, might through his compositions cause in our hearts a deep stirring without our being able to *name* that which has thus affected us. Every form of art might seize upon some aspect of experience which it alone can adequately express. But although ordinary language may fail to describe accurately that particular aspect of experience, *it is by virtue of expressing some aspect of experience that any art has value*. It is, therefore, very misleading to say that works of art have an intrinsic value.

Even the beauty of nature is probably felt owing to some kind of subtle contact with the life behind it. Those who had a great capacity to enjoy the beauties of nature have interpreted them in some such way. Wordsworth in his *Intimations of Immortality* says:—

"To me the meanest flower that
blows can give thoughts that do
often lie too deep for tears."

It goes without saying that if the "thoughts" are too deep for tears they might also be too deep for words or any kind of intellectual formulation. In fact they might not be thoughts at all—in the ordinary sense of the word. The essential point is that *the æsthetic value which belongs to Nature is due to some type of experience of which it is an expression.*

Can any experience be said to have an *intrinsic* value? Love, for instance, is good or has value. It has been suggested that what we mean in such a case, is that love is "worth having for its own sake".* It will be a good thing to have loved even if it led to no further results. It is good in itself. But careful analysis will show that these phrases of ordinary life conceal the bearing which an experience has upon the individual who has it. When it is said that love is worth having for its own sake what is really meant is that *love would be worth having by an*

individual, even if there was nothing else in addition to it. An individual conceived in total abstraction from his experience is difficult to conceive. But, at the same time, an experience is equally an abstraction apart from the person having it. Love cannot, therefore, exist apart from the individual experiencing it. It is more proper to say that value would belong to the individual experiencing love, even if he had or did nothing else. But at this point of analysis it is not so much the experience as the individual having it that emerges as the true bearer of intrinsic value. It, therefore, becomes apparent that *individuals are the only bearers of intrinsic value.* Even animals or plants or the constituents of nature may be bearers of value in so far as they are individuals. We have thus arrived at the identity of individuality and value from another point of view.



*G. E. Moore, *Aristotelian Society Symposium on "Is Goodness a Quality"* (1932), p. 123, at Reading.

*Mystical Life**

BY PRINCESS NORINA MATCHABELLI

MEHER BABA speaks: "I forgive. Come to Me all who are heavy-laden in mind in I. Come to Me all who see in this winning realization reaction the real Order to arise to new consciousness. Come to Me all who in I, in One in I—know the One in I show of I be in life in spirit—Order Impersonal. I will give you the Way, the Life, the Truth.

I here say to all once more: Let the head be calm in the world's Ordeal of new Resurrection. It is to you as my disciple that I here order to see in the world's disaster—the Real Way to Truth. I have given the Word of Honour of Me as Human God to do the Realization of God in mind—when I shall speak.

I shall in the moment of my new Word, in I, that is God-conscious, make in you *the show of mind in Bliss*. It is the *Show of Peace*—and it is the Show of

mind in Being impersonal in self-effective *Realized State of Joy*. It is all in One in One in all, Me the God in I Impersonal, being I personal as human self-realized I—the God.

This is clear pure Truth speaking in One of my selfless working disciples. To be selfless, is to see, to know, to be in Me in I—resigned. It is to have reacted a state of selflessness in mind, which is the new beginning of I in realization Resurrection.

God is Me, here, now, ordering in I, in mind—to *awake*. God in Me is Truth-manifestation in I, to show that in I—the One in I is the Portion in I that *I do realize*.

God in Me is love Supreme. God in Me is Truth realized. I in you am—One in I, the Pure Selfless Order to Love the I as it is. *I am forgiving the I—as it is*. I am taking on in I the

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

I's sins and in the sins—I arise as the New I, that is more conscious of Truth.

I am forgiving in Use, in being in Love immutable the I of mind that has been sinning for Use of I. I forgive in you the dual I. I forgive in you the immutable One in I. I forgive in you the Truth work in I for Use in I to Self-realize in I the Use. I forgive to you my own I—to see, to know, to feel in I—the Truth. I forgive to you my own mind in Being to be in mind in I—the Divine I. I forgive to Use my One in I, for use of Self-realization—as in Use, I here, do in Use the I. I forgive the God to be in I the Self-realization. I forgive to you to see, to know in I—you—as I in me.

God Absolute is Pure Existence in I. He is one in Use in All as God Imperative who in I is Pure Order—without the Self, without the I as mind as Being. I am God Absolute—to Show in I—One only I, One only God."

Meher Baba is here in our life—the human show of forgiveness. Blessed Show of Being that is knowing in I that *He is forgiving the I—to be in I self-conscious of I. Blessed Human God* in this

plane in mind *who has come to lift us out of mind.*

He here is speaking: "I know what is the good happy I in days of prosperity. It is the dawn in I—to arise in I in mind in Being. I see the Realization work in I be fast in I, when the I is in readiness to self-realize in I—Me.

I see it realize in Self—and in Self-realize in mind in Being *fast*. I promote the dual progression to self-realize in I—the Truth. I here am the dual One in I, doing in I—good uplifting Use. Here I say to you as the disciple who is ready to live and die for Me—to show to you the Way to Me in realization reaction in *super-conscious Realization Order and that is to Be in I in Me.*

When I order one of my disciples to be Me—I am in the disciple the Self—effective I in Use direct. This I here sign as true real writing of Me in I—in you as my One in I Order *to show in I in you the fact of mind in Being in self-surrender.*

To surrender is to love in mind in selfless realization reaction. To surrender is to live in mind in I as Pure Aim—in selfless design in Aim. To surrender is

to see, to know, to feel in I—Me, for Use of I, in use in I in all. To self-realize in I in Use—Me—is all that is to be doing here, now, while I am the dictating show in I, in life in mind of men."

God is descended—God is in Use in us. God is God as Pure Friend to see in us Him arise in Use in us as Truth.

You are the Blessed Being in I in mind—who is my own I. You are the Blessed selfless creature of I. You are the blessed man of selfless I who is doing in our I—so much Grace and Mercy.

God—conscious Man of life realized—be our Guide. God save us from the Individual Intuition. God save us from the Individual I state in mind in Being in self-realizing knowing of your own Use. God take in, in you our I. God take in, in you our mind in dual self-experience. God see in you our own I—be you. God see in I—us as you. God be in I—us as you.

Meher Baba speaks: "I here say to all who in I have to pray in this hour of darkness—that it is good to pray. To pray is to say the heart's wish. To pray is to swing in I the heart to the depth

of I of mind in Being. To say to you to pray is unnecessary as in you I am the *continuous invocation in I*, to self-realize in I, *One-All-I-Order*.

I know your heart oh you who is in pain of my One in I Order to conscious self-realize in I the State of Truth. I know you my One in I in anguish to self-realize the I as God. I know the thought of the dying soldier on the battlefield of I in self-realization. It is good, it is high, it is real, it is true in I in self-realization.

I know you all who in I have to live for Me in I, in the plane of I unconscious of I in Self-realization. *I am in Use in all—you My I*".

God in I in Use in I is the true real Friend. Beloved Friend of my own I in Self in mind, in I in Being, you have shown me so far deeper on—in I in mind in Being. Beloved One in I as mind as Self, as mind in Being, conscious of I in Self, in I in mind in Being as Spirit Existence—you have done on the Way to I, in Self in mind, in mind in I in Being—the Clear the Pure Way. You Sweet Life in I as Love that is Self-less—you have

shown in me the disputing I as dual mind, the real Show in I—as selfless order to be in I unselfish.

You have given me in I—the Order to self-realize in I Impersonal and for that I here say this in my own intuition of Thy One in I: It is self-delusion in I to know in I the One in I—as the Being. *I say this here now on the day of your 15th Year of Silence—that I know that I is God—You, alive as You.*

God is here in I to know in I, here in One in I the One in I Use. It is you making in I—Good. I know that I here am in Self-deluded Realization Reaction, the individual Self-realizing Order of you. I know this—and in this I capitulate in I, before

Thy I oh you my own Self, my life, my Being.

To this the Blessed Friend replies: "I here say to you my Being in I in anguish to self-realize in I the One as Me,—I know the One in I in you—*it is Me*. See in this the Way to I in One in I, *as Me*. See in this the One in I in you *as Use of Me*. See in this none other than I—*Me in you, the Truth manifesting I in you, through Me here as human show of God.*

I here say to you in full indivisible Love, in mind in I, in mind in Being, in I in Use in Self-realization—*is Me the Wonder-Order to self-realize*. This is to be the New Awakening Realization Order in you and in all."



What is Oneness of God? It is a certainty born of the conviction that all the impetus, motivity and behaviour of thoughts, feelings and emotions of everything in creation are the actions of God only and these cannot be interfered with or modified by any power on earth. When this understanding dawns on anyone, he may be said to fulfil the condition governing the Unity of God. —JUNAID.



Self-Realization

BY C. V. SAMPATH AIYANGAR

WE saw what Divine Service is, then what the Ultimate Truth is, and we shall now try to understand what Self-realization is, and how to attain it.

Self-realization is the realization of the Self—*I* is self. Self-realization is therefore the realization of the *Self* by the *self*. What is that 'Self'? It is the "Supreme *Purusha*," the "Highest Self", "The Unmanifested", that sustains the universe as the Manifested *Iswara*. (*Gita* chapters VIII and XV). The knowledge by which we can perceive that "One Indestructible Substance in all beings, inseparable in the separated, One in many, is said to be *Satvika*: As a corollary it is said that this Manifested *Iswara* dwells in the hearts of all beings. This is the supreme word the profoundest of all. This is the postulate of Induction—the Unity of Nature, which has to be perceived by the spiritual inner vision. In short the

realization of Unity in diversity is the realization of the Self. To realize that Oneness pervades through the apparent many-ness, that the real nature of this many-ness can be understood only with the help of that One which is in the hearts of all—the seat of Love—is the real work of a spiritual aspirant. Realization of the same is *Moksha*—freedom from *Maya* (which is the attachment to many-ness).

The knowledge which takes us to the Haven of Oneness is the current of Evolution, and this will not be possible unless we co-operate with the Divine purpose. It is an undoubted Truth that "One Divine Will is working out its unchangeable purpose". This Divine Will moulds even men's so-called follies and crimes "to the working out of its own supreme purpose; for humanity is the potter's clay which is set on the wheel, and as the potter turns his wheel so does *Iswara* turn the world-wheel,

whereon the clay is human heart and human mind, and the vessels are formed by Him and by none other."

If by Divine Service we understand what is Real amidst the seeming diversity then we attain *Moksha*, the *summam bonum* of our spiritual happiness. That this is the spiritual goal of the *Jivatma* is admitted by all schools of theistic philosophy. Even the atheistic school admits One Principle in every object it sees and finds happiness in it.

In my humble opinion it is quite unnecessary to waste much power on the vexed question of the connection of *Jivatma* and *Paramatma*. That is a matter for individual Realization. Every one without creating any trouble may walk together like brothers adopting the means by which they can see Unity in diversity. When once the spiritual aspirant on the Path feels mentally this Unity in diversity, he attains *Moksha*—freed from the *Maya* of diversity. This is Self-realization or the realization of the *True Self*. The Lord in the *Gita* says that this is the most profound knowledge united with Realization (*Gnanam*

Vignana Sahitam), and declares that this is, "Of sciences, the highest; of profundities the deepest; of purifiers, the supreme; realizable by direct perception (*pratyashavagamam*), endowed with merit, very easy to perform, and of an imperishable nature".

One asked 'what is God'? The true answer came—"God is Love". Then what is Love? Love is the knowledge or feeling that automatically perceives the One in the many. The person on the Path who has developed *that* Love becomes merged into the Divine Life. This widening of our consciousness can easily be accomplished under the benign influence of a Perfect Master. A Perfect Master is Love and One who has merged into the Divine Life by practising the Divine Qualities. These Qualities which lead a spiritual aspirant on the Path to the Divine State are given in Chapter XVI of the *Gita*. They are:—

Fearlessness, purity of heart, steadfastness in knowledge and *Yoga*, charitable disposition, control of senses, *Yajna*, reading of sacred books, austerity, uprightness, *ahimsa*, truth, absence of anger, renunciation,

tranquillity, absence of calumny, compassion to beings, non-covetousness, gentleness, modesty, absence of fickleness, *tejas*, forgiveness, fortitude, purity, absence of hatred and absence of pride. The Lord says that these belong to One born for a Divine State. All these Divine qualities may be summed up in one word—Love. Unless we practise these qualities in daily life it will not be possible for us to go with the current of evolution. There is much truth in what Colonel Ingersoll said that an honest God is the noblest work of man. The Agnostic said so; but the spiritual Theist would say that an honest man would certainly reach the spiritual goal—the honest God. An *honest* man cannot but merge into the *honest* God as he of divine qualities must merge into the *Divine Life*.

With *Will* and *Knowledge* one can reach the spiritual goal. The spiritual aspirant must resolve—will—that he can do it. He must therefore be *bold*, *fearless*, the foundation of all the other Divine qualities. So it is the *first* of those qualities given in the first *sloka* of the 16th Chapter of the *Gita*.

There must be the *Will* to become merged into the Divine Life. A sound body alone can make this possible. That is why the Lord in the *Gita* directs the spiritual aspirant not to 'torture' the body, and warns him that by so doing he would torture Him dwelling in the body. He is asked to take such foods as would augment vitality, energy, strength, health, cheerfulness and appetite, and are substantial and agreeable.

Having resolved to become one with the Divine Life, the spiritual aspirant must be completely filled with perfect unselfishness and Love. He must radiate Love in daily life. A mother's love is the highest form of love, and *such* love will bring one nearer the Divine Life—Let us not hurt others, and let us always try to help them. Let us not find faults with others and harp on them; let us try to find the divine in everything. By adopting the one we will become hopelessly entangled in the *Maya* of diversity; but by developing the latter we will hasten our march towards the much-coveted goal. This is the bounden duty of an earnest spiritual aspirant.

He who does this spiritual duty without any desire (for the fruit of action), is the real *Sanyasi*, the real *Yogi*: Not he who has renounced action (*Gita*, Chap. 6, *Sloka* 1). It is the *Sanyasi* that must be active in doing good—in helping the progress of the Divine Evolution. It is by such action alone, says the Lord Krishna that Janaka and others attained Perfection and, adds,—“I have no duty, nothing that I have not gained and nothing that I have to gain in the three worlds yet, I am *in action*.” The Lord says that He is action. Incessant disinterested action is therefore essential for the progress of the Divine evolution. There is nothing like Life and Death: And I repeat that there is one continuous evolution, and unselfish action is necessary for its progress. Every action that sins against love must be avoided, and every one of us must do our duty of brotherhood.

In one of the *Suttas*, the Lord Buddha himself says:—

Cease to do evil;
Learn to do well;
Cleanse your own heart;
That is the religion of the
Buddha.

The three important injunctions to a spiritual aspirant are: Hurt no one, act well, have a clean heart. This is the Noble Eightfold Path of the Buddha; “Right views, right aims, right words, right behaviour, right mode of livelihood, right exertion, right mindfulness and right meditation”.

I wish to emphasize here one very important point. One must have as his gospel the most positive activity based upon Right Contemplation. Our dear Master Shri Meher Baba is the greatest living example of this True Spiritual Path. I have no faith in the so-called mystic, who preaches that this beautiful life in this beautiful world is useless, and that one can reach the goal by his so-called renunciation. There is only one way to the mystic and the occultist—the way of Divine Love which alone will lead to the Divine Life.

Poet Mathew Arnold refers to three groups of persons in this world. The first comprises the great majority of people who live an aimless life—a mere animal existence. The second comprises some people who strive for spiritual progress, but care more for themselves

than for others. In them there is an element of selfishness. The third group comprises Saviours who reach the goal along with others. The Poet calls them helpers and friends of mankind, nay, sons of God. They have the divine qualities of self-control, cheerfulness and helpfulness—Divine Love, which alone, as I said, leads to the Divine Life.

I shall give here a few gems from the Treasury of the Divine Love of our immortal Dravidian Saints in corroboration of my statements. The great Saint Embar lamented that he misused his God-given body, and that he should have steered the boat of his body aright to the heaven of heaven's beatitude.

St. Nammazhvar says that God is 'Nectar' (*Aravamude* in Tamil)—Love Endless. How this Nectar-Love works in the spiritual aspirant is beautifully described thus in Dr. Faber's "*Creator and Creature*". By sanctifying grace He is incessantly, habitually, powerfully, super-abundantly, pouring into us marvellous communications of His Divine Nature. Each undulation of it, as it reaches and informs our souls, is a greater

miracle than the creation of the Universe. One touch, and we pass from darkness to light; one touch and all our eternity is changed". This nectar is ever enjoyable.

Every saint appealed to God and said, "Let Thy Will be done, not mine." This means that a spiritual aspirant must go with the current of Evolution and not against it. That was why, in one case, the great Ramanuja said, "No; I ought not to meddle with God's Will, once it has been formed. Let His Will be done; let me not be the instrument of interfering with it".

"To Saints all things remind of God". The chief characteristics of spiritual aspirants are given in *Bhagavat Vishayam*. Nanjiyar defined a real *Vaishnava*. If one when seeing another in adverse circumstances is moved to pity then he is a true *Vaishnava*. To be a *Vaishnava* is to belong to God; to belong to God is to be like God Himself—*i.e.*, as 'the Friend of all creatures'. The name 'Vishnu' connotes the Supreme *Paramatma* in His all-pervasive character. A *Vaishnava* is therefore one who realizes this Truth—the One Vishnu in the many-ness. The

forgetting this truth is misery, the recollecting it is happiness. Let those who falsely say that polytheism is the religion of Southern Indians listen to the story of Ambarisha. According to him firm faith in the One God characterises true believers.

Our Dear Baba therefore, says very succinctly, "The aim of life should be to realize one's own self as the Universal Self". The Path is thus described: "God reveals Himself only to that mind which is entirely devoid of egoism and egotism". He advises the spiritual aspirant to be bold: "Do not get disheartened and alarmed when adversity, calamity or misfortunes pour in upon you". He warns us not to be proud: "Beware of pride, not only because it is hydra-headed, but because it is deceptive". He lays much stress on our taking particular care of our body, but adds a useful rider to it: "Take

good care of your body, but do not be a slave to it". He asks us to take vegetarian food and milk, and reject meat, alcoholic drinks, etc., which "excite the animal nature in man". Speaking of Service he says, "That is real Service where there is no thought of self at all". A true *Sanyasi* is one "who does not act according to the dictates of his lower self and who resists all worldly temptations." Meditation or deep and properly organised thinking produces a force of its own which is very useful to the spiritual aspirant. "God-consciousness means to be mentally, emotionally and spiritually conscious of the One Self at all times and in all places." He who becomes God-conscious radiates spirituality. That is Self-realization.

In the next article, I shall deal in detail with the qualifications necessary for a spiritual aspirant.



Nobility is in humility; leadership is in truthfulness; pride is in poverty; influence is in piety; greatness is in contentment and independence is in self-sufficiency.

—OWAISE-QARAN.



Wonders in Numbers

ADAPTED FROM

The Actions, Sayings, and Writings

OF

MEHER BABA

BY WILL BACKETT (LONDON)

IT Is significant that the trowel used by the Master at the ceremony of the foundation laying of the Universal Spiritual Centre, was made of seven metals, and that other numbers are embodied in the ground plan of the buildings. In it two lines intersect in the form of a cross, and at the centre point is the Master's own seat, from which also three concentric circles mark the position of the other buildings, the whole area being thus divided into 12 parts, four in each of the three circles.

Some years ago, the Master gave the *Mandali* the following spiritual "riddle":—

"Every *Sadguru* (Perfect Master) is divided into twelve parts, which mean his Circle—the circle is invariably of twelve persons only.

"The human body is composed of five elements of nature, *viz.*,

air, fire, earth, water and ether.

"Now each of us possesses mind, but so long as the mind controls the body, the Perfection state (*i.e.*, of a God-realized person) cannot be reached. If the mind crosses the first and goes into the second plane, the first is realized. When it goes to the third, the second is realized, and so on, until the 7th, when it becomes perfect.

"So the human body, which is composed of five elements of Nature, passes through the seven planes (5 plus 7), and becomes a *Sadguru*, who, as said above, is said to be divided into twelve parts."

The symbolism of the number "12" is contained in the mythological story of the twelve labours of Hercules, known in the West, and in our sacred scriptures, as well as in measurements of time and

money. Numbers, however, when used by a Perfect Master in word or action penetrate far more deeply, as the physical plane is but the "scaffolding" as it were for the Master's universal work. The daily action of Sai Baba of Shirdi in begging his food from five houses, representing the five great world religions, and his words, "Mother, give a little bread", could affect the whole humanity as was the performance of the *Arati* ceremony by Shri Upasani Maharaj on the occasion of Meher Baba's birthday for the benefit of all. One who thus works with Universal Consciousness and Divine Mind, completes his outer work on the *inner* planes, so that it may remain a creative and sustaining life-force.

It has been held that the esoteric science of numbers was the basis of the teaching of Pythagoras, including religion, art and science, as well as pure mathematics; form, sound and colour depend upon variations in vibration, and the laws governing those changes can therefore be

expressed in numbers. A modern wireless set illustrates the same in the ether, and in finer realms Baba explains, feelings and thoughts give rise to different coloured *sanskaras*.* "Ordinary good thoughts cause impressions of a light-blue colour, which when expressed in words and acts, deepen the colour. Anger and wicked deeds cause red *sanskaras*, which are the worst and most difficult to be wiped out. Intense spiritual longing gives rise to *sanskaras* of the green colour, and are the best, just as the red *sanskaras* are the worst".

As a symbol of the perfect state enjoyed by a *Sadguru* or Perfect Master, the number "12" composed of the numbers "1" and "2" indicates (1) the Master's unchanging consciousness of the Infinite Source of All, in the midst of (2) duality. Having "come down" for the supreme duty of freeing the souls who are still bound by duality, He is conscious both of the Self and of the Universe.

* *Sanskaras* are impressions on the mind and body of actions, desires, tendencies and thoughts bound up with our egoism. They may be good or bad, important or unimportant.

There are legends which illustrate duality manifesting from the One Infinite Ocean of Pure Being. Baba explains that this cannot be understood until man reaches the goal of evolution himself, but he has illustrated the process that as movement and emptiness appear simultaneously when an expanse of still water commences to roll, so with movement upon the still Ocean of Infinite Being, "emptiness" manifested a *Akasha*, and motion as *Prana*, or universal energy. Other dual happenings occurred at the same time thus manifesting the latent powers within the Infinite Ocean of Being and, the *Prana*, state divided into seven parts, forming the subtle world, and the gross world manifested from the *Akasha* state. A clash ensued between the two "opposites" and the electron was formed, as the most finite gross manifestation of the Infinite.

In the stanzas of Dzyan, which Madame Blavatsky describes as a very ancient record, the symbolism of numbers is employed in describing in poetic language, the awakening of the physical universe:—

"The vibration sweeps along, touching with its swift wing the whole universe, and the germ that dwelleth in darkness, the darkness that breathes over the slumbering waters of life..... The Three falls into the Four. The radiant essence becomes Seven inside, Seven outside..... Listen, ye Sons of Earth..... Learn, there is neither First nor Last, for all is One Number, issued from No Number."

To the Christian, the problem of duality, of good and evil, is solved in the Cross which symbolically is closely connected with the Circle, in which the appearance of duality is connected with its Centre, as a point within the Circle, through which a horizontal line divides what was before a single whole. By adding the vertical diameter, a fourfold figure results, which is the sign of outer "manifestation", the cross within the circle. The Celtic Cross in the West embodies both the Cross and the Circle symbols and, these appear either together or separately in many religions.

Baba has explained that the evolution of "mind" or "thinking" appears in the

least degree in the "stone" stage. This latent human form at that stage is of course quite imperceptible to the naked eye, being extremely latent, but with eyes, nose, mouth, hands, and feet, compact in the last degree. He says, "It is like a cloth doll, which can be made to resemble an uneven piece of stone when carefully folded up, and as the stone evolves, these imperceptible compact parts of its body begin getting unfolded. The same process continues in the metal and vegetable kingdoms, as in the tree, the branches crudely represent limbs, and the root, which is underground, the hair on the head. This stage in the tree represents the first of five principle "turns" of the compact human form from "stone" to "man".

"The *second* stage in the animal creation is in the worm, where feet lie flat on the ground, with two hands, two feet, twenty fingers, etc., not perceptible in their proper order, and very crude and minute.

"The *third* is in the fish, where the face is upward, and the body raised say 60° and with compact hands and feet as fins. The last

fish form is in the crab, which has connection both with the water and earth.

"In the *fourth* stage the water fowl appears, having connection both with water and air, and the last but one aspect of this stage, is the cock which has very little connection with the air, but is almost entirely on the earth. The last form of birds is of a large burly one with a long beak and a lolling piece of flesh on the chin.

"The next 'turn', the *fifth* in the animal creation is in the Kangaroo, which through various higher forms such as the dog and monkey, culminates in man."

Summarising these stages, Baba concludes:—

"(1) From under the ground to its surface.

(2) From the surface of earth to water.

(3) From the depth of water to water surface.

(4) From the surface of water to air.

(5) From the air to the surface of earth.

There are distinct stages in the unfoldment of the human embryo before birth, that correspond to certain aspects of these "turns". On the "Reverse" Path of the Soul,

these "turns" have their correspondences in the superconscious planes of cosmic development, culminating in God-Consciousness.

"The evolution of consciousness proceeds side by side with the evolving form of man and reaches the stage of instinct in animals, and intellect in man, becoming inspiration in advanced human beings, and illumination. When all *sanskaras* are removed, consciousness freed from limitation, realizes the Self". Baba illustrates five different stages of human consciousness in this gradual evolution:—

(1) "Ordinary waking state" in which the universe is experienced with full consciousness.

(2) "Ordinary dream state" in which the universe is experienced in a semi-conscious state.

(3) "Ordinary sound sleep state" in which nothing is experienced.

(4) Divine "Dream" state.

(5) Divine "Waking" state in which one gets the experience pertaining to the Divine. In the first state the Soul experiences the Universe, and in the last, the Soul experiences the Self, but not the Universe".

Baba enumerates seven stages of conscious Bliss:—

(1) Throughout the animal kingdom from the fish upwards.

(2) In ordinary human beings.

(3) *Yogis* in the trance state, awakening *kundalini* through concentration, passing through the first, second and third cosmic planes of consciousness within the "subtle" sphere.

(4) On the fifth cosmic plane, in the mental sphere, where one becomes engrossed in the Light of the Almighty.

(5) On the sixth cosmic plane.

(6) On the seventh plane of God-realization.

(7) The Bliss of *Sahaj Samadhi*, during the process of "coming down" from there and after regaining the gross and subtle consciousness.

The Perfect Master retains this perfected consciousness while in the world in which he also experiences all the five stages of human consciousness, Baba illustrates the full consciousness which the Soul develops through the evolution of form, by comparing it to a flashlight. In the ordinary human being this falls on the "gross" body, through

which the soul can only experience the "gross" world and remain unconscious of the subtle and mental worlds, because the "flashlight" of consciousness is not thrown upon its subtle and mental bodies. At this stage the soul is also completely ignorant about itself. The functioning of the flashlight of consciousness of the ordinary human being, is limited to the gross body, because of *sanskaras*, but when they are partly worn out, it becomes possible for the soul, to withdraw the flashlight of consciousness, inwards, and throw it on the subtle body; while working thus, the soul is only conscious of the subtle world.

Consciousness of the "mind" world is obtained, through a similar process of wearing out more *sanskaras* to enable the flashlight of consciousness to turn on to the "mental" body, at which stage the soul becomes unconscious of both the "gross" and "subtle" worlds, and is centred solely on the "mind" world. All three "worlds" are in varying degree, "shadows" of the Oversoul, but since the "mind" world is closer to Reality than the other

two, the Soul may now be said to "see" God. However, the Soul does not know itself as being One with God, because the flashlight of its consciousness is upon its mental body and not upon itself.

Baba compares man's mind to a cup containing the lusts, ambitions and intellect through which the spirit accumulates impressions of its experiences, and he illustrates the operation of higher consciousness thus:—

"Suppose a pilgrim in Egypt reaches the mental sphere, and conceives the idea of seeing America, the pilgrim has not even to think about America, but simultaneously with a wish on his part to be there, he will find himself actually there, sooner than the time it takes to think about America in the ordinary way. And why does the pilgrim in the mental sphere travel faster than thought itself? Because he does not strictly speaking travel; as the mind is everywhere, the pilgrim in the mental sphere can be anywhere he likes, without using his gross and subtle organs." He says: "With the disappearance of all *sanskaras*, it becomes possible

for the soul to withdraw the flashlight of consciousness from the mental body and turn it towards itself. At this stage the soul is completely unconscious of the universe, since it has dropped all the bodies (gross, subtle and mental) through which alone the Universe can be experienced. God-realization is thus a distinct goal for the Soul, and every Soul is bound to realize its own true State. In God-realization, the knowledge which was latent in the Oversoul (*Paramatman*) from the very beginning, becomes manifest in the full consciousness which the soul has developed."

"Paradoxical as it may seem upon the false consciousness of the universe, the outcome of *sanskaras*, depends the real consciousness of the 'One'. The relationship between the "real" and the "illusion of reality" may be symbolised by numbers, as "1" and "0", since "nothing" is the converse of "All". In the number "10" therefore, we see that "0" receives its value only by being associated with the "1", and that is the truth behind the "zero" value of the universe, that it

needs to be regarded in its relationship to the One reality, which thereby Itself acquires Self-knowledge. Thus, God is at the heart of the Universe, and becomes revealed through its association with Himself. His Infinite Knowledge, Bliss and Power are at the back of the Mind of a Perfect Master, whereas at the back of the mind of an ordinary person, is intellect.

"In the foregoing brief summary of evolution, of body, mind and universe, the numbers "5" and "7" in the Master's spiritual riddle reappear, as well as the number "3", in the threefold nature of man's evolving consciousness, through his three "bodies" physical, subtle and mental. Baba explains* that freedom from limitation in God-realization assumes three forms:—

(1) Most God-realized souls leave the body at once and forever, and remain eternally merged in the unmanifest aspect of God.

(2) Some retain the body for a time, but their consciousness is merged completely in the unmanifest aspect of God.

* Article of "The Avatar" in *Meher Baba Journal*, Nov. 1938, pages 2/3.

(3) A few God-realized souls keep the body, yet are conscious of themselves as God in both His unmanifest and His manifest aspects... They know themselves as God in everything, and are therefore able to help everything, spiritually, and to make other souls realize God.

There is a threefold standpoint in ceremonial religious observance, which may become the initial stage of true worship and the highest divine knowledge that "comes in and through Love", "which", Baba continues, "has in it the spiritual faculty:—intuition, inspiration and illumination... It is Love that makes one transcend the dominion of the intellect, and gain the state of complete lower self-annihilation.... becoming less and less bound in the onward march by the trammels of human limitations".

Describing the *Kasti* ceremony of the followers of Zoroaster, Baba says:—

"The three knots which are tied during this ceremony, indicate:—

- (1) Good thoughts,
- (2) Good words,
- (3) Good deeds.

From the material standpoint, the striking off of the sacred thread while reciting the *kasti* prayers, signifies the removal of the dust that may be on the thread, which is the *outward* manifestation.

"From the *esoteric religious* standpoint, it signifies the driving away of bad desires, and bad thoughts, which is the mental manifestation.

"From the *esoteric spiritual* standpoint, it signifies the wiping out of *sanskaras*."

Baba continues, "If it is done in right good earnest, and with great sincerity of heart, it certainly wipes out some of one's *sanskaras*, but if performed a thousand times a day mechanically, or for show or for the observance of custom, it will be of no avail."

"In the first four cosmic planes, the pilgrim travelling on the path of worship, Love and Devotion (*Bhakti Marga*), obtains glimpses of Eternal Joy, and on the fifth and sixth cosmic planes, which are in the "mind" sphere, he experiences direct enjoyment of the Eternal joy; he only achieves the state of Infinite Bliss when the seventh and last plane of Perfection is reached, in God-realization.

"The pilgrim who travels on the path of service (*Karma Marga*), obtains glimpses of Eternal Power on the first four cosmic planes, and becomes a *Mahatma* on the fifth and sixth planes in the mental sphere of cosmic consciousness. The pilgrim on the path of Knowledge (*Dnyan Marga*), has experiences relating to the knowledge aspect of the Highest, as he passes onward through the six cosmic planes, and on the seventh realizes with pilgrims on the former two paths of Love and of Service, the State of Eternal Knowledge,

Bliss and Power of the Highest."

"A God-realized Soul", Baba explains, "does not become something utterly different from what he was. He remains what he was, and the only difference which the realization makes in him is that whereas he previously did not consciously know his true nature, now he knows it. And he also knows that it has really been what he now knows himself to be: "The Infinite Oversoul (*Paramatman*)"... All that he has been through is just a "game", for it is nothing but the process of finding oneself."



My heart is surcharged with the divine treasure of His Gnosis which I cannot disclose because I see no one fit enough to receive it. If the worldly-wise were bestowed this knowledge, there is the fear of their falling into the temptation of utilizing it for ensnaring the world and to the ignorant and the unwise it is valueless being far above their grasp and reach of understanding. I have not yet come across any one in whom I can confide the divine secrets, but God never keeps the world long devoid of personalities whose hearts are overflowing with His Love and Knowledge. —HAZARAT ALI.



My Beloved Meher Baba

BY A. S. HUSSAIN (MORRIS COLLEGE, NAGPUR)—A Student

My heart sings with joy,
As I think of Thee,
Like a baby clasping to its mother,
I yearn for Thee.

Much have I traversed,
The pierce agonies of Life,
Shower upon me Thy Compassion Great,
To set my Soul Free.

ONE may ask a question: why should we have Meher Baba at all? But I may ask a counter-question: Why do we require food; And the answer is in affirmative. Because it is our necessity. And to live without it is a psychological absurdity. All our possible human relationships manifest themselves in our urgent necessities of one sort or the other. Similarly, to keep us spiritually fit and alive there is needed the mediation of one who is highly spiritualised and a truth-realized being. And such is Meher Baba, who, by his captivating simplicity, and high mission, has won universal recognition. To a casual observer, at the first glance, he must appear as deceptive. But this is not so. There is some magic—some

dancing divinity in his two gleaming eyes. There is something remarkable about this personality.

Every one of us longs for happiness in this world—happiness which is materialistic and hence ephemeral. But Meher Baba's grace is to cleanse our hearts from sinful impurities. It ennobles and transports one to the blissful regions of perfect happiness—happiness which is ever-lasting. For long have we wandered in the thorny mazes of this shadowy world and blind-folded are we treading on the beaten tracks of carnality. Should we not, then, merge ourselves in the personality of one who has come "not to preach us, but to awaken

us", and who is helpful in removing the thick veil of ignorance that has clouded our intellect by manifold desires and ambitions?

To earn money, to maintain family is the hum-drum business of every earthly being. But after all, why do we so devoutly cling to it? Everything in this world is transitory and perishable. It is immutable that a transitory object can never give us perfect happiness, for all enjoyments are painful in the end. Why should we not crave for that which is eternal substance? And for this the guidance of a *Sadguru* (Perfect Master) is necessary. For true spiritual discipline the aspirant has to seek the shelter of a *Sadguru*. But, unfortunately, in our trying times there is a great dearth of really selfless and experienced spiritual guides. There is mushroom growth of the hypocrites who are immoral, covetous and fortune-hunters. Their very assertion of a true devotee is symptomatic of gross evils. Their silver-tongued oration is never the test of their genuineness. And here is Meher Baba who has gone into seclusion for the peace of

the world. What he stands for, is a case unparalleled in the history of human civilization. There is a soul-enthraling beauty in him. He never gives an undue publicity to his spiritual practices;—he never makes a false display of them. And there is absolutely no harm in following the instructions of this selfless divine being who does not covet money on any account; whose dealings are straight-forward, honest and whose precepts are conducive of real good.

We all quarrel in the fair name of religion. But our cry is in the wilderness. That religion which has lost sight of humanity at large is worth the name of a religion. It is nothing beyond a figment of our weak imagination. It is nothing short of a fabricated myth to delude people by its allurements. And I quite agree with Meher Baba when he says that, "*All this paraphernalia of the priest-ridden churches is not only superficial but positively misleading*". Really speaking, all antiquated traditions, certain unpunctured dogmas, and religious conventions are ungrudgingly gulped down by us.

And the result of this is simply horrible.

Churches, mosques and temples are needed in their own way, but certainly, they are not the pass-port for human salvation. A regular visitor of them need not be a God-man; contrariwise, he may be the worst scoundrel on the face of the earth. It is the intrinsic human values that count and not the mere external show. These places are not an end in themselves. What is my conception of religion, then? Certainly it is not erroneous religious ties which blur our true spiritual vision. These ostentatious religious conventions, ceremonies and rituals—deceptive as they are—are the treasures of hoary past when men were not so spiritually enlightened. The only religion that can appeal to a modern mind is that which helps the purification of Soul. And, therefore, Meher Baba is just when he preaches to the world that God which we want to realize is not to be sought away from life but in life. And the only religion that I have got from him is to introspectively visualise on the sub-conscious screen of my mind the divine glory and fathom

out the Omnipotent from the innermost depth of the heart itself.

Meher Baba's attitude towards the inquirer is simply marvellous. One is simply enraptured to notice with what gentleness and delicacy of feeling he responds to the intellectual problems of the inquirer and the divine sparks that emanate from him are so pure and glorified.

What Baba's mission stands for is not the sectarian dogmas but the universal Truth. His aim is at a synthesis of the warring creeds. So his preachings are not hackneyed, outworn formulæ but something which believe in a living understanding among the people. He extends his helping hand to all—irrespective of caste, colour, creed, sex and age—who are earnestly after Truth. And he has said, *"If the aspirant loves and tries to understand the Master, he attains the Goal very rapidly"*.

Baba never attaches importance to miracles. Curiously enough, we never admit a man's spirituality unless he bears the effigy of a large string of miracles. For a Perfect Master like Meher Baba,

the miracles are of lesser significance, though he has exhibited them many a time. It is his own self that breathes divinity is enough to captivate one. To put in the words of Meher Baba: *"Even if we suppose that a person is intellectually convinced about the existence of God by means of miracles or some such objective data, this will not necessarily release his heart.... The allegiance which he might perhaps give to God as a result of such cold revelation will be either through fear or through the sense of duty."* Undoubtedly, the intellectual search after miracles may stamp the superiority of the supermost but this is not the right channel for realising God. God, according to Meher Baba, has to be known through love and in our factual knowledge about God we should not be predominated by fear. Reverence to God out of fear is no true seeking. For spirituality does not merely consist in intellectual knowledge but in

their realization. Baba's "concern is not with the body but with the Soul".

To me it appears that Baba is Messiah of the age. For messiahism means salvation. And Baba's attempt is to save us from earthly sufferings and to awaken from our intellectual stupor. His is a supreme Voice that reigns in my heart for it has untied my mind with such earthly limitations. For this Universe is only a gigantic system of intricate maze in which all the roads ultimately end at the grave. He is an enchanting benefactor of mine; for he has fully convinced me that the world is entangled only in the juggler-like feats of the grossest materialism where we all grope and fail.

Let those who have studied this Man from different angles of visions find out for themselves his true worth that his mission transcends not only human nature but the entire world.

"Peace on the Meher Babians".



Heresy which takes one to God, is religion indeed; and that religion which keeps one away from God is *heresy* undoubted.

—KHAWJA MOENUDDIN CHISTI.

Some Masterly Digs at Human Ego

BY DR. ABDUL GHANI MUNSIFF

HAZRAT MEHER BABA evidently sounds a note of warning to spiritual aspirants of the Path when he says:* "Though 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 is hydra-headed and expresses itself in numberless ways.... It subsists upon mundane possessions like power, fame, wealth, ability, attainments and accomplishments.... It is actuated by the principle of self-perpetuation. If the Ego is submitted to curtailment in one direction, it seeks compensating expansion in another direction: and, if 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....

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 slimming down 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.*"

Even after contacting a Master the Ego asserts itself very subtly, by luring the aspirant into adopting a line of mental discipline, action or service however altruistic, presuming it to be pleasing and

* *Vide* Meher Baba on "The Nature of the Ego and its Termination," in August, September and October 1940 issues of this *Journal*.

acceptable to the Master or interpreting his instructions and intentions in a manner to suit the prosecution of one's fads and convictions. The Master ultimately enables the disciple to see through even this subtle aspect of the Ego and eventually makes of him an automaton for the expression of his will.

The Sufi Saint Imam Sherani draws pointed attention to the ever-present dangers of the Ego deeply rooted in the sub-conscious mind when he says, "The greatest obstacle to the early and easy recognition of *Walis* (men of God), is the pre-conceived notions and associations of people as to what saints and saintliness should be like. Such a conservative line of thinking happens to be the most obstinate veil to be removed and it has ruinously resulted in the sabotage of the efforts of many a traveller on the Path throughout the history of the world. When God is pleased to allow a person to contact His *Wali*, He presents to the mind's eye of the aspirant not the humanity of the saint but the Divine and spiritual side of his life."

The following series is intended to depict some very illuminating instances of saints, indulging in a dig at the Ego of aspirants much to their spiritual benefit:

Once Sultan Mahmood of Gazni was on a visit to Kharqan to see the famous Saint of the place Hazrat Abul Hasan Kharqani. He sent a message to the Saint saying that he had come all the way from Gazni and it was but proper that the Saint should come out of his hermitage some distance to receive him. In case of refusal by the Saint the messenger was instructed by the Sultan to quote the *qoranic* injunction pertaining to the subject, *viz.*, "Obedience to God, obedience to the Prophet and obedience to the Ruler amongst them."

In reply to the King's message the Saint excused himself saying, "I am so much absorbed and drowned in the state 'Obedience to God' that I am ashamed of my lapse in the matter of 'Obedience to Prophet'. I have therefore completely forgotten as to where the Sultan comes into the picture."

On getting this disconcerting reply the Sultan hit upon

a subterfuge to deceive the Saint. He made one of his slaves to take his place as the king and himself disguised as a slave, announced his presence at the hermitage of the Saint.

The Saint treated the retinue with scant courtesy and did not indulge in any formalities of reception befitting the occasion. The King admitting his defeat in thus trying to trap him, very humbly offered a bagful of gold sovereigns as an humble token of his reverence to the Saint. As a corrective to this princely gesture the Saint gave Sultan Mahmood a piece of dry bread to eat which the Sultan found it very difficult to gulp it down the throat. Thereupon the Saint remarked, "I know this dry and stale bread is not palatable to you. Your gold likewise is hard for me to swallow since I have divorced it from my life long long ago. Please take it away".

When the Sultan prepared to depart, the Saint stood up from his seat to bid him adieu. He was naturally piqued to inquire of the Saint as to why he did not receive him in that manner when he came. The Saint gave an

illuminating rejoinder saying, "When you came to me, you were full of pride and Ego of kingship with you and avowedly you were out to test me. Now that you are appreciably toned down and are imbued with humility and submission, the desirable qualities of the spiritual Path, I have to take notice of them. My getting up from the seat is not a recognition of your kingship but it is a tribute to the tinge of *Faqiri* (spirituality) that you are today carrying with you."

* * *

There lived a Saint by name Syed Hasan Rasul-numa who was reputed to be an adept in giving the aspirants of the Path the vision of the Prophet Mohamed. Once the wife of the Saint requested him for a similar blissful vision of the Prophet which he has been granting it to others.

The Saint accepted the request of his wife and asked her to prepare herself for the spiritual treat by bathing and decorating herself with beautiful garments and jewellery as befitting a bridal occasion. The wife of the Saint very much pleased at the prospect, busied herself in artistically

arranging her toilet as suggested. In the meanwhile, her brother happened to come there and the Saint addressing him said, "Go and see what your sister is doing. Does it befit her age to occupy herself in this manner? I have become old now and need no such embellishments and attractions. Is she thinking of marrying again?"

The brother-in-law of the Saint was actually taken aback to see his sister dressed like a bride as described by the Saint. He therefore remonstrated with her saying, "Are you in your proper senses? What is the meaning of making up yourself into a bride in this age of yours? You are surely mad. Your husband is evidently right when he says that you are thinking of a second marriage."

The wife of the Saint crumpled up completely at this deliberate and mischievous twist in the situation whereby she was visibly made to make a fool of herself. In a fit of uncontrollable anger and disappointment she shattered her bangles, tore her clothes and made a terrible scene by crying and wailing. After a time she felt completely exhausted and fell into sleep. In the sleep state that

she lapsed into, she was vouchsafed the vision of Prophet Mohomed. She awoke from her dream very cheerful and happy and communicated the experience to the Saint. When she asked him the reason of thus treating her to look foolish, he replied, "You had pride in your heart. You never really believed that I was capable of giving to anybody the vision of the Prophet. In the sorry predicament that was forced on you, you felt very much grief-stricken and disappointed. No sooner the spirit of humiliation possessed you, the trick was accomplished. The aspirant never achieves the Goal so long as the Ego is active in him in any form."

* * *

Once a disciple of Hazrat Zunnoon of Egypt complained of no spiritual achievement in spite of his assiduous prayers. and asceticism over such a long period. The Saint asked him to give up everything that he was doing till then.

The disciple obeyed the Master's instructions but could not resist the temptation of

offering the last prayers of the day before retiring to bed. In his sleep that night he was granted the vision of the Prophet of Arabia which he had never experienced till then in spite of his devotion and worship of many years.

Bubbling over with joy at this spiritual experience, he conveyed the news to Hazrat Zunnoon. The Master reprimanded him saying, "It seems you have not carried

out my orders literally. You evidently indulged in some of your age-long religious practices. If you had not indulged by force of habit even in that little prayer, God Himself would have come to you instead of the Prophet."

It should not be concluded that religious practices have no meaning and spiritual efficacy. The point is that these practices should not be allowed to degenerate into a mechanical habit.



Real Worship as I Understand

BY V.T. LAKSHMI, M.A., L.T.

BY service to humanity we should understand that it is far deeper than mere lip-deep sympathy, a gesture of patronage or silent appreciation. It is true worship of God-in-man, and for that reason it is counted by God and therefore it should be very dear to man. Indeed, the world of to-day holds no regard for the stalwart votaries, whose conception of worship comprises going to temple, lighting the camphor and breaking the cocoanuts. It is not glamourised by the devout

groups of men and women, kneeling before the Cross in the churches and praying for the redemption of the world. It is also indifferent to scores of men and women rigorously praying at fixed intervals, in the holy mosques. But it wants ardent men, the servants of humanity, who would dedicate their lives willingly to the service of man-in-need and man-in-distress. It is verily said that the true worship of to-day needs to be conducted more outside the

sacred walls of the sanctified places than inside the same. Its basic principle should be self-sacrifice dictated by love and its goal should be the perfect charity of every person's earnest urge to aid the old and disabled, to raise the holy and the fallen, to cheer and help the distressed and delinquents and to cure the maladies and miseries of all the deservingly unfortunate. Verily such worship is twice blessed. It sweetens the life of one who is served and it purifies the life of one who serves!

Free and willing service rendered in any direction has the only aim of making the mankind better, nobler and happier. It is a desideratum considering the vast sufferings and dejection of humanity in every field of life. There are the old and physically disabled, who need our sympathetic assistance. There are mentally deranged men and women, who have a legitimate claim upon our leniency and help. There are the discharged delinquents who need to be reformed and rehabilitated in society. There are the unemployed men and women, for whom we should find a decent living. There are

millions of unlettered, whose enlightenment should be our utmost concern. There are hundreds of orphans and destitutes, whose lives should be shaped and whose rights to citizenship be recognised. There are the so-called lowly, who suffer from the enormity of social inequities and religious disabilities and whose problem arrests our reasonable consideration and an immediate solution. And there are wronged and strayed women who are more sinned against than sinned and whose future should no longer be neglected by every humane person.

Thus, it is doubtless that the world of to-day needs thousands of selfless and earnest worker-worshippers to serve strenuously and relieve the deserving, dejected, wronged and suffering mankind, which smarts under the manifold, under-mining influences and excrescent evils. Need it be said that such divine man-worship or service must precede the advent and work of an *Avatar*, who would, with the co-operation of these worker-worshippers, lead humanity to the goal of Self-realization? Sri Babaji knows it well and

hence he has enjoined his disciples to engage themselves in tireless service to humanity and pave the way to his glorious mission! Let us, therefore, hasten

to join his holy band to put our shoulders to the wheel of his noble task, which is God's work and our legitimate duty!



Adoration to Baba

BY JOSEPHINE ESTHER ROSS (U.S.A.)

Beauty hath woven for Him her fairest mantle,
Love hath entwined in His hair sweet flowers of Spring;
Light hath bowed at His feet in adoration,
Filled with humility, angels have ceased to sing.

Clouds at dawn have blushed to crimson and rose,
Because He hath passed and honoured them with a glance;
Deep in the wood the flute of the hermit is stilled,
And wandering nymphs have left their sylvan dance,

And drawing about them robes of shimmering green,
Have stolen through forest glades where the ferns grow tall,
To kneel at Love's feet and willingly there to surrender,
Vowing henceforth and forever to follow Love's call.

Now through the depths of the forest a shadowy form
Swiftly and silently glides, making never a sound;
Daintily treading over the springy mosses,
Stepping lightly as one on holy ground;

And pausing a moment, startled, proudly lifts
An antlered head, and, questioning, sniffs the air,
Gazing with wide-set, gentle eyes that are filled
With a dawning wonder that Love could be so fair.

Hushed is the wind and trees have ceased to murmur;
Even the voice of the brook is mute with awe;
And the rising sun hath paused on the threshold of heaven
To worship the Master, Creator, and Giver of Law.

*Those Who Follow the Master**

ELIZABETH CHAPIN PATTERSON born in Chicago, the heart of the middle western states of America. Descended from Puritan ancestors, those devout and intrepid pioneers who sought *freedom of worship* on New England's shores ten generations ago.

Her parents moved to New York City when she was the age of five, at the time when her father extended his stock brokerage business to that metropolis. Throughout her youth her winters were spent in New York and her summers in a country place outside of Chicago, thus travelling became a matter of course as she journeyed these thousand miles with her parents twice yearly.

In addition to her secular schooling, her Father being religious-minded, insisted that she and her two sisters and brother have a grounding in Christian study by the Protestant Church. At the age of sixteen, Elizabeth Chapin went for two years to

complete her education at a New England finishing School. During the vacations of this period, she travelled twice to Europe with her family visiting the cultural centres and gaining a natural feeling for international life.

As was customary among her set, after completing school, she had the usual formal "coming out" or introduction to New York society. However even then this social side of life did not appeal to her. The following year, 1917, the United States entered the Great War and the young girl volunteered for Red Cross work. The first Motor Corps Service for American women was formed, which she qualified for and joined, thereafter doing ambulance motor work at the New York hospitals, docks and general emergencies during war time.

This humanitarian side of life greatly appealed to Elizabeth Chapin but with the close of the last War, the American Red Cross Motor Corps disbanded

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

and she could find no other work of a philanthropic nature as active and engrossing, so she turned to a business career. At this period few women were in the down-town business world of New York and it was rather of a pioneer adventure on her part to enter the insurance field, where she became associated, as broker, with a large insurance firm. Although this was twenty years ago, to-day she is still associated with this concern.

Her love of travel and adventurous spirit however would not be harnessed by even an absorbing business career and every year she would take an extended vacation. During 1927 she travelled around the world, at which time she first visited India. She was moved by the spiritual feeling in this ancient land and deeply impressed by the pilgrims at Benares. Strange to say that, although philosophy had been one of her chief interests in reading, she had never read any Eastern philosophy, until after her world tour when she chanced to see a friend reading an occult book and had long discussions in disagreement. Thus through a negative

approach she became more and more taken by her extended reading of Eastern literature, on all variety of spiritual thought, particularly "The *Gita*" made a lasting impression.

In 1928 Elizabeth Chapin took a long tour around Africa and upon her return in 1929 she was married to a life long friend, Kenneth Patterson of New York.

Henceforth dividing her life between marriage and business, the now Elizabeth Patterson still continued, in the summer times, her travels to many foreign parts. In 1931 she went on a Scientific Arctic Expedition by icebreaker to Siberia, Franz Josef Land and to within 400 miles of the North Pole.

Despite this full life, she was unconsciously in search for something unfulfilled in her experiences. Then came the turning point of her life. Shri Meher Baba first visited America in November 1931 and through friends she met the Spiritual Master at Harmon, New York, where a "Retreat" had been prepared for him. Her first meeting was the matter of a few moments only

but it stirred the innermost depth of her soul, and was also destined to change the outer tenor of her life. Although Shri Meher Baba returned shortly to India, this awakened spiritual feeling within her continued to grow gradually and persistently, and in this her husband shared with her whole-heartedly. In the spring of 1932 Mr. and Mrs. Patterson helped with the arrangements for the Master's return visit to America.

The following year, 1933, Mrs. Patterson joined the party of disciples coming from various parts of the East and West and met Shri Meher Baba in Europe. Again in 1934 she was among the disciples from the West who joined the Master in India, when the party went to Kashmir, under his spiritual guidance.

During 1937 for eight months, Mrs. Patterson stayed at the "Meher Retreat", the Master's *ashram* at Nasik, where she fol-

lowed the spiritual training outlined by him. Once more, in 1938, she came to India and this time to participate actively in the spiritual work of the Master. Since then she has been leading the *ashram* life at his Ahmednagar centre and, also, does work as Editor and Publisher of the *Meher Baba Journal*, founded in 1938. Later she participated in the Master's six months' tour to the *spiritual centres* in India, when incidentally she drove the large bus throughout.

At the time the Master went to Bangalore to lay the foundation for one of his future Centres and the *Meher Baba Journal* was transferred there, Mrs. Patterson was active in both interests.

This life chapter still unfolds under the Master's spiritual guidance, and whose shining example inspires her to make it one of complete selfless service.



Treat claimants to spirituality with due kindness and deference, because they are daring or aspiring for a much higher thing than what you are doing.

—JUNAID



Hypnotism versus Spiritual Influence

BY ADI K. IRANI

LOVE is one of the most dynamic factors in human life. It is introduced to the being of man in a natural way. Man never falls in love when he is in a state of forgetfulness. He may fall in love in a dream (a sub-normal state of consciousness) but the effect of it is temporary. The effect of love acquired under normal conditions is lasting and deep.

The faculty of discriminating right from wrong exercised only in normal consciousness is a link between 'super-normal' and 'sub-normal' and the same is snapped, the moment consciousness is doped by Hypnotism. Discrimination is nearer to the higher propensities of man than his carnality. When the head and heart as aids to discrimination accept a suggestion, the effect is lasting and deep.

A suggestion which is introduced to man in full consciousness of his senses could be accepted or rejected by him. Once accepted it becomes potentized as it has had the assent of the head

and heart. Introduced sub-consciously he has no choice for either but has to wait and deal with it consciously when it surges up to surface (normal) consciousness in the shape of an 'impotent' desire. *Suggestions introduced through sense consciousness are natural and permanent and those introduced sub-normally, as in Hypnotism, are unnatural and weak.*

Hypnotism is a conscious endeavour of one, to impress his suggestions on the sub-conscious mind of another, while holding in abeyance the consciousness of his subject, under a temporary spell of forgetfulness. The critical sensibility of the hypnotized is stupified as if under chloroform. Chloroform brings about physical numbness as a direct result of the brain inactivity. Hypnotism dopes the conscious mind and lets alone the other sense, to keep them susceptible to suggestions. The effect of suggestions is felt by the recipient, on his recovery from the trance. He

confronts incoherent impulses without the formed ideas, trying to materialize. As unintelligible, they are driven down by conscious understanding, through which they did not enter, to form a part of his being. It is as easily disregarded as unnaturally introduced. A foreigner having forced his way without a permit from the 'judging' authority (heart and head) has to go back in the 'sub-conscious' as a 'complex'. Complexes are highly distressing to those in whom they take refuge. If there is suffering in the world, due to failures and disappointments, there is greater suffering in solving psychological complexes full of multi-edged conflicts. They bring about so much of doubt, despair, indecision, irresoluteness and a lack of will to pursue one's ideal in the face of obstacles. *Suggestions introduced sub-normally, as in Hypnotism, besides being unnatural and weak, are mischievous.*

A Spiritual Master has a profusion of spiritual effulgence around him. He has not to exert bringing about a transformation in the life of his devotee, as a Hypnotiser does with his client.

The Master is a luminous source of inspiration inducing worship in individuals seeking enlightenment, and an idol of admiration for those who enjoy abstract 'beauty' for its sake. For those who are sense-bound he is a perennial source of sympathy and kindness. His influence is felt and absorbed by those who are in full possession of their 'consciousness' and reasoning. It permeates their nature as normally and naturally as the love of a mother, her child. It contains nothing irrational. It lifts the mind wherever required, from its bigoted apprehension of experiences and imparts it a power of harmonious understanding of men and things. It tries, not to dope the intellect but stimulate it towards a universal understanding, in the most natural way. All argumentative predispositions of a genuine seeker of truth, are encouraged and satisfied by inferences drawn from direct experiences, wanting no further evidence. There are no ego-complexes introduced to the 'sub-conscious'; those that are found there are given favourable opportunities to disintegrate and join the

elemental feelings, reconstructing in a resolve for higher knowledge and selfless service. No sacrifice then becomes too great for them.

How many persons hypnotized, will be prepared to lead a life of sanctity and one-pointed devotion to their ideal? Would any one be prepared to give up name, fame and all the paraphernalia of life that promote material happiness? Should any one for a moment think and pronounce, that the disciples of Meher Baba are entranced by the hypnotic spell of Baba, he is at once rash and presumptuous. His audacity in hasty conclusions frightfully overrides his love of truth, and his bold assertion is a mockery unto his judgment. He can never establish the truth of his inferences. He has based his knowledge on false premises. He has miserably failed to compare the account of experiences of hundreds of persons who obey

Baba intellectually. If there were a few exceptions, His one time adherants, owning no allegiance to Him now, belong to the notorious species noted for its rigidity. They were very elastic and pliable where self-deification was concerned and failed to adapt where the truth of their weaknesses was unveiled. So long they enjoyed the self-created 'hypnosis' which the Master tried to pamper for a time, they comfortably breathed a false air of spiritual superiority amongst other brothers-in-faith. When the time for real test arrived they melted away like wax under the weight of their ego-complex. Spirituality, they thought could be bartered for a show of intellectual gymnastics or that it was a mechanical plant to produce units of 'hyper-egos'. They enjoyed their position till it tickled them to a spiritual death. To justify their inevitable departure from a spiritual life they lay the blame on the Master.



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

(21)

*Los Angeles (California),
January 31st, 1935.*

MOST REVERED AND BELOVED
MASTER,

"My cup runneth over ! ! !"

Is it all a dream, a wonderful, beautiful dream? No, it is really true that the seemingly impossible has happened to me, the most *unworthy* of such grace. Nothing less than *Infinite Love* could have brought to pass this miracle.

I came humbly longing, hoping, *at the very most*, to be granted the "crumbs that fall from the Master's table"—hoping above all else, that the thickness of the veil that separates this poor earthly consciousness from the One True Self might be lessened somewhat by the nearer approach in the flesh to one whom I believe to be God-incarnate—realising in deepest humility and anguish of soul that I did not deserve even one little "crumb".

But I was to learn, with unspeakable joy, that the Father verily "maketh his son to rise on the evil"—as well as the good—for I was received by you, Blessed One, as was the prodigal son by his own loving *utterly* forgiving father.

Such love and grace and sweetness and gentleness I had never dreamt of! Over and over my heart sings the refrained, "Thy will be done, O Perfect Master"—purify me, transform me, fit me to do the will of the Highest! All that I have and am, I lay at your blessed feet, unspeakably grateful for the privilege of doing this least little thing and for the memory of your precious words, "I will help your spiritual progress".

It is no wonder that I feel much as if living in dreams. It all seems too wonderful to be true. O, help me to become more nearly worthy of such grace, for, "of my self I can

do nothing" for "I know not what to pray for as I ought".

February 4th.

My heart is heavy with sorrow this morning at the news of the passing of my sister.... During her recent illness and since the end came, I have turned to you many a time, humbly and devotedly praying that you keep her in your care. To our limited vision, she seemed so greatly needed by her husband and her two young sons, both of whom are hopeless cripples for life unless saved by some miracle.... It makes me long more than ever for the opening of my understanding, the awakening that will fit me to be of at least some help to ones in need of help.

"If any of you lack wisdom, let him ask of God that giveth to all men liberally and unbraideth not; and it shall be given him."

If I had recalled these familiar words at the right time, I possibly would have overcome the reluctance that prevented me from asking your priceless advice in problems that continue to baffle my efforts to solve, and it seems to me that they are important in that they concern

the health of our physical bodies —the instruments formed for the use of the Self however faulty and inefficient they are now.

February 14th.

The last four lines above were just this moment written, the sentence until now having remained only partly written since ten days before.

During this brief period, I have lived through undescrivable inner experiences which you may be aware of, but I feel the need to speak to you of them.... and I've often in the past regretted that I didn't write you of things that I wished to write, but failed to do so because of the thought of helplessness and inability to express in words the meaning of things that you were probably aware of anyhow!... Nothing is hidden from your eyes, Blessed One.... Can I, by any sacrifice or any means whatsoever, do something to help her sorrowing husband and children?

The third or fourth day after my sister's passing, I felt the sensation of having someone touch me on the shoulder—it seemed as if she had tried

to attract my attention to speak to me—Was she trying to ask me to appeal to you?

Then one night, in a dream, I was standing and talking with J., where we could look up and see you (though not quite clearly) not very far away. A straight road led from your feet to a spot still nearer to us and then it became curved and less distinct so that I could not see all of it; but J., seemed to say, as if in answer to a question, "Yes, the way is already laid for Baba to come. He is just waiting".... But I didn't get the meaning of the last. Did the dream signify something still beyond my comprehension?

I have been able to obey your instructions for the care of my young daughter A., every day in every detail.....

March 20th.

And still after many weeks, my letter is unfinished! Possibly I should destroy what I've written and begin all over again. But I've done that with many half finished letters to you during the past two or three years and something tells me to send this one on, however, miserably written

April 4th.

"Of myself I can do nothing. All my hope is stayed on thee!" Why did I hesitate to ask your advice and guidance and help in all my problems when you were here in the flesh?

Of course anyone would naturally wish to avoid troubling unnecessarily one so infinitely kind and sweet, and I am most unwilling to do anything that would displease you. Always my heart is filled with *deepest reverence* for your being and *unspeakable gratitude* for the *infinite* kindness which you have showered upon me, so utterly unworthy of your grace. Please forgive me if I ask amiss in presenting other problems to you. You alone of all that I know have true wisdom and knowledge of all things. You told me how to care for my youngest child during these six months intervening between the day you graciously received my children and self and the time when her healing will be accomplished. Possibly I have imagined it only—however, it has seemed to me these past weeks that a change has been taking place already, both in the manifestation of an

increase in intelligence and a nearer approach to normal affection for the rest of us... Please don't let me fail to obey your every command in this regard as every other. I'm trying to the best of my ability to carry out every instruction that you gave me ...

You are with me all the time, and I'm sure and must know already all that I've written here, but something urges me to write. Words cannot express my gratitude to you, O Blessed One!

Purify me and fit me to serve your divine will.

With deepest reverence and love.

—A. T. C.

(22)

Stockholm,
September 15.

DEAR BABA,

Thank you so much for your "protection" of my husband He is much better and very happy and growing more spiritual every day. He is a joy to be with and a constant source of inspiration.

My friend D. N., wrote of her meeting with you . . .

E., writes happily of her work with you and I follow all with great interest.

With many thanks for your protection which has taken effect,

I am
affectionately
E. T.



He (God) makes the law (*shariat*) His upper garment; the mystic path (*tariqat*) His inner garment. But know that Reality (*haqiqat*) is the station of His *zat* (essence) which is constantly equipoised between infidelity (*kufir*) and faith (*iman*). —GULSHAN-E-RAZ.



Notes from My Diary

F. H. DADACHANJI

THE second month of the Master's seclusion has passed quietly, with very little to report except the two changes narrated below.

THE CLOSING OF THE MAD-MAST ASHRAM

After Karim Bava was sent back to Calcutta, at the end of August, Baba instructed a shift of the *Mad-Mast Ashram* from their quarters on the outskirts of the Arangaon village near Meherabad colony, to the special quarters of the select *masts* on the hill where Baba himself had been staying during his seclusion since August last. For this, the Master had to remove to the small room of Karim Bava, about 12' x 6' to accommodate about 20 of the *mad-masts* on the hill. When lovingly suggested that it would be very inconvenient and stuffy for him in the small room, during the hot month of October, Baba insisted on that small room for him, as he wanted the *masts* near him to be

personally served by him during the short period that they were to be with him. He explained that his work with the *masts* was now nearing completion and during the final stage of their stay with him he should be near them. He also added that the first batch of these will be sent away in the middle of the month (September) and then the others in like manner. By the end of the month, there would be no *mad-masts* in the *Ashram* except, Mohamed, Chatti Bava and probably one or two others.

In accordance with these instructions, all except the four mentioned above were sent away to their respective places from where they were picked up. A member of the *mandali* accompanied each group, with instructions to make arrangement for their food etc., to be supplied through a responsible person on the spot. Two of the *mandali* members, selected to take the two batches to Bombay and Nasik respectively, are the

oldest in age and both observing silence along with a few others, under special orders in force during the year of Baba's retirement. Masaji, Baba's maternal uncle about 70, and Mr. Kale Mama about 60, a retired civil officer and one of the oldest of Baba's group—both the veterans evincing a remarkable spirit of service and devotion to the Master.

With the closing of the *Mast-ashram* after four years of its existence—the time limit being defined by the Master from its very inception—one of the last phases of his external activities before he speaks, comes to an end. This is construed by the disciples as one of the happy signs and indications of the breaking of his long silence.

THE ANKAI PARTY RECALLED TO MEHERABAD

By the 10th of September, the party that was sent to the Ankai hills (near Manmad) to stay there in seclusion, as described in our last issue, was called back to Meherabad and instructed to stay in the quarters just vacated by the *Mad-masts* on the outskirts of the Arangaon village. The same

orders of silence, seclusion, fast and other discipline etc., as observed at Ankai had to be continued and strictly followed with particular reference to stay there even if Baba and the group left Meherabad, and not to come out of the enclosed compound during the period of seclusion, under any circumstances. In short, except for the change in place ordered by Baba, their life routine is to continue as at Ankai.

BABA INTENDS LEAVING MEHERABAD FOR HIS WORK ELSEWHERE

During the month, Baba first privately expressed his intention to leave Meherabad with his group for about six months, for his work elsewhere. The sites first proposed were Ratnagiri, Rajaputana and later Ceylon. Inquiries were immediately started for a number of places in these provinces for suitable boarding and lodging arrangements for the Master and the *mandali* of about 35 to 40 including the Western group. By the end of the month however, Baba instructed the release of this information to the whole group, and a circular to that effect went out to the

groups of disciples residing in different places. Here again Baba wanted everyone of the group to know that except for the change in places, his seclusion for the year continues as at Meherabad: that he will see none either during the journeys or during his stay at any of the places for this period of his seclusion nor would he attend to correspondence of any kind except reply to telegrams in cases of urgency and need and added that he would like every one of his disciples and others who have been voluntarily observing his orders to continue as at present. Incidentally, this reminds

me here of Baba's special injunction while personally delivering individual orders to the *mandali* on the hill at Meherabad on the 26th of July that—

"These orders are to be very strictly and seriously observed. It will help me a great deal in my work for the spiritual regeneration of mankind at this critical period which will require supreme self-sacrifice, in which I want all my dear ones to participate to the best of their spirit and strength. These orders are not to be treated lightly but considered as the greatest injunction that a time like this needs and every one has to contribute his or her quota in this. Every effort will count..."



Suggestions for the Lines of Work

FOR

the Meher Spiritual Centres

1. Each Centre to be called the MEHER SPIRITUAL CENTRE of that particular town.

2. All irrespective of caste, creed or other distinctions to be welcome at the functions of the Centre.

3. Each Centre to have all the books, literature, etc., about

Meher Baba and these should be the basis of discussions and exchange of experiences by persons interested in spirituality .

4. Talks, discourses, speeches or lectures, of a purely spiritual character could be arranged under the auspices of the Centre: but each function is

to end with the *Arti* or invocatory song to Meher Baba, in the language of the place or people.

5. Each Centre is to have at least one big photo of Meher Baba which after framing is to be in a prominent place.

6. There shall be no president for any functions of the Centre: Meher Baba's photo will be treated as being in that capacity.

7. The Secretary in charge of the Centre will give monthly reports of any special functions to the *Meher Baba Journal*, Bangalore.

8. A branch of purely social service (upliftment work) may be associated with the Centre provided it is kept strictly free from any political bias or ideology.

9. The Centre shall not be sectarian and shall respect

members of all religions.

10. A small subscription from permanent members may be gathered to meet expenses connected with the Centre and the Centre-account submitted to the person in charge of Centres, every six months. *Meher Baba Journal* to be subscribed to from this amount.

11. General lines of conducting the Centre work is to be adjusted to special local conditions.

12. The Centre is to do its best in giving publicity to the Messages, the Teachings and other important activities of Meher Baba through local papers: and it is to work in full co-operation with other similar Centres and is to be ultimately subject to orders from Meher Baba.



Register of Editorial Alterations Vol. 2, issue 12

- Page 705, para 2, line 8, change persuit to pursuit
- Page 712, col 2, para 1, line 8, change environmet to environment
- Page 712 col 2, para 1, line 14, change "its below hi" to "it below his"
- Page 715, col 2, para 2, line 10, change sometime to sometimes
- Page 718, col 1, para 1, line 6, change generation.* to generation."* (add end-quote)
- Page 722, col 2, para 5, line 3, change surender to surrender
- Page 722, col 2, para 5, line 5, change surender to surrender
- Page 725, col 1, para 2, line 14, change many, to many," (add end-quote)
- Page 726, col 1, para 2, line 4, change *summam* to *summum*
- Page 733, col 1, para 1, line 14, change a to as
- Page 737, footnote, change 2/3 to 2-3
- Page 740, poem, line 6, change pierce to fierce
- Page 743, col 2, para 2, line 3, change messiahnism to messianism
- Page 752, col 2, para 1, line 4, change thought, to thought; (comma to semi-colon)
- Page 754 col 2, para 1, line 1, change subconsciousnessly to subconsciously
- Page 754, col 2, para 2, line 9, change stupified to stupefied
- Page 754, col 2, para 2, line 15, change susceptible to susceptible
- Page 754, col 2, para 2, line 17, change receipient to recipient
- Page 755, col 2, para 1, line 25, change predespositions to predispositions
- Page 756, col 2, para 1, line 3, change adherants to adherents
- Page 757, col 2, para 1, line 3, change son to sun
- Page 758, col 1, para 3, line 4, change unbraideth to upbraideth
- Page 760, col 1, para 1, line 4, change dont to don't
- Page 764, col 2, para 2, line 7, change evey to every