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# MEHER BABA

## JOURNAL



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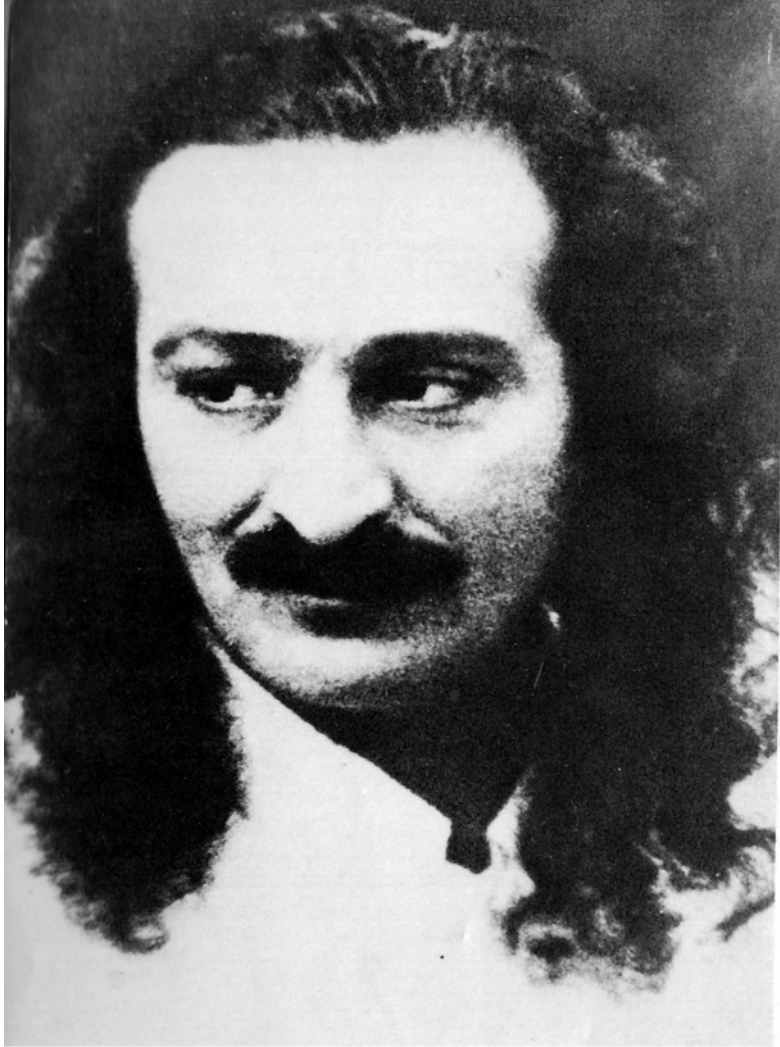
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“I have not come to teach but to awaken”  
—SHRI MEHER BABA



Shri Meher Baba

# MEHER BABA

## JOURNAL

VOL. 2

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*Meher Baba*

*on*

*The Search for God*

MOST persons do not even suspect the existence of God and they are naturally not very keen about God. There are others who through the influence of tradition belong to some faith or another and catch the belief in the existence of God from their surroundings; but their faith is just strong enough to keep them bound to certain rituals, ceremonies or beliefs and rarely possesses that vitality which is necessary to bring about a radical change in the entire attitude to life. There are still others who are philosophically minded and they have an inclination to believe in the existence of God either because of their own speculations or because of the assertions of others. For them, God is at best a probable hypothesis or an intellectual idea. But such lukewarm belief in itself can never be a sufficient incentive for launching upon a serious search for God. They do not know of God from personal knowledge and God is not for them an object of intense desire or endeavour.

A true aspirant is not content with such knowledge of spiritual realities as might be based on hearsay; nor is he satisfied with pure inferential knowledge. For him, the

**A True Aspirant Seeks Direct Knowledge of Spiritual Realities**

spiritual realities are not the object of idle thinking and the acceptance or the rejection of these realities are both fraught with momentous implications for his inner life. So, he naturally insists upon direct knowledge about them. This might be illustrated from the life of a great sage. One day, he was discussing spiritual topics with his friend who was quite advanced upon the Path. While they were thus engaged upon this discussion their attention was diverted to a dead body which was being carried by their side. "This is the end of the body but not of the soul," his friend remarked. "Have you seen the soul?" asked the sage. "No" was the answer of his friend. And the sage remained sceptical about the soul, for he insisted upon *personal* knowledge.

But though the aspirant can not be content with secondhand knowledge or mere guesses he does not close his mind against the possibility of there being such spiritual realities as might not have come within

his experience. In other words,  
**The Aspirant has an Open Mind**

*he is conscious of the limitations of his own individual experience and he refrains from making it the measure of all possibilities.* He has an open mind for all things which are beyond the scope of his experience. If he does not accept them on hearsay he does not also rush to active disbelief in them. It is true that the limitation of experience often tends to restrict the scope of the working of imagination and a person comes to believe that there are no realities other than such as may have come within the ken of his past experience; but usually as a result of some incidents or happenings in his own life he may come out of his dogmatic enclosure and become really open-minded.

This stage of transition may also be illustrated from a story from the life of the same sage who happened to be a Prince. Once, some days after the incident of discussion (mentioned above), as he was riding on horse-back he came upon an ordinary pedestrian coming towards him from the opposite direction. Since the way of the horse was thus blocked by the presence of the pedestrian the sage arrogantly ordered him to clear the way for him. The pedestrian refused to clear the way for him and so the sage got down from his horse and they entered upon the following conversation, "Who are you?" asked the pedestrian. "I am the Prince" answered the sage. "But I do not *know* you to be the Prince," said the pedestrian and continued, "I shall admit you as being a Prince only when I know you to be a Prince and not otherwise." This encounter awakened the sage to the fact that God *may* exist even though he did not know Him from personal experience, just in the same way as he was actually a Prince although the pedestrian did not know it from his own personal experience. And now that his mind was open for considering the possible existence of God he set himself to the task of deciding that question in right earnest.

God either exists or does not exist: *if He exists, search for Him is amply justified; and even if He does not exist there is nothing to lose by seeking Him.* But man does

**Ordinary Man is  
Indifferent to the  
Existence of God**

not usually turn to a real search for God as a matter of voluntary and joyous enterprise; he has got to be driven to this search by a disillusionment about those worldly things which allure him and from which he cannot take away his mind. Ordinary man is completely engrossed in his activities concerning the gross world; and he lives through its manifold experiences of joys and sorrows without even suspecting the existence of a deeper Reality. He tries as best as he can to have pleasures of the senses and also to avoid different kinds of suffering.

'Eat, drink and be merry' is his philosophy; but in spite of his unceasing search for pleasure he can not altogether avoid suffering and even when he succeeds

**Occasions which** in having pleasures of the senses  
**Provoke Thought** he is often satiated by them. While he thus goes through the daily round of varied experiences, there often arises some occasion when he begins to ask himself, '*What is the end of all this?*' Such occasion may arise out of some untoward happening for which a person is not mentally prepared; it may be the baffling of some confident expectations; or it may be some important change in his situation demanding radical readjustment and the giving up of established ways of thought and conduct. Usually such occasion arises out of the frustration of some deep craving of which he was possessed. If a deep craving happens to come upon an *impasse* so that there is not the slightest chance of its being ever fulfilled, the psyche receives such a shock that it can no longer accept the type of life which might have been hitherto accepted without question.

Under such circumstances a person may be driven to utter desperateness; and if the tremendous power which is generated by the psychic disturbance remains uncontrolled and undirected it may

**Unharnessed** even lead to serious derangement  
**Desperateness is** of mind or attempts to commit  
**Destructive; but** suicide. Such catastrophe over-  
**Divine Desperate-** comes those in whom  
**ness is Creative** desperateness is allied with  
 thoughtlessness, for they allow impulse to have free and full sway. The unharnessed power of desperateness can only work destruction. But the desperateness of a thoughtful person under similar circumstances is altogether different in results because the energy which it releases is intelligently harnessed and directed towards a purpose. In the moment of such *divine desperateness* man takes the important decision of discovering and realising the aim of life. There thus comes into existence the true search for lasting values. Henceforth the burning query which refuses to be silenced is, '*What does it all lead to?*'

When the psychic energy of man is thus centred upon the finding out of the goal of life, he is using the power of desperateness creatively. He can no longer

**Divine Desperate-  
ness is the Beginn-  
ing of Spiritual  
Awakening**

be content with the fleeting things of this life and he is thoroughly sceptical about the ordinary values which he had so far accepted without doubt. His only desire is to find out the Truth at any cost and he does not rest satisfied with anything short of the Truth. *Divine desperateness is the beginning of spiritual awakening because it gives rise to the aspiration for God-realisation.* In the moment of divine desperateness when everything seems to give way, man decides to take all risks for realising any possible significance, which might so to say lie *behind* the veil.

All the usual solaces have now failed him; but at the same time his inner voice refuses to reconcile itself completely with the position that life is devoid

**The Alternatives:  
God or Nothing**

of all meaning. *If he does not posit some hidden reality which he has not hitherto known, there is nothing at all which is worth living for.* For him the only two alternatives are either there is a hidden spiritual reality which prophets have described as God, or everything is meaningless. The second alternative is utterly unacceptable to the whole of man's personality therefore he must perforce try the first alternative. Thus man turns to God when he is at bay in worldly affairs.

Now, since there is no *direct* access to this hidden reality which he posits, he looks upon his usual experiences as possible avenues leading to a *significant*

**Revaluation of  
Experience in the  
Light of Posited  
Divinity**

*beyond;* and thus he goes back to his usual experiences with the purpose of gathering some light on the Path. This involves looking at everything from a new angle of vision and entails a reinterpretation of each experience. He now not only *has* experience but tries to *fathom its spiritual significance*; he is not merely concerned with what it *is* but with what it *means*

in the march towards this hidden goal of existence. And all this careful revaluation of experience results in his gaining an insight which can not come to him before he begins his new search.

*Revaluation of an experience amounts to a new bit of wisdom and each addition to spiritual wisdom necessarily brings about a modification of the general attitude to life.* So

**New Insight means** the purely intellectual search for  
**Experimenting with** God or the hidden spiritual  
**Perceived Values** reality, has its reverberations in  
the practical life of man; his life  
now becomes a real experiment  
with perceived spiritual values.

The more he carries on this intelligent and purposive experimentation with his own life the deeper becomes his comprehension of the true meaning of life,

**The Finding of** until finally he discovers that as he  
**God is Coming to** was undergoing a complete  
**One's Own Self** transformation of his psychic being  
he was arriving at the true  
perception of the real significance

of life *as it is*. With the clear and tranquil vision of the real nature and worth of Life he realises that *God Whom he has been so desperately seeking is no stranger or a hidden and foreign entity*. He is the *Reality itself and not a hypothesis*; he is the Reality as seen with undimmed vision—that very Reality of which he is a part and in which he has had his entire being and with which he is in fact identical. So, *though he begins by seeking some thing utterly new he really arrives at a new understanding of the Ancient thing*. The spiritual journey does not consist in arriving at a new destination in the sense of having what a person did not have or, in the sense of his being, what he was not; but it consists in the dissipation of his ignorance concerning himself and life and the gradual growth of that understanding which begins with spiritual awakening. *The finding of God is coming to one's own self.*

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# *Gita – The Philosophy of Duty*

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

ACCORDING to *Gita* Duty is twofold. Duty is ordinary when it concerns the individual in his relation to himself, to his home, to his village or town or city, to his nation and the world. Duty is extraordinary when it concerns God and God's Folk. The *Vedas* teach about the former and the *Upanishads* teach about the latter. How to live long, healthy, wealthy and wise and how to enjoy the cup of worldly things to the full are told to us in the *Vedas* and how to prepare this life for the other world and how to think of God, meditation, concentration and contemplation, soul-Realization and God-Realization are all given to us in the *Upanishads*. Sri Krishna has beautifully and harmoniously blended both the ordinary and the extraordinary canons of Duty in his *Bhagvad-Gita* and introduces us to a Transcendental Realm which is purely "Divine". The Philosophy of action of the *Vedas* and the Philosophy of Know-

ledge of the *Upanishads* are both combined most beautifully in the Philosophy of Duty.

The Philosophy of Action leads us to the Law of Causation. If a man does good he gets a good result; if he does bad he gets a bad result. In the Philosophy of Knowledge a man strives to know all about God, man and matter. Naturally the real knowledge about Things drives man to renounce the world and seek shelter in seclusion, because all material things and contacts are transient, pains-giving and disappointing. A sort of Renunciation to Things Material comes over and man is tempted to run away. An intellectual appreciation and a *yogic* realization of the Soul and Soul's potentiality brings to the weary heart good solace and he indulges more and more in the play not of physical moods (serene, dynamic and inert) but in the great and magnificent play of The Cosmos. Sri Krishna, the God-man,

urges in the *Gita* that it is not only possible to combine in this world of ours both the Philosophy of Action and the Philosophy of Knowledge but absolutely necessary to lead such a life wherein there is a harmonious combination (cent per cent.) of the essentials of the Philosophy of Action and the Philosophy of Knowledge. In other words, He wants us to live in the midst of the World, do our best and still see that the Law of Causation does not operate on us and bind us to the fruits of our action. This is what He calls the Transcendental Method. In this one can work twenty-four hours like a machine and still see that he is above all Action and on the planes of knowledge. We all work, cannot but work and work is the law of Nature and if we stop there only, work and its result lead us on and on to work and nothing else; but if we work and honestly too and yet transfer the good result that accrues for us to God, *i.e.*, for the good of the World, we become Divine in the midst of Humanity. It means that the man of Action and the man of Knowledge are coalesced into One who is God-

like. God has nothing to gain and He always works. See the Sun, the Stars and the several forces in Nature. They all work, work and work but for the good of the World. Even so man has to work and most efficiently too, but at the same time like a man who has nothing to care for, to expect and to obtain.

Sri Krishna says again and again that the only Way to become God-like is to do our duty not for Duty's sake alone, not for personal satisfaction that we have discharged our duties but for the sake of God, *i.e.*, the good of the World. Godliness is goodness and goodness is Godliness. In the Philosophy of Action we have to deal with good, bad and indifferent causes and their results. In the Philosophy of Knowledge we have to measure in the scale of Insufficiency worldly wisdom and worldly achievements; but in a Divine Life actuated by the Philosophy of Duty and judged by the acid test of the Transcendental method, there is neither good nor bad, neither insufficiency nor disappointment. All is complete and everything is full in itself. Do little or do

more, you are not bound here but you serve God, *i.e.*, the World. The only way to successfully practise this Philosophy of Duty is to annihilate the Idea of Self in us by this Transcendental method and assume that we are only the Instruments in the Hands of God to serve the World. Here all our actions become Divine Actions, all our knowledge becomes Divine Knowledge and all our love becomes Divine Love and all of them individually and aggregately

merge together in an absolute surrender to God. This in essence is the *Gita* of Sri Krishna. The domestic song and the national song become here the *Divine Song* even like the song of the Cosmos. This is India and this song alone leads man Onward in his orderly march towards Perfection.

And this is what Shri Meher Baba means, when he says, "I shall bring about a happy blending of the head and heart."

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## INSPIRATIONAL FRAGMENTS

BY ELIZABETH C. PATTERSON

How great is the love which knows no evil,  
 Sees no defect, recognises only good !  
 How great is the compassion which lifts  
 And loves and raises me far beyond  
 Even the perfection which I sought !  
 There are heavens beyond my comprehension  
 There is a God surpassing my farthest desire,  
 His love reaches to me, even to me.

*Parallels Between the Teachings  
of  
Lord Buddha and Shri Baba  
Part II*

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

THE essence of Lord Buddha's Teaching is that in order to remove suffering from life we must eradicate the cause of suffering. And the universal cause of suffering, he declares, is *Jammi Tanha*, i.e., wretched craving. And this truth he declares on the sole authority of Reason. It does not derive its validity from any superstitious or unintelligible quarters. Lord Buddha is a thorough-going *Rationalist*. In fact he was accused by his enemies as being nothing more than a Rationalist. Once Sariputta told the Holy One that Sunakkhatta, the Licchavi prince was, out of desire to defame him, proclaiming to all that his Teaching was not based on any superior insight, "the pith of it all being that if only a man thinks and ponders enough, he will arrive at the ending of suffering."

To this charge, the answer of the Enlightened One was "Sariputta, a commendation of the Accomplished One it is, when any one proclaims that 'the pith of the doctrine preached by ascetic Gotama is this, that if only a man will think and ponder sufficiently, he will be led to the final ending of suffering'." We thus see that he was a thorough-going Rationalist and did not want to be anything else.

Shri Meher Baba also repeatedly points out that craving is necessarily the cause of suffering. And this conclusion is arrived at by a searching psychological analysis of the experience of suffering. He says, "It is your right to be happy and yet you create your own unhappiness by wanting things. Wanting is the source of perpetual restlessness. If you do not get the thing you

wanted, you are disappointed. And if you get it, you want more and more of it and become unhappy. Say, I do not want anything, and be happy."\*

With the arising of craving in the human mind there arises in it a restlessness, a sense of emptiness, a *void*; and this in itself is a state of suffering. And as a consequence of the arising of craving there also arise *fear*, *anxiety*, *worry*, etc., which complicate and intensify the experience of suffering. Further, after the arising of craving in consciousness it can only end in one of the following two ways. (i) It might be frustrated or (ii) it might be fulfilled. Of these two alternatives, frustrated craving always leads to the experience of suffering. And even the second alternative of fulfilled craving more often than not leads to suffering because the object of craving often proves in attainment much less than what it was in anticipation. In this case the experience of disappointment in attainment often leads to the arising of another craving for some other

object and thus to a fresh chain of suffering.

Thus craving leads to another craving *ad infinitum* and sustains an unending chain of sufferings unless the chain is broken at some point by the deliberate eradication of craving. But most people refrain from taking this step dictated by reason because their mind is caught up in the delusion or wrong belief that craving *may* lead to pleasure. This delusion is sustained by the fact that occasionally the second alternative of fulfilled craving does lead to a certain amount of pleasure or a sense of relief and the mind ignores the fact that the pleasure or relief is only intermittent and transitory. It is momentary, unstable and insecure, and in itself it does not bring to a man any lasting or real satisfaction. But it brings about a pseudo-fulfilment of life and merely serves as *bait* for entertaining craving. And the mind is deluded by these baits because it is moved by craving. Thus craving leads to delusion and delusion in its turn leads to craving. And a man is

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\* *Meher Baba Journal*, Vol. I, No. 2, p. 4.

caught up in this vicious circle with the result that there is no end to his suffering.

The clear perception that craving must in the long run and on the whole lead to suffering and nothing else, does not readily arise in deluded minds because when they have any experience of suffering they do not attempt to understand its real cause which is craving. But instead of facing the experience of suffering and discovering its root cause they seek an *escape* from that suffering by allowing their minds to be caught up in some other fresh craving. The deluded mind deceives itself by the unconscious belief that if *this* craving does not lead to happiness some *other* craving will. But a person who has begun to understand experience by submitting it to the critical application of reason frees himself from delusion and clearly sees that *craving is always the cause of suffering*. And having seen this truth about the cause of suffering he gradually emancipates himself from the chains of craving until he attains final Peace. This, therefore, is the exhortation of Lord Buddha: "Lighten, O disciples, this

heavy ship. When it is emptied then will it bear you easily away. When ye are free from hates and lusts, then shall ye fare swiftly towards Nibbana."

There is no security in the world of changing forms as long as the mind is clinging to them. Only through the utter ending of craving can one attain Supreme Security. We have seen that according to both the Seers the cause of the suffering of the individual is craving. And they both declare that we have to look to that very cause in order to account for social disharmony. It is because of craving that an individual or group of individuals try to dominate another individual or group of individuals. We thus have private and organised exploitation. Then again, obstructed or frustrated craving leads to hate and anger and these in their turn lead to conflicts, wars, and mutual destruction. The ending of craving will therefore also put an end to social chaos.

The problem of securing social harmony is of course more urgent than the problem of ending craving in the minds of the individual. And it can not be ignored until every

individual attains *Nibbana*. Lord Buddha perceived this and therefore gave to his disciples an uncompromising commandment to renounce hatred under all circumstances. Lord Buddha was an uncompromising Pacifist and exposed the fallacy of the belief that hatred can be conquered through hatred. This erroneous belief constitutes the unconscious philosophy of those modern nations who believe in armaments. The principal tenet of this philosophy is as follows: 'In order to avoid war, be prepared for war.' But Lord Buddha clearly saw that preparation for war can never be preparation for peace. He declares:—

*Na hi verena verani sammatidha kadachana*

*Averena cha sammati esha dhammo sanatano.*

"Never can hatred be vanquished through hatred, but only through non-hatred; this is the eternal law." He does not allow any exception to his commandment for renouncing hate. He even goes further and requires that the disciples shall instead fill their minds with thoughts of positive love even towards those who do harm to them.

We thus find Lord Buddha giving the following injunction in the *Parable of the Saw*:

"Ye disciples, even if highway robbers with a two-handed saw should take and dismember you limb by limb, whoso grew darkened in mind thereby would not be fulfilling my injunctions. Even then, disciples, thus must you school yourselves; 'Unsullied shall our minds remain, neither shall evil word escape our lips. Kind and compassionate ever, we will abide loving of heart nor harbour secret hate. And those robbers will we permeate with stream of loving thought unfailing; and forth from them proceeding enfold and permeate the whole wide world with constant thoughts of loving kindness, ample, expanding, measureless, free from enmity, free from all ill-will.' "

Shri Meher Baba also has clearly brought out the tremendous importance of cultivating unfailing and unrestricted love. He says: "The life of the spirit is an unceasing manifestation of Divine Love and spiritual understanding, and both these aspects of Divinity are unrestricted in their universality and unchallengeable in

their inclusiveness. If there is lack of happiness or beauty or goodness in those by whom the Master is surrounded, those very things become for him the opportunity to shower his Divine Love on them, and to redeem them from the state of material or spiritual poverty. So his every-day responses to his worldly environment become expressions of dynamic and creative divinity which spreads itself and spiritualises everything in which he puts his mind.\*"

Lord Buddha has not given to us much *positive* and detailed information about *Nibbana*. Negatively it is emancipation from bondage and ignorance. But it is not, as it has sometimes been misunderstood to mean, extinction or a state of Nothingness. *Mere extinction or nothingness can not be the final goal of life*. It is most definitely a positive value the realisation of which surpasses all other attainments. But as it must remain unintelligible to those who are still in bondage positive descriptions are impossible. It is indescribable but it can be realised by every

one for himself. Moreover Lord Buddha avoided detailed and positive descriptions of *Nibbana* for the very reasons which made him remain silent on the question about the existence of God. A purely theoretical curiosity on the subject does not help anybody on the Path. And *what matters is getting on to the goal not merely whiling away our time in fruitless and unending guessings*. We shall know about it when we get there. The Path has been clearly laid down by Reason itself. In the meanwhile, it is enough for us to have faith that there is a goal where we shall one day reach. "This principle of *Nibbana*, O King with its fullness of peace and blessedness IS. And if thou askest: 'What are the signs of *Nibbana*?' I answer: 'Freedom from danger and distress; confidence, peace, quietude, happiness, blessedness, delicacy, purity, spiritual refreshment.'"

From the above account it becomes clear that *Nibbana* as depicted by Lord Buddha is not nothing although it is certainly not a *thing*. It is

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\* *Meher Baba Journal*, Vol. I, No. 10, pp. 7-8.

a positive state of consciousness. Further it is not a static condition of consciousness. It is characterised by "spiritual refreshment". It does not become stale. It is dynamic and creative. Shri Meher Baba brings out this positive aspect of spiritual perfection quite unambiguously when he says: "When there is a happy and conscious blending of the finite and the Infinite, we have perfection. Then we have the Infinite revealing itself through the finite without getting limited thereby; and we have the finite transcending its sense of limitation in the full knowledge of its really being the revelation of the Infinite."\* The recognition of the possibility of *Nibbana* leaves no room for our regarding Buddhism as a pessimistic religion merely because it recognises

the existence of suffering in life. It is essentially an optimistic outlook on life because it declares that there is a way out of this suffering and there is the possibility of *Nibbana*. Nor can its Teaching be criticised on the ground that it does not add to the material comforts and luxuries of life. Such a criticism can be most fittingly answered in the following words of Lord Buddha: "The gift of the Truth exceeds all other gifts. The savour of the Truth excels all other savours. The delight of the Truth surpasses all other delights. The desire after emancipation overmasters every sorrow." Shri Meher Baba also brings us to the Message of Hope concerning the ultimate destiny of life, which, he declares, is to enjoy eternally the "Infinite Existence, Knowledge and Bliss".

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\* *Meher Baba Journal*, Vol. I, No. 9, p. 7, Perfection.

# *Chips from a Dravidian-Wisdom Workshop*

BY C. V. SAMPATH AIYANGAR

## II

### *I-ness is Spiritual Death*

THE first *Sloka* (verse) in *Bhagavat Gita* is:

“Tell me, O Sanjaya! Assembled on the field of Kurukshetra, the land of Dharma, desirous to fight, what indeed did *my people (mamaka)* and the Pandavas do?”

This question was put by Dhritarashtra to Sanjaya. This verse discloses to us some important truths of spiritual value. The parties are in a place which is the centre of spiritual activity. If only the old Dhritarashtra had exercised his *Iswara-sense* in him, he would have prevented bloodshed. But his I-ness got the upperhand, He could not see that *his* sons and his *brother's sons* were the same to him.

His invidious distinction between “my sons” and “the Pandavas” is very significant. The idea of

“mine” began to reign supreme in his heart. And this was the beginning of the end. Pride goes before one's fall. Siriyattan therefore truly said that this I-ness (the distinction between 'mine' and 'not mine') was the cause of the utter destruction of the Kuru race.

The pater-familias must set a good example. The father Dhritarashtra was full of I-ness. His son Duryodana was influenced by his example. Their *prarabdha karma* was irresistible. True the Perfect Masters Drona and Bhishma were by their side. But if the individual soul does not approach the Perfect Master's feet with modesty, the latter cannot easily remove the effect of its *prarabdha karma*. That is why the Gitacharya emphatically said: "Relinquishing all *Dharmas* take refuge in Me alone: I will liberate you from all sins: Do not grieve" (Chap. 18. 66).

The word "all *dharma*s" must be properly understood. By "all sins" is meant "*all* bonds created by what we call *dharma* and *adharma*". There is nothing like positive evil and positive good. When Shri Baba was asked, "Have you solved the problem of evil?" The answer was, "There is no evil. There are only degrees of good". Our actions—call them good or bad—*minus* I-ness is real sacrifice: it is then you dedicate yourself to Him. The "bond" disappears, and you see the "Iswara" within you. It required seventeen chapters to impress this Truth on even a *willing sishya* (disciple). And then says Arjuna, "My delusion has gone" (18. 73).

In five simple words our dear Baba compressed the whole spiritual secret: "What is your secret"? he was asked. The ready reply in a nutshell was, "The elimination of the ego". He who does work *selflessly* is a true *sanyasi*, true *yogi* (*Gita*, VI. 1).

Saint Nammazhvar says (*Tiruvaimozhi*, 1. 2-3): "Pluck out with roots the 'I-ness', 'My-ness' in you, and join the Lord." This is true renunciation. It is of the

mind. Shri Baba says, "It is the mind that makes us slaves to worldly desires. The mind also can enable us to become the masters of destiny and to realize the Supreme Self."

Mere renouncing the world is not true renunciation. The story of Jada-Bharata illustrates my point. (*Vishnu Purana* and *Bhagavata*.) He renounced the world and resided in the woods far away from the haunts of men. He became attached by affection to a deer, and it is said that he had to take the life of a deer. It is therefore clear that giving up 'I-ness'—attachment—is real renunciation. Saint Nammazhvar exclaimed, "I, not understanding myself, was attached to 'I' and 'Mine'" (*Bhagavad-Vishaya*).

The Christ said: "If any man come unto Me and hate not his father and mother, and wife and children and brethren, and sisters, yea and his own life also he cannot be My disciple." This is wrongly interpreted. The Lord Jesus does not ask us to *hate* our parents in the ordinary sense of the word. He who directs us not to hate even our enemies, would not say that we should

hate our parents. The meaning is that we should not be unduly attached to things material if we wish to go on the Path chalked out by the Master. The whole of the *Bhagavat Gita* is a sermon on true renunciation.

Persons on the Path must therefore beware of the demon I-ness. If he successfully lures them, they are fallen. If not, they reach the goal. If the demon succeeds, it is the spiritual death of the unfortunate aspirant.

"The chief props and agents of *Maya* are *Kama*, *Krodh* and *Lobh* (lust, anger and greed). Unless and until you subjugate them it is impossible for you to enter upon

the path that leads to union with God," says Shri Baba. Unless one tries his best to conquer these wily enemies every minute of his life—at home first and then outside home—he can never hope to enter the Path. He must be going round and round in the whirlpool of *Maya*, and adding to his *sanskaras*. *Sankaras*, egoism. No *sanskaras*, no egoism.

"The grace of a God-realized Master works wonders, but one must extort this grace from him", says Shri Baba.

Master Nanjiyar used to say, "Whenever I saw a saint I fell at his feet. My hunger vanished"—for Saints are Gods on earth.

(To be continued)

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## THE SAYING OF MEHER BABA

You yourself are the cause of your separation from the Beloved. Annihilate that which is called self\* and you will thereby gain union with Him.

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\* Self means lower self.

# *Man in the Making*

BY WILLIAM J. COQUELIN (LONDON COLLEGE OF MUSIC) ST. LOUIS, U.S.A.

## THE EXPOSITION

"LIFE is what we make it" is an old saying, this is true, however, in a very limited sense only, as behind it is "That Destiny which shapes our end, rough-hew it as we may."

It is to this evolutionary process of growth and development we must look to learn what is taking place under the surface.

Philosophers have distinguished the phases of life in its material, psychic and spiritual aspects, and called them body, soul and spirit; the finite, indefinite and infinite.

The Shankhya Philosophy knows them as *Svapna*, *Shushupti* and *Samadhi*. In Sufism they are known as *Nasut*, the physical plane; *Malakut*, the sphere of thought and imagination, and *Djabrut*, the sphere in which the soul is at home.

In the Hermetic Philosophy, they are called the animal, human and Daimonic states.

They are symbolically rendered in the Great Pyramid of Gizeh, by the passage, Grand Gallery and King's Chamber.

Balzac refers to them in his "Louis Lambert" as instinctive, in which man is below the level; abstractive, in which he attains to it, and Specialism, in which the Infinite dawns upon him. The instinctive desires deeds, the abstractive terms to ideas; the Specialist sees the end, he aspires to God, whom he inwardly perceives or contemplates.

Abdul Baha explains it as follows: "When we ponder over the Microcosm, its reality, we find that man is endowed with an outer or physical reality. It belongs to the material realm, the animal kingdom, because it has sprung from the material world. This animalistic reality he shares with the animals. The human body, like that of the animals, is subject to nature's law. But man is endowed with a second

reality, the rational or intellectual; and the intellectual reality of man predominates over nature.

All these sciences which we enjoy were hidden and recondite secrets of nature, unknowable to nature, but man was enabled to discover these mysteries, and out of the plane of the unseen he brought them out into the plane of the seen. Thus while man's physical reality is captive to nature, man is the governor of nature through his intellectual power.

Yet there is a third reality in man, the *spiritual reality*. Through its medium one discovers spiritual revelations, a celestial faculty which is infinite as regards the intellectual as well as physical realms. That power is conferred upon man through the breath of the Holy Spirit. It is an eternal reality, an indestructible reality, a reality belonging to the Divine, supernatural kingdom; a reality whereby the world is illumined, a reality which grants unto man eternal life.

This third spiritual reality it is which discovers past events and looks along the vistas of the future. It is the ray of the Sun of reality. The Spiritual

world is enlightened through it, the whole of the Kingdom is being illumined by it. It enjoys the world of beatitude, a world which had no beginning and which shall have no end. That celestial reality, the third reality of the microcosm, delivers man from the material world. Escaping, he will find an illuminating reality, transcending the limited reality of man, and causing him to attain to the infinitude of God, abstracting him from the world of superstitions and imaginations, and submerging him in the sea of the rays of the Sun of reality."

#### THE KEY

Although I know the fore-going to be true from personal experience, yet I recognise the justifiable skepticism of the intellectual.

Where there is an end to be achieved, there must of necessity be ways and means to that end, and when this process is understood, all fallacies of creeds and dogmas will have been permanently eliminated.

Evolution involves the whole of the Universe, but we will limit ourselves to our own environment comprising the

mineral, vegetable, animal, and human kingdoms.

As order, form and system are the earmarks of intelligence, we may expect them to be characteristics of this process.

As science is the analysis of the concrete details of natural phenomena, metaphysics and psychology the bridge that leads into the abstract syntax of philosophy, we may draw our information from all three as far as they go.

The system employed by nature has three aspects, which are different versions of the same thing; the mathematical, which is written about in "Moore's Algebra", the Harmonic, with which I am more familiar, and the Geometrical, as rendered in "Geometrical Psychology", by an author whose name I have forgotten.

The first law is that of Degrees, "discrete degrees", as Swedenborg would call them.

The relationship of these degrees to each other is that of the octave, and, like the octave, there is a continuous scale from one to the next.

The degrees, however, are not part of the scale as in music. It is

like the spectrum which gives the whole gamut of color, yet the sunlight from which they are derived is itself invisible.

So it is with matter, which, according to its atomic number form the spectra or gamuts, while ether is the primordial source from which it emanates as an atomic nucleus.

Their place in the scale is denoted by their qualities, attributes and forms, as given in the Mendeljeff spiral.

Here we have the "Forms, series and degrees" as first enunciated by Dr Andrew J. Davis in the middle of last century.

There is one more law to be considered, *i.e.*, that of Harmony, or rather Harmonics, which is at the bottom of all affinity, whether chemical or human.

The relation of matter to ether as is that of the spectrum to sunlight, is like the relation of color to white. White is the WHOLE while its refraction is the whole in its constituent parts.

This gives us the entire varied multiplicity of the material universe, and in a

higher degree that of the vegetable, animal and human kingdoms.

The basic urge in all cases is a trend back to the primordial state, or conformity to it.

Since the primordial condition was white, and the series colored, the most stable conditions are those in which the white or stable condition is most simply attained, in other words where an element associates with its complement, the stability being in direct proportion to the completeness of the adaptation.

These associations occur subject to the law of Harmonics.

An octave has twice the frequency of the funda-

mental and half the wavelength. The harmonic series running as it does like the common numbers 12345678 etc. is better understood when separated as octaves.

If one is a note or color, say C or red, two will be the octave, also C or red, but with double the frequency and half the wave-length.

The logarithmic mantissa of an octave is 301. By dividing a circle into 301 parts, the musical scale or color spectrum can be laid out according to frequency or wavelength. This unit is called Savart.

This will enable us to find the colors that correspond to the harmonics in music.

*(To be continued)*

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# *The Instrument Divine*

BY COUNTESS NADINE TOLSTOY

I am an instrument of One string.  
One note is its ever sounding melody,  
One and the same Soul is singing its tune,  
One Perfect Artist is its Eternal Singer.

Eternal is that Sound,  
As it sings of the One Infinite Beauty.  
Deeper than all known tunes,  
As it sings the Innermost Secrets  
Of the Hidden Heart !

Sweeter than all songs of love,  
As it has only One Lover,  
And its Lover is One Love.  
Purer than any crystalline lake,  
As it can never be disturbed,  
Quieter than any known stillness,  
As it has to be discovered where no mortals seek.

The never ending Joy of that One Tune  
Is a wonder.  
It opens the Beauty never faced before.  
Unknown yet familiar and dear  
It takes your heart into Ecstasy,  
It makes you close your eyes  
In search of the seat of that mystery !

It reverses your steps  
From the outward into the inward,  
It makes you bewildered and Still.

In stillness of death for mortals,  
In Stillness of Bliss to the Immortals !  
Still is the heart of the Single Tune !  
Still is the Harmony of Oneness !

# *Anna Kingsford and Symbolism in the West*\*

[Adapted by Will Backett (London)]

ANNA KINGSFORD'S prose writings are no less inspired than the *Hymns to the Gods*, for she writes with authority compelling by its innate power and without dogma. Of the relationship between soul and body she says:—

"Soul is the effect of the body, for organism is before function, and the mineral before man . . . . Yet organism is the effect of idea and mind is the cause of evolution. So that spirit is before matter in its abstract, but not in its concrete conception."

As to the nature of God:— "Is God Impersonal? Yes, if the word personal be taken in its radical meaning, but personal in its highest and truest sense of that word, if the conception be of essential consciousness. For God has no limitations. God is pure and naked fire burning in infinity,

whereof a flame exists in all creatures and the Kosmos. (The Apple in the hand of Venus, who is celestial harmony, represents the Kosmos sustained and redeemed by Love.)

The Kosmos is a tree of innumerable branches, originating in one stem, and nourished by one root. . . . Life is the elaboration of soul through the various transformation of matter. . . . But for creation there would be one vast diffused and unindividuated consciousness. To God, everything is good. It is only to men that evil appears positive."

To minds, seeking to quiet their mental unrest, or disturbed about orthodox limitations, such utterances bring a sense of freedom, and wider vistas. Shri Baba warns us, however that "God-realization is not to

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\* Continued from December 1939 issue.

N.B.- "Clothed with the Sun," *Life of Anna Kingsford*, published by Watkins, Cecil Court, Charing Cross, London.

confused with intellectual convictions, concerning God and Creation, just as head is not to be confused with hairs, or the substance with the shadow."

Symbolism meets a need of enquiring minds as well as awakening hearts opening new realms to both mind and aspiration, and giving access to ancient truths, through a common language but concealing from others spiritual mysteries, for which however they are being prepared by the imagery and force which give true symbols potency. One aspect of Mars, but rarely conceded, is the association of the god of war with the horse, which the Romans depict in their sacrifices, and also in the chariot drawn by a furious team. Horses suffered death in war, as do the warriors, and as the horse, no one plane, symbolises the intellect, its association with Mars (who represents the death of the lower ego of the pilgrim on the Path) emphasises that in death of intellect, its pre-eminence being dethroned, precedes the birth of spiritual wisdom, and thus heralds the age of the Intuition, which Shri Baba has told us, is approaching.

There is a legend in connection with Jesus, that the horse refused to carry Him, and the ass did so instead and was therefore blessed, the horse being cursed and this may be a garbled representation of the truth that the intellect alone cannot realize the Christ. "It is the Christ Who is the culmination of the human stream, which flows upward into the bosom of the Father, and in the Christ, man finds his highest development as man, through whom also the manifestation Adonai of the Son of God is possible."

"Strong art Thou, and adorable Phœbus Apollo, who bearest life and healing in Thy wings, who crownest the year with Thy bounty, and givest the spirit of Thy divinity to the fruits and precious things of all the worlds ....

"Thy sign is the sign of the Son of Man in heaven, and of the just made perfect, for they were constrained by Love to abandon the outer elements, and to seek the innermost which is undivided, even the Wisdom of God. And Wisdom and Love are One."

Phœbus (the "Sun behind the Sun ") is further described

by Anna Kingsford, figuratively, in the *Hymn* from which the above extract is taken, as "Sons of the innermost sphere, the Anointed of God, manifesting the Spirit of Wisdom", one aspect of the Godhead.

Describing Hermes, the "Physician of Souls", the mediator between the outer and the inner, the spirit of understanding, the *Hymn to Hermes* reads:—

"As a moving light between heaven and earth, as a white cloud assuming many places, He descends and rises, he guides and illumines, he transmutes himself from small to great, from bright to shadowy, from the opaque image, to the diaphanous mist.

Star of the East, conducting the Magi, cloud from whose midst, the holy voice speaketh, by day a pillar of vapour, by night a shining flame.

I behold thee, Hermes, Son of God, archangel, who hearest the rod of knowledge, by which all things in heaven or on earth are measured.

Double serpents entwine it because as serpents they must be wise who desire God.

And upon thy feet are living wings, bearing thee fearless through space, because they must be without dread to dare the void and the deep, who desire to attain and achieve."

To his neophytes, Hermes gives this admonition:—

"I would have you armed both with a perfect philosophy and with the power of the divine Life.

But knowledge cannot prevail alone, and ye are not yet perfected.

When the fullness of Time shall come, I will add unto you the power of the divine Life ....

When the word shall come to you, be ready to obey.

There is but one way to power, and it is the way of obedience ...."

One may pause to ask, "Who and what manner of people are these mystics and what is their place in every-day life?" To Anna Kingsford, the "body was the chamber of ordeal, and in it her soul was tried". Few mystically inclined can maintain a busy contact with the outer world and people of Western outlook with their restless aimlessness, without strain

and suffering, made more susceptible when in touch with inner spheres, where life is the spirit of the gods, and the music of the spheres mingles with the sorrows of the world. She bore much with patience and fortitude, and her "Life" shows, Edward Maitland's self-effacement, for he says with deep understanding of her difficulties that the very intensity of her nature made her sometimes go to extremes, and she could not always maintain the heights she sometimes reached.

When a student in Paris, the psychic conditions in the hospitals and laboratories for vivisection, affected her so much that she was unable to carry on her studies, and had to take a holiday in Italy to recuperate. Beneath that clear sky, in touch with the manifold glories of art and nature, her whole being seemed illumined, and this culminated at St. Marks in Venice. Through its symbols and emblems in architecture, sculpture and painting, the work of the mediæval adepts, seers and prophets, she perceived the fundamental truth of which all religions are the veils, "Words are Veils," she wrote on another

occasion, "Truth is only utterable by God to God."

Thus unfolded the new gospel of Interpretation, which she and Edward Maitland devoted their lives to placing before the World.

It is no wonder that inspiration came in this particular place, for Shri Baba has explained that it is one of the great spiritual centres in Europe. Sixty years later Baba was to bring his Eastern and Western disciples there, for his own spiritual work, when he pointed out to them in the Cathedral and in its architecture, the plan of the work of the *Avatar* in the world, and His relationship to His circle of closest disciples.

As a woman, Anna Kingsford's sympathy is shown when a medical student by her gift of violets to a little patient in hospital, in response to his appeal on his fingers, for he was deaf and dumb, for something to counteract the odours from the ointment on his wounds. The physician in charge noticed the flowers when making rounds of the wards, and asked, somewhat severely, who had given them. She hung back, frightened by his tone,

and a fellow-student replied for her. She was much relieved to hear "Only a woman could have thought of doing such a thing. Not one of your Messieurs, would have thought of bringing flowers to a sick child in the wards."

Unconsciously, she shone in that company. "Tall, slender and graceful in form, she had the appearance, almost, of a Greek goddess, fair and exquisite in complexion, bright and sunny in expression, with long golden hair and dark brows and lashes, mouth and nose exquisitely formed and delicate, and eyes deep set and hazel. Radiant she became in speech, with a rich musical voice, eloquent when dealing with a subject dear to her heart.

Her intellectual gifts were no less marked. She passed all her exams with the highest credits, in the shortest possible time, in spite of the handicap of sex in a city like Paris, where she had to study, as London was barred to women medical students in those days. The thesis she should have delivered before the general faculty and medical students as a whole, was refused at first, not because it was un-

scientific, but because, she had chosen an exposition of a vegetarian diet in which she demonstrated the non-carnivorous nature of man, from his moral constitution and physical structure; though not directly condemning vivisection it obviously implied on moral grounds that it also was indefensible. She was told that the introduction of the moral aspect was against the attitude of an important person in the medical world whom they could offend. Eventually the authorities compromised by hearing the Thesis privately before a few examiners and her friends, and one of the former, as compliment to her, invited her to a vegetarian *dejeuner*. Her versatility is indicated by another incident in the hospital, when a professor asked for a sketch of a new apparatus he was experimenting for the first time, and then in use which he had designed, and wished to have recorded. None of the students complied, but one who had seen Anna Kingford's other sketches, persuaded her to attempt this drawing. In a hour she returned with it, and the rush of students as she entered the ward, made

the professor ask to see what they were looking at.

"*Comment Madame, c'est vous qui fait cela? Vous dessinez ce facon la?*" Showing it to other doctors and surgeons, he exclaimed heartily, "If I were in your place, I would go in for art, not medicine. A young lady who can draw like this all in an hour, a medical student?"

Some of her illuminations were published in her earlier book *The Perfect Way*, or the *Finding of the Christ*, which is probably wider known, as it embodied a wider conception of the "Christ Within", than orthodoxy, and included many of her lectures arranged in sequence to illustrate the growth and culmination of consciousness, which the Church teaching points to, and the saints achieve. The formation of the Hermetic Society, after she had severed her connection with a movement that did not emphasize to the same degree the continuity of thought between the West and East, continued to bring her into touch leaders in the reforms that were taking shape at the end of the nineteenth century, and the late W. T. Stead, Editor of the *Pall Mall*

*Gazette*, gave in his paper a detailed account of the objects of the Society, and Anna Kingsford's activities. An American section was formed in Boston: in Paris, contact was maintained with the Anti-Vivisection Society, of which Victor Hugo was President and Anna Kingsford a foremost supporter, and she continued her lectures for them and on the same subject in England. Her collected essays and lectures on Vegetarianism and her *Dreams and Dream Stories* also had a wide circulation.

The Mystic sees in Demeter, Pallas Athene, Hephaistos, and Poseidon, behind and within the four elements of earth, air, fire, and water, as Anna Kingsford expresses:—

"And Thou, Demeter, fair Earth Mother, whose bosom the patient on treadeth, whose hands are full of plenty and blessing ....

Angel of the crucible, guardian of the dead, who makest and unmakest, who combinest and dissolvest, who bringeth forth life out of death and transformeth all bodies...

Who makest the volatile to be fixed, whether in the great or in the small, whether in the outer or the inner.

Who yokest the cattle of the field to Thy plough, for Thy dominion is of the field, O Daughter of Time: Thou bindest not the sons of the air and sea.

But to the gross Thou art gross, and to the subtle, Thou art subtle."

*The Hymn to Pallas Athene*, breathes the wisdom of Pente-costal prophecy and her spear and shield are fashioned for the soul of man:—

"Immaculate Mother of the word of prophecy, symbol of the holy essence, goddess of the ægis and the spear.

Spirit of the whirlwind, secret breather of wisdom, fortifier of the soul inspirer of armies:

Shining maid by whose spear we vanquish, for interior wisdom thrustest all things through; by whose shield we are covered, for interior purity preserveth from all contagion.

By thine aid, O armed winged wisdom, Thy servant shall smite the lust of the world, upon whose beauty who so

looketh is changed into stone, who feedeth upon the souls of men.

Be praised O Athena, be praised Thou and Thy wheel; be praised in the great and the small, in the outer and the inner, invisible and immaculate spirit of life."

\* \* \*

Anna Kingsford must have felt herself akin to Hephaistos as there was much in her own activity and energy of a fiery nature:—

"Hephaistos, whose symbol is the red lion, Lord of the Serpent, the flame, and of the secret parts of the earth.

He blindeth and deludeth the eyes of men, he encompasseth the foolish with illusions, and smiteth the feeble with madness.

Serve not the fire nor the crystal, and be not undone by their secrecy.

For the spirits of lust and illusion obey the crystal, and they who love the light of it, shall fall under the dominion of Lucifer.

The fire shall be quenched by the water, and the water shall be resolved into spirit.

By fire is the Initiate baptised,  
by fire the oblation is salted, and  
the flame shall devour the dross of  
the crucible.....

That which endureth to the end,  
the same shall be saved."

\* \* \*

The mystery of Life, Anna  
Kingsford presents in the Hymn to  
Poseidon:—

"Behold the manifold waves  
of the Sea, which rise and sink,

Which break and are lost, and  
follow each other continually:

Even as these are the trans-  
mutations of the soul.....

For the soul is one substance,  
as is the water of the deep,  
whose waves thou canst not  
number, neither tell their shapes,

for the form of them passeth  
away.

Even as these are the  
incarnations of the Soul."

\* \* \*

The Seer whose wisdom is  
preserved in the Chaldean Oracles,  
has said:—

"The Paternal Mind has  
sowed symbols in the Soul.  
Having mingled the Divine  
Spark from two according  
substances, Mind and Divine  
Spirit, as a third to these He  
added Holy Love, the venerable  
Charioteer, uniting All Things."

\* \* \*

With the Coming of the Perfect  
Love in Human Form, are all  
symbols merged.

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#### THE SAYING OF MEHER BABA

True love means the dedication of one's self or the complete  
surrender of one's self to the Beloved. It seeks the happiness of the  
Beloved without the least desire of obtaining happiness from the Beloved.

## *Saint Kanhopatra*

BY INDUMATI DESHMUKH, M.A., B.T.

DURING the great war between the Pandavas and the Kauravas some person on the Kauravas side suggested the name of Karna, the great warrior for the commandership. Although he was so great a warrior that nobody except Arjuna could defeat him, he was supposed to be born of a low family and a well-known king from the same side referred to this and when the suggestion came in the meeting Karna is said to have made a very brilliant answer to the remark. He said, "To be born in a good family is not within anybody's control; but prowess is dependent upon myself."

Similar was the case with Kanhopatra. She was the only daughter of a prostitute named Shyama. They were living in a village named Mangalwedha. Kanhopatra was the most beautiful girl in her village. Since her childhood she was attracted towards God and used to worship the image of the Lord. Her

mother also never came in the way of her devotion. She loved her so much that although this tendency of her daughter was not very promising from the point of view of her occupation in her future life still she did not check her in her devotion. Moreover she thought that the devotion would do her good in the end; she was convinced about the impurities of the life of a prostitute though she could not take herself nor her daughter away from that life; and this was one of the reasons why she not only did not come in the way of her daughter's natural good tendencies but positively encouraged her. Kanhopatra was distinguished in singing as well as dancing and there was no rival for her in point of beauty. When she became young her mother wanted her to enter her profession, but Kanhopatra showed no inclinations towards it, and at last she told her mother that she would never lead the life of a prostitute

and that she would lead a married life if she finds a suitable match. She also said that the person who wished to marry her must excel her in point of beauty, and her mother agreed to that. This determination of Kanhopatra gave a good turn to her life. She was never able to find a suitable man with whom she could marry. Once her mother asked her about going to the king of this little kingdom and staying with him, but she reminded her of her determination and told her that she could not do so as the king was not very handsome.

Once, some people while going on foot to Pandharpur were passing through Mangalwedha, the place where Kanhopatra lived. They were preparing their food by the riverside when she happened to come there. While working, they were singing in praise of the Lord and describing His beautiful form. When she heard that, she enquired where they were going and whom they were describing. They told her where they were going and that they were describing the Lord. Kanhopatra was very much enchanted by the

Divine Beauty of which they sang and she expressed her desire to accompany them to see the Lord, and asked them if they could let her do so, as she was the daughter of a prostitute. They consented to take her with them and told her not to mind her caste, as God recognises no distinctions and anybody who loves Him can see Him. Kanhopatra was glad at this and taking the permission of her mother she went with them to Pandharpur. She was overjoyed when she saw the beautiful image of the Lord. She passed all her time in meditating and singing for the Lord.

Once the fame of her beauty reached the ears of the Ruler of Bedar and he sent his men to fetch her. They came to Pandharpur and told Kanhopatra that she was ordered by the king to accompany them to Bedar and that if she refused to do so willingly, they would take her by force. Kanhopatra knew about the purpose she was to be taken for; but instead of giving them her flat refusal, she told them that she was willing to go with them provided they allowed her sufficient time for singing her

last prayers to the Lord. They agreed to that. Then she went near the Image and clasping its feet by her hands began to sing:

"The wretch is chasing me. What shall I do now? Because you are the Mother of the world, I am clasping my hands round your feet. I request you with my hands folded that I should now leave this body. How can you help it if it is predestined? I have tried in vain for that which I cannot achieve. Lord, do not test me any more and save me from the present calamity. There is none else except You who could save me from this." Saying this she placed her head on the Divine Feet and became One with the Lord.

The men who used to worship the Image were present there. They took the dead body and buried it in the premises of the temple lest the soldiers might touch it which they did not want. The soldiers waited and waited and at last they enquired why Kanhopatra did not come out for such a long time. The men therein

told the royal soldiers what had happened, but they did not believe it. They accused the persons of hiding her and arresting them took them to Bedar. They then told the king what had happened. He also did not believe it at first, but went in person to Pandharpur where he was convinced of the truth of what they said.

The life of Kanhopatra is not very eventful. She had no spiritually eminent person as her master nor was she contemporary to any of the other famous saints. Her caste also was not respected by the society. But still only out of her ardent devotion and love for the Lord, she went to Pandharpur and remained there. Her good impressions or *sanskaras* saved her from joining her profession, and combined with strenuous efforts, devotion and love, they achieved the highest goal of human life for her. She has written some poetry, but very little of it has been preserved. It is simple and mostly expresses her own feelings towards the Lord.

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# *What Should a Layman's Attitude be towards Saints*

BY DR. ABDUL GHANI MUNSIFF

*Ba khuda masti kun-o  
Ba awliya hoshiyar bash.*

(With God the Absolute, do what you dare;  
But in dealing with saints forsooth beware.)

THE above Sufi couplet throws a flood of light, on what one's attitude should be towards saints. In spite of the inexorable functioning of the Law of Causation, it does not frighten people so much, because the possibility of ultimate retribution therein, is looked upon as a future eventuality and not a thing that should be allowed to embitter the present. It cannot be denied that in one's relationship with God—the Absolute, people are prone to take all sorts of liberties and the thought of behaving in any way wrong, does not bother them at all. If a man be a theist or an atheist, agnostic or a cynic, believer or an heathen, it is every-day experience that God—the Absolute does not withhold from any, His blessings and favours such as light,

air, life and health. On the contrary, one is surprised to find that non-believers very often, are much more successful in life—material, than the believers. Hence, in one's actions, good or bad, criminal or righteous, pious or blasphemous, one feels comparatively safe, as the prospect of immediate reaction to such attitudes is not there.

The reason for this state of affairs is that the whole evolutionary process, atomic or cosmic, particular or general, individual or collective, is governed by a cosmic law which is synonymous with God—the Absolute—the Impersonal. Not only the different states and stages of the evolutionary struggle as represented in the stone, the vegetation and the animal are governed thereby,

but even the so-called human beings who are ignorant or who refuse to be aroused to their original state and pristine glory, come under the operation of this cosmic law.

This situation however undergoes a radical change when the process of involution—the return to the original source—begins to operate. No sooner a human being begins to question the why and wherefore of existence and insists upon an answer to these questions in this very life, then in his case the process of involution (the return journey), may be said to have begun. And this involutionary process comes under the direct influence and jurisdiction of the personal Gods, *viz.*, the Prophets, *Avatars* or Saints living in flesh on earth.

The evolutionary process is involuntary and proceeds unconsciously and the involutionary process, though voluntarily and consciously undertaken, is yet a very painful affair and fraught with dangers and pitfalls when attempted alone. It is for this reason, the return journey (involution) of the individual soul to the over-soul is attended with unimagined trials and tribu-

lations, which very few survive unless helped and guided by living Masters.

The question here arises as why only living Masters are capable of doing and undoing things and not the disembodied ones. The reason being that after disembodiment, Perfect Masters automatically become one or get identified with the cosmic law of evolution and cease to release and operate the active principle, which sets the involutionary struggle in motion. For instance a magistrate or a judge after retirement from active service continues to know and understand law as ever before, but the power to execute or translate the same into action is absent. Similarly disembodied souls of the Perfect Ones are as spiritually alive as ever but the power and authority to do spiritual good to others, which they had in their life-time, is not there. Hazrat Naqshband raises this question in a Persian quatrain when he says:

"How long you'll waste your precious years,  
In pilgrimage to tombs of this and that;  
Against a thousand lions—dead and gone

More spiritually alive is an Adept's cat."

It should not however be forgotten that the spiritual blessedness and grace to the world of such saints even after disembodiment continues to influence and affect the universe whether they are invoked or not.

When people say they have derived benefit from the *Samadhi* or the tomb of a certain saint, it is almost always material benefit that accrues from such a source. And this benefit is in proportion to one's devotion and faith towards the personality behind the shrine. It is simply the reaction of one's mind to influences and impressions good or bad that brings about a result desirable or unhappy. The shrine of the saint only serves as a medium for the rousing of the latent atrength and potentiality of the mind and the result, very often material in character and form, is happy or otherwise in accordance with the susceptibility of the mind, to such reactions and impressions. The following incident in the life of a Muslim saint will illustrate the point under discussion.

Once a man known as Karim-

uddin Dahriya (an atheist) called on Ghaousali Shah Qalander who was at the time seated near the shrine of Makhdoom Ali Ahmed Sabir of Kalyar. After indulging in an uninvited sermon on the futility of worshipping the tombs of departed saints, this atheist, even went to the length of demonstrating his non-belief in the spiritual potency of the departed saints by desecrating the tomb of Ali Ahmed Sabir, before he could be prevented from perpetrating this sacrilege.

Ghaousali Shah chased away this atheist and after his departure began to bathe the shrine with a few bucketful of water. When the devotees of the enshrined saint inquired the reason of this unusual bath, he, fearing breach of peace, tactfully explained away the situation by saying that a monkey happened to urinate on the shrine.

Once while relating this incident to his disciples, Ghaousali Shah said, "The Saint Makhdoom Ali Ahmed Sabir has not allowed any the slightest misbehaviour on the part of visitors to go unpunished; but this Karimuddin (atheist) was made of a sterner stuff and never

believed in the saintliness of any man however great. If he had in him even the slightest suspicion of fear or faith in such matters, the reaction would certainly have followed. But all need not and dare not emulate successfully Karimuddin the atheist, and so much the better for their ultimate good and spiritual benefit. It is truly said, 'If you have faith then even the stone is a god'." No doubt there have been a few notable instances of people, deriving even spiritual benefit from the souls of departed saints. This happens only in special cases, where the earthly connection of the receiver and the giver of spiritual benefit has been cut short by unavoidable circumstances. But such cases are rare and far between—more an exception than the rule.

When such is the spiritual potency and influence of enshrined saints, it can be imagined what must be the atmosphere round about a living saint. Treating the subject from the analogy of electricity, the difference in the spiritual potency of buried saints and living saints will be made much clearer.

Scientists will tell you that the indirect (alternate) current of electricity is much more dangerous than the direct current. The indirect current when touched, very often kills which the direct current seldom does. And further the earthing process that is the burying of a copper wire in the earth serves to neutralise the extra load on the current, with the magnetism of the earth, thereby making the machinery and the surroundings comparatively immune from damage and harm.

Similarly the spiritual powers of the Masters after disembodiment are merged (neutralised) with the universal and infinite powers of the Almighty God, which sustain unceasingly the process of evolution. But the living Masters are the spiritual power-houses round which the atmospherics (*Tajalliyat-shaktis*) are much more active and powerful.

Spiritual Masters are concerned with and emanate both the spiritual currents (*Tajalliyat-shaktis*) direct or indirect. The direct one is their divine aspect of *Jamal* (Divine Beatitude) which takes cognisance of devotion, *Bhakti* and love on the part of the seeker and

rewards him in proportion to the sincerity and intensity of longing. While the indirect one is the aspect of *Jalal* (Divine Glory) which responds quickly and irrevocably to any mischievous act or intention towards them. And the power-houses—the Spiritual Masters, though presenting these two aspects in their lives on earth, are yet above and beyond them. It is in this sense, the Sufis say that Spiritual Masters neither bless nor curse anyone. Whatever reactions good or bad that people experience when contacting such Masters, are the result of and due to the response of the numerous powers (*Tajalliyat-shaktis*) that are alive and active round such personalities.

The mythological lore of all religions will be able to furnish numerous examples of people inviting reaction on themselves being indiscreet in their attitude towards saints. For instance a Muslim saint, who was very much misunderstood in his surroundings, was one day approached by a few riff-raffs from the town, bent upon mischief. These people had a bier (coffin) ready with a living human being made to lie inside

and they requested the saint to perform the valedictory prayers (Namaz-e-Janaza) for the dead one before him. The idea was to fool the saint and maltreat him for not being able to find out if the bier contained a living being or a dead body.

The saint tried his best to evade the situation forced upon him by saying that he was not a priest and someone else qualified for the job be approached. But no excuses prevailed and the saint was forced to conduct the valedictory service. When he had finished prayers the saint nonchalantly asked the people to remove the bier with the dead body therein immediately to the burial ground.

When the mischief-mongers opened the coffin they expected their living friend to jump out of it, simultaneously exposing the hollowness of the saint's claim to spirituality. But lo, to their horror, no living being jumped out and the man lying in the bier was as cold as a corpse. The people when they took in the situation felt painfully penitent and fell at the saint's feet beseeching forgiveness and mercy for themselves and the dead person. The saint was

however inexorable and said, "The arrow has left the bow; it cannot be recalled—it was predestined."

As to why saints are very often misunderstood and some of their actions and behaviour in the eyes of the laity appear ridiculous or incomprehensible, the philosopher Plato tries to explain away in a beautiful passage when he says:\*

"And you will understand that those who attain to this beatific vision are unwilling to descend to human affairs; but their souls are ever hastening into the upper world in which they desire to dwell. And is there anything surprising in one who passes from divine contemplations to human things, misbehaving himself in a ridiculous manner...?"

Anyone who has common sense will remember that the bewilderments of the eyes are of two kinds, and arise from two causes, either from coming out of the light or from going into the light, which is true of the mind's eye quite as much as of the bodily eye; and he who remembers this when he sees the soul of anyone whose

vision is perplexed and weak will not be too ready to laugh; and he will first ask whether that soul has come out of the brighter life, and is unable to see because unaccustomed to the dark, or having turned from darkness to the day is dazzled by excess of light. And then he will count one happy in his condition and state of being."

The above explanation by the Greek philosopher in some aspects may be true of saints, but it certainly does not bespeak the whole truth about Spiritual Perfection which is the experience of feeling and being infinite and finite at one and the same time. The more a saint after God-realization tends towards normal consciousness, the more he evinces his spiritual greatness and perfection.

When once it is conceded and recognised that numerous spiritual powers are functioning around the personality of living Masters—and this fact is recognised in the esoteric teachings of all religions—then it remains to be determined as to what should be one's attitude

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\* *The Dialogues of Plato*, translated by B. Jowett (Scribner's).

towards saints and spiritual personages. The following attitude sounds perfectly safe and reasonable:

The worldly people would be well advised to follow the tenets and formalities of one's own religion and allow destiny to take its own shape, either in this life or the next.

They should scrupulously avoid contacting saints out of idle curiosity as there are greater chances of their misunderstanding such spiritual personalities, with a consequent bad reaction.

When experience, as a result of hard knocks from the world, sobers people down, resulting in a feeling of disgust and renunciation and a longing for something stable and unchangeable, then very often, it is the Master who seeks out such aspirants and satisfies them spiritually according to each one's preparedness for the Path.

It is only those who are fired with a zeal and longing to solve the riddle of existence, if possible in this very life, even at the cost of sacrificing mentally and physically everything they hold dear and precious, that should try to contact and seek the grace of a Spiritual Master. It is the living Masters alone that can unlock the gates to the Kingdom of Heaven which is within everyone.

When Meher Baba was asked, as to what should be the correct and safest attitude of people towards saints, he very knowingly recalled the significant words of the Persian poet, Hafiz:

*" Ya makun ba peel-banan dosti;  
Ya bina kun khana-e dar  
khurde peel."*

(Either do not form friendship with an elephant driver; Or be prepared to receive his elephant as well.)

# *The Spiritual Path*

BY DR. WILLIAM DONKIN, M. B. B. S.

SHOULD those embarking upon the Spiritual Path serve at the feet of a Master, or should they, by their own efforts, advance upon a solitary pilgrimage of personal spiritual development?

There is a room for a multitude of tastes in this varied world, and in this matter also there can be more than one opinion. But in most cases the contact of a Master is necessary not only in the worldly achievements of art and science, but also, and indeed especially so, in that most perilous and uncertain of all adventures, the search for God.

Every unit of creation is so inter-dependent, that it is less a matter of hitting a solitary trail through the spiritual realms than the problem of joining without fellow-men in an effort to achieve spiritual progress, not for one's self alone, but for humanity at large.

Even those who stress that progress is achieved only by solitary efforts, cannot advance

without feeling and thinking deeply about life as they have contacted it. And does not life include our fellow-men and their opinions and advice, and therefore also those who are spiritually perfect, or at least more advanced than ourselves?

It is principally those who eschew the personal guidance of a Master, who are in fact the most careful students of scriptures and writings of the philosophers. But what are books save the husk of wisdom compared to the living example of a Master? A man is unlikely to become proficient in medicine unless he studies not only from books and from the patients themselves, but also submits himself to the sympathetic guidance of an expert clinician. And in the art of music, can a man move us to ecstasy by his mastery of an instrument unless he has practised under the relentless eye of a personal teacher? In spiritual matters it is the Master who kindles that real

enthusiasm which is so valuable to the disciple's progress. The flaming heart of the devotee gives a greater impulse towards Truth than any intellectual meditation upon divine themes culled from a printed page.

Let those who insist upon carving their own path in spiritual matters bear in mind that they are not in any degree the masters of their fate, but are limited unceasingly by the laws of body, emotion and thought, which are thrust upon them whether they wish it or not. In order to reinforce this remark we may quote the following limerick :

*“ There was an old man of Siam,  
Said it seems to me now that  
I am,  
Just a being that moves, in deter-  
minate grooves,  
Not a bus, not a bus, but a tram.”*

Only those can help us who have realized Truth, and freed themselves from the grooves of *Maya*. Out of their infinite love for us they enable us to become free as they are.

Our indwelling souls, screened from sight by creation, should welcome the guiding light of one who is free from all bindings. Such a one lives vicariously in us, and knows, because of his universal consciousness, all that we experience. When the Master helps humanity it is one part of life which is free, rendering help to another part which is bound. Thus does the Saviour help creation to realize itself.

Let us therefore show our gratitude to the Spiritual Guides of mankind for the work they do for us, and submit ourselves to their guidance, in all humility of heart, until we become liberated as they are.

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# *Meher Baba: The "Divine Beloved"\**

BY DANE RUDHYAR

## Part II†

ASTROLOGICAL data, it should be clear to anyone, can in no way furnish proofs of the veracity of claims such as Meher Baba makes. It is obvious that quite a number of people were born, in India alone, with birth charts so closely similar to his that they could not be differentiated in the type of analysis made by modern Western astrologers. It is even probable that at least a handful of people in the world were born with charts identical to this. All that astrology can do is to study the physio-psychological structure and development of personalities and their destinies. It can never perceive purely transcendent factors or discover whether or not these physio-psychological characteristics can or will be *the outer bases of a divine Incarnation*—

total or partial as the case may be.

Thus what we are discussing now is not Meher Baba, the possible "Incarnate God", but only Meher Baba, the human being or personality. Likewise should we study the birthchart of a pope or an emperor we cannot see in it papacy or imperial majesty, but only the character and destiny, the strength and weaknesses of a human person who became *invested with* super-personal power and attributes. However, the interesting thing is that one can deduce from the birth-chart of this "human, too human" person the fate of the office he held while he held it. This is ordinary astrological practice. The chart of the Kaiser told significant things about the German Empire while he was emperor;

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\* Part VIII. A Series of Astrological Symbolizations of contemporary Leaders in Spiritual Thought entitled *MOLDERS OF THE FUTURE* from *American Astrology*, March 1938.

† Continued from December 1939 issue.

because the fate of the man-emperor could be taken as a symbol and "signature" of the fate of the empire, while he was emperor.

If, then, Meher Baba should be what he claims—either wholly or within certain limits—he would thus be, as a human person, the symbol of the era of which he could be considered—as a divine Incarnation—the Spiritual Centre. Thus to study the chart of such a significant Personage, while invested with such a cosmic function, would be to study the character and destiny of an era. Readers of this magazine may remember my analysis of the Victorian Era in terms of Queen Victoria's birth-chart. We find ourselves facing a similar though not identical—situation. Only we have no way of knowing as yet—at least I have not—whether or not Meher Baba is right in claiming to be a spiritual Personage of world-significance, a total and all-encompassing Divine Manifestation. The fact that the claim is being made by other contemporary figures, that it was made—with much greater historical significance as far as we

can see to-day by Baha'u'llah last century, makes the matter a very obscure one. Astrology—I must repeat—can be of no value in deciding it.

What, nevertheless, could be the personal, psychological characteristics in Baba's birth-chart which could show him ready to assume, or to be invested with, such an exalted part? We might find an answer by studying first the main factors of the chart taken singly—then the most important aspects.

The Sun is in Pisces 6.22' on a degree symbolized (in the *Sabian* system which I use exclusively) as follows: "*Fog hides the shore; but on a clear rock a cross rests. Concentration of values amidst the chaos of outer living. Clear light of high realization. Acceptance of life's limits (negative meaning).*"

This symbol is very interesting as it may mean various important things. It may substantiate—if taken in its highest symbolical meaning—a claim to divine embodiment; the "cross on the clear rock" representing symbolically the "Incarnation", the Christ-like being. The cross rises above

the fog; that is, the divine Entity manifests and pierces through the confusions of the emanations of the collective Unconscious (the symbolical "sea"). While the race is thus clouded in mist, in delusion, in psychic veils, the Christ-being stands clear, based upon the "rock" of truth and divinity.

Let us not forget, however, that in Meher Baba, as a strictly human person, we may thus expect to find both the fog and the cross. A divine Incarnation is human as well as divine. He is the racial need as well as the divine answer to that need. If he is to save mankind he must assume the character, DESTINY and limitations of the human race—and particularly of the nation or racial group in which he is born. Jesus was born a Jew, because the Jewish race needed most the Christ spirit and Christ's message. But the Jewish limitations were in Him, until He fulfilled and thus overcame them, releasing the Christ spirit to bring a new Gospel to the Jews and to all mankind.

Thus we may say that the symbol of Meher Baba's natal Sun indicates an inherent and

basic life-dualism. If the Sun represents the operation of the Life-force and of the integrating Self within the individual man, then we may realize that Baba's life is one of overcoming of the "fog" which so well characterizes the psychic atmosphere of India filled with the emanations of a particularly active collective Unconscious. He is the cross shining through the fog, and thus may well be considered as an *Avatar*, that is, as a divine Manifestation to his race—and possibly to the human race. More strictly speaking, what is indicated here in the Sun symbol is the tendency in Baba to assume or to be invested with such a function.

If the exact rising degree I have chosen for his birth is correct, the symbol for the Ascendant corroborates the above statements: It reads: "*A world-leader is seen guided by his ancestors' spirits.*" Here is Baba's *dharma*, that is, the power which he is to use in fulfilling his true destiny. He is shown as the fruition of a long ancestral tradition; possibly thus an *Avatar* fulfilling the spiritual destiny of the ancient Iranian race.

The Mid-Heaven's degree-symbol is also significant: "*A woman, fecundated by her spirit, 'is great with child'.*" Fullness of Self-reliance and individual destiny. Co-operation between spiritual and material agencies. Pure self-revelation." It is a symbol of "immaculate conception," and as the Mid-Heaven refers to the public destiny, as moreover it is in conjunction with Uranus (ruler of the chart), one might find in these points another corroboration of Baba's "sense of destiny".

The symbol for the Nadir point and the Descendant are also significant as they show respectively a spiritual struggle for righteousness associated with all divine Manifestations and a sense of relationship based on the realization of permanent and all-enduring values.

The Moon, trine the Sun (a fine symbol of personal integration and spiritual vision) is in Scorpio and in the ninth house. Its symbol is also revealing: "*A high mountain lake is bathed in the full moonlight.*" Illumination of the soul by transcendent wisdom. Quiet touch with cosmic strength; or

wayward, moody efforts at greatness." The Moon is the synthesis of the past of the individual, the symbol of the psychic nature, of the mother, of the life of feelings, etc. Its closeness to Uranus in the ninth house stresses the regeneration of the nature of feeling through spiritual understanding. It shows the influence of a spiritual "mother"—in this case Hazrat Babajan, whose kiss opened to him a new life,

If we take together the symbols and positions of Sun, Ascendant, Moon and the mutual relationships they form we get thus a very suggestive picture, full indeed of spiritual implications. Another fact—or at least a possibility—is worth mentioning. It refers to the position of the vernal equinox according to the cycle of precession of the equinoxes. Such a position is a much discussed matter and no consensus of opinion can be found; Nevertheless there are many astrologers who claim that the point Aries 0 degree (vernal equinox) is now to be found approximately on the ninth degree of the *constellation* Pisces. I believe Hindu astrologers concur more or less

with this view, and thus, as Meher Baba is born in India, the matter is even more significant.

If Aries 0 degree corresponds to the ninth degree of the constellation Pisces, this means that Pisces 6.22' (Meher Baba's Sun) corresponds approximately to the fifteenth degree of the constellation Aquarius—the difference between the two zodiacs (of signs and of constellations) being about twenty one degrees. Now the fifteenth degree of Aquarius is a very significant degree. It is so at least in the zodiac of signs, and if the reader reads what I wrote in the first "*Meditations at the Gates of Light*" (July 1937, issue of *American Astrology*) concerning the "Avatar in Aquarius" he will realize the meaning of this mid-point of Aquarius: a point of descent of spiritual power, an "Avataric Gate" symbolized by "Man" in the fourfold symbolism of the Gospels (Bull, Lion, Eagle, Man)—Man pouring himself out; and, in a more universal sense, Power flowing from a higher to a lower potential, from Sky to Earth.

In reading the above one must

not, however, forget two important things; first, that the Aquarius considered here is not the zodiacal sign, but the constellation; therefore, that whatever is meant by this "Avatar in Aquarius" does not refer to the usual personal realm of life (represented by the surface of the earth and the things living on and from it) but to the planetary cosmic realm (represented by the polar axis of the earth, the gyration of which causes the precessional movement of the equinoxes). In other words where zodiacal signs are considered we deal with earthly man and his physio-psychological rhythm as a personality; whereas if zodiacal *constellations* are meant planetary and divine factors are considered, either within the spiritual part of individual man or in terms of cosmic organization. An important point, which it is unfortunately not possible to develop in this article—and with which, I know, some astrologers will not agree.

The second important thing to remember is that not everyone born with his or her Sun in Aquarius 15 degrees (whether reckoning by sign or by

constellation) can be, even to the slightest degree, an "Avatar"! The point is obvious, yet I want to make sure that my readers with such a natal Sun will not all jump to the conclusion that they should begin to feel themselves being "divine Manifestations". That would be just too tragic for words!

I do not *know*, even in the least, who or what Meher Baba is. All that is evident to me, from numerous relations which have been made to me of his activities by close associates and from my own impressions received during brief contacts, is that here is a most unusual personage—at least from our Western point of view. His psychological gifts and technique are amazing and the manner in which he has become for many a living symbol of Deity and an integrating force (at least from an external point of view) must command in any case the attention even of the most critical mind. Whether the ultimate spiritual results of his methods and of his dominations over nearly every detail of his disciples' lives are good or evil, whether through him

these disciples will reach the highest that they could possibly reach, considering what they were when they met him or they will be led to illusory atonements with but temporary gods; that, I cannot tell—and astrology cannot tell.

I must also leave every astrologer and student free to make his or her own interpretation of such natal aspects as a square of the Sun in Pisces to Pluto and Neptune conjunct in Gemini. Some may say that the aspect is nefarious and leads to illusions, dangerous psychism, and all sorts of glamorous self-intoxication. The cross formed by Uranus opposing Jupiter and squared by Venus in the fixed signs Scorpio, Aquarius and Taurus, and very close to the angles of the chart may seem also to enhance the possibility of great emotional upsets and of peculiar types of human relationship. It symbolizes, at any rate quite accurately, the emotional tensions of our age.

All this, I believe, can hardly be denied. But then if one studies Meher Baba's life and behaviour with his disciples, it is evident that they are utterly fantastic (according to

rational standards) and bewildering. It is evident that he not only makes use of emotional tensions in others, and in the relations between himself and others, but that he deliberately plans in the most subtle manner situations which will produce emotional psychic, spiritual tensions. His psychological technique, I repeat, is amazing; but he undoubtedly seems to know at every moment what he is doing and to what precise end. And who could expect a "divine Manifestation" to act according to our earthly standards!

Moreover, this mystic of mystics who according to all Western standards, was for years out of his mind (as many yogis, of course, are for more or less lengthy periods—witness Ramakrishna and countless others)—this God-intoxicated man, is most meticulous in practical details of household, of individual diet, of financial matters; not only meticulous, but most perspicacious. He asks of all his disciples almost the impossible—but they do it. He puts them often in conditions where they reveal their worst, but that is an old occult technique: a kind of Eastern

psycho-analysis which C. G. Jung is emulating in a way adapted to our modern conditions of living. H. P. Blavatsky used somewhat similar methods with her disciples, forcing them to face themselves to face their unconscious depths, their failings, their evil—to the end that (this being done under her supervision) they could overcome fear and ignorance . . . and become whole.

It is true that Baba demands absolute obedience from the disciples; but in this he also follows the old Hindu tradition. It is true that he becomes the center of integration of the disciple, who seems to be controlled from outside, to rejoice or be depressed at the bidding of Baba. But perhaps no integration or discipline would be attained in any other way. We are in an era of dictators, order being imposed upon chaotic masses from the outside. Yet what *appears* to be outside, from the point of view of the individual may also be considered as innermost from the point of the larger group or whole. A Mussolini, if he be considered as an *Avatar* of the national spirit

of Italy according to the imperial image of ancient Rome, is not "outside" of Italy, of which he is the center of integration; though, of course, he is outside of any particular Italian individual considered in his capacity of *human individuals*.

Who knows, Baba may be this, a "divine Dictator" moulding the human race, or a portion of it specially "belonging" to him, according to a divine Image. Or he may be self-deluded. If the first hypothesis is true, some may think that such a method belongs to the past, together with Fascism on the political plane. They may stand for spiritual democracy, as well as political democracy. There is room for many opinions and I am not presenting here my opinion, but merely trying to understand facts and interpret claims in the light of astrology. The square of Sun to the conjunction Pluto-Neptune *may* be taken in its positive higher meaning—as the incarnation of a universal Spirit represented by the Pluto-Neptune pair. The symbol for the degree of Pluto denotes extreme readiness for conquering action on the basis of training; the

one connected with Neptune refers to a "Newly opened real estate subdivision," to the opening of a new domain of life to be organised by the will and intelligence of the pioneer. If Meher Baba is, as he claims, a manifestation of the Universal Spirit, then the new field of activity symbolized might be a new human and planetary era.

The great square formed by Uranus, Venus and Jupiter represents well his peculiar psychological technique, based on extreme emotional release. Many people, even of strongly intellectual type, men as well as women, have crises of weeping for hours or days after they come close to him. He is indeed a strong catalyst to psychological combustions. What he demands of all is: love. Any type of love, he says, can be used by him in his great and mysterious "work"—from the most personal to the most sublime. He has the gift to appear to each disciple as if he loved him specially and particularly. Yet he does this for every disciple in turn. He brings them to extreme emotional pitch, then

he goes—and they are bereft of happiness. They must raise themselves up painfully, under most exacting psychological conditions imposed by him.

The astrological student will note the square by Uranus to Venus rising—both retrograde. He will study the symbols for each of these planets (*cf.* my book *Astrology of Personality*) and try to read for himself the deeper meanings of the way in which these planetary factors operate. Obviously, the Western world is bound to misinterpret the emotional technique of this "Divine Beloved". It has done so. We are not used to this handling of the power of love; at best we can correlate it with the mystic ecstasies of Christian Saints.

But to think of a Jesus in the flesh leading modern St. Teresas from emotional pitch to higher emotional pitch seems rather too fantastic. Perhaps it is. It is certainly irrational. But so was the faith of early Christian martyrs, the amazing Crusade of the Children in the Middle Ages, the devotion of Bahai martyrs in nineteenth century Islam—and so are modern political religions leading millions to horrible deaths

while giving their nation integration and prestige.

Yet the birth-chart of Meher Baba presents most constructive and integrative aspect Trines (symbols of vision and expansion) are conspicuous: Sun to Moon and Uranus, Saturn to Venus, Mercury to Uranus. Sextiles strengthen all these trines. An interesting septile of Saturn to Mars may suggest a striking spiritual message. Mars, ruler of the house of public activities, is very well aspected; placed also on a degree of happiness through integration. The degree-symbol for Mercury suggests the religious reformer's mind; that for Jupiter, a soul deeply rooted in the achievement of a racial past, the fruition of a spiritual and cultural tradition.

For every aspect of tension there is a balancing aspect of harmony and integration. Especially if the degree-symbols are deeply studied, in the general picture they reveal, the chart is a striking one. It shows struggle and the possibility of self-deceit, but the struggle which Baba had coming back to earth-consciousness after the mystic kiss

of his old woman-teacher, is said to have been terrific indeed. We may call the experience madness; but Baba to-day is too conscious and deliberate in his use of psychological forces to be called mad. In a peculiar way, his selflessness is evident. Whatever he is, his physical, rational being is assuredly only a portion of his total being. What is the unknown, unrevealed part? Who knows? Many swear that they "know" by direct experience that he is indeed the Supreme Spirit. What they mean, however, is rather that they have *felt* it to be so. Proofs? Who can tell what are the proofs by which we can ascertain the divine contents of a human personality?

The curious facts, however, are—I must repeat—that several persons to-day claim at the same time to be each the only manifestation of God; that they have convinced many followers of the truth of their statements by "direct experience," that they offer significant "proofs" of their claims—significant in varying ways to varied groups of people;

that each seems to fulfil something very real in the unconscious experience of his own race or group, and at the same time attracts devotees from many lands and conditions.

Can they all be right, and all be wrong at the same time? May the "Divine Manifestation" be so far beyond our comprehensions and standards that it may have to be sought beyond, yet at the core, of each and all these particular "revelations"? Can it be multi-dimensional, yet reflect itself in the many personalities in which it takes single dimensions which appear to be the whole whereas they are only the parts? Can the irrational be ever susceptible of adequate rational formulation?

Puzzling questions these are. Our age is indeed much like the centuries that followed the beginning of the Christian era. Has then the World-Saviour or World-Teacher for the future era *already* appeared? Or has he appeared in part, and this appearance be yet not complete, so that a new phase of it is now operating or about to operate?

# *Ceremonial Speeches*

*(Delivered on the occasion of Foundation-Laying  
of the Meher Baba Universal Spiritual Centre)*

I

MR. C. V. SAMPATH AIYANGAR, Retired Judge, Madras Judicial Service, spoke as follows:

MY DEAR MASTER,

At a time when this beautiful world is torn by sin-thoughts, fear-thoughts and worry-thoughts, your all-embracing Love to humanity will soon bring into existence a Spiritual Centre, a unique Spiritual Centre, which will be the house of spiritual beauty, justice and Love. Humble I, with all the emphasis of one who has been your faithful disciple for thirteen years and more, who has no axe to grind, say so without any fear of contradiction. I have weathered many a spiritual storm, and to the sceptics in this land of religious tolerance, would on bended knees appeal—Please wait patiently and see: live

and let live: *Suum cuique* (let each have his own).

To-day, in the presence of a great, far-seeing bold statesman—Dewan of this model, most fortunate State of Mysore, where various religions have been flourishing from time immemorial side by side, humble I, on behalf of the suffering humanity, request you, the great Master of Peace and Good-will, who has come to awaken, to lay the foundation of this Universal Spiritual Centre, where earnest spiritual aspirants will benefit, in your blessed, mothering Presence. I have no doubt that in them you will lay the foundation of head and heart, on which, in course of time, will rise the beautiful edifice of self-realization, the *summum bonum* of a true spiritual life.

Dear Master, I once more humbly request you to perform the ceremony.

## II

MRS. V. T. LAKSHMI, M.A., L.T., F.R.ECON.S., M.R.A.S., Provincial Woman Welfare Worker and Superintendent, Central Rescue Home, Madras Vigilance Association, then recounted the circumstances of her contact with Shri Meher Baba and the resultant reaction, feelings and experiences connected therewith. During her talk the speaker remarked as follows:

"My Master's mission is not to found a new religion. He has come to awaken people from their spiritual lethargy and idle dreams and to remind them to take to incessant selfless service to win the freedom which is the fruit, not of conquest over others or other countries, but the glorious conquest of one's own self. Shri Baba does not condemn any religion. To him all the religions alike, from the lowest fetishism to the highest absolutism, are only so many attempts of the human beings to grasp and realise the Infinite. Hence, among his followers, you see the protagonists of all religions, castes and colours.

The world, at present, is in a state of transition. We are either indolent or selfish. We do not understand the true significance of the term 'religion', nor are we sufficiently tolerant of religions, other than our own. Bigotry and sectarianism have long retarded our progress. They have hurled us into violence and antagonism. They have given rise to the dismal inequality of man and man and predominance of man over woman. All these are the ultimate results of our ignorance, selfishness and narrow-mindedness. Time has luckily come, when the deliverance of the world from these evils might be expected. And we strongly believe that Shri Baba would give the necessary spiritual push to it.

Shri Baba's unique teachings are based upon universal Love and he impresses upon us that the idea of sin is the greatest human curse. He is doubtless for those, whose feet are weak and whose hearts are faint. He infuses new life even in the so-called worst materialist or sinner by saying: 'You are always good; but try to be better, and I will help you spiritually.'

According to Shri Baba, to

go on the Path, every spiritual aspirant must start with selfless service. This service to others develops love, which takes the aspirant nearer and nearer to God, Who is the embodiment of Universal Love. By personal contact with a Master, that is by our love for and service to Him, such realization becomes not only possible, but definitely easy.

We believe that the Universal Spiritual Centre is founded in the Mysore State, in order to help the spiritual aspirants, from all over the world, to practise under the personal supervision of Shri Baba, all the ethical, moral and spiritual principles necessary for their spiritual uplift. We have no doubt that by this instrumentality, my beloved Master will effect the spiritual regeneration of humanity.

This is, our beloved Master, Shri Meher Baba the God-man, whose self has expanded into the self of the world and from whom love and hope flow towards each and all, as naturally as the light radiates from the sun. Let us learn to love him and be blessed."

### III

ACHARYA M. CHAKRAVARTHY, M.A. (HONS.), the great exponent of Vedanta, spoke as follows:

"SHRI SADGURU MAHARAJ, BELOVED DEWAN SAHEB, LADIES AND GENTLEMEN:

Whoever has studied the Vedas and whoever has brought the great truths of the *Upanishads* into practice in his own life, cannot but remember one of the greatest realistic verities of practical life in connection with to-day's function. There is a quotation in the *Upanishads* which means to say that wherever there is a spiritual power working in harmonious combination with the temporal power there are all kinds of prosperity in the world. Now Shri Sadguru Maharaj representing the spiritual power of the modern world and Sir Mirza Ismail the executive head of His Highness the Maharaja's Government representing the temporal power of the Model State of Mysore, I see in this harmonious combination the great nucleus of the greatest prosperity not only of the State but of the real, spiritual uplift of humanity through Mysore.

History has repeatedly proved the significance of the great statement. Shankara and Sudhanva, Ramanuja and Vishnuvardhana (whose state is now being presided over by our illustrious Maharaja Saheb), Madhwa and Jayasena were examples of this harmonious combination of the spiritual and temporal powers of those respective times. Even recently in the kingdom of Vijayanagar we find the great Madhavacharya, who later became Sri Vidyaranya, working harmoniously with Maharaja Hukka and the result is the never-to-be-forgotten Vijayanagar empire. In Maharashtra, we see again Ramdas and Shivaji working together for the Maratha empire. Now to answer the needs of the present-day international situation, if under the Divine Dispensation, the spiritual authority of Shri Meher Baba were to harmoniously work with the temporal authority of this most efficient,

most ordered Government, of the most efficient Model State of Mysore we can never doubt that the future Mysore must certainly become the *spiritual capital* of the world.

Mysore has always been famous for her hospitality, charitable temperament, decent behaviour, excellent characteristics of the State and her people and such a State should always see both sides of the question and embrace without hesitation whatever is good for the good of the world and eschew whatever is bad for the world and therefore I request that all my friends, the rulers and the ruled, shall always evaluate things on their own merits. With these few words I have the greatest satisfaction to say that my life's dream of the spiritual uplift of humanity has seen the dawn of a glorious and effulgent Light under the ægis of Shri Meher Baba and Dewan Sir Mirza Ismail.

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# Notes from My Diary

F. H. DADACHANJI

## THE NEW CENTRE

APART from the special work which Meher Baba carries on privately with the God-mad in the *mast-ashram*, where even his own *mandali* has little access except when called for special duty, the other activity through which he is known to the world outside here is his *Universal Spiritual Centre*, for which he came over to this side and the foundation of which he laid with his own august hands last month.

*"No Prophet was ever known in His own Time and in His own Place."*

Meher Baba lives in a modern age and his external work through the *Centre*, which has a world-wide scope, must necessarily be done in modern ways, if it has to invite and appeal to the intelligentsia of our modern times and the masses. And unless the object and ideals of this great institution are known, how could the people be interested? The only

effective and modern method to make the project known to the world is publicity. But surprisingly enough this very word appears like a "red-rag" to so many who feel shocked and question, "A Master . . . and publicity? How absurd!" Of the many and varied whims and weaknesses of the human mind, even amongst those spiritually-inclined, are there very vague ideas about Saints and Masters and their lives and workings of which they know so little yet claim so much.

Most of these Saints and Masters do indeed prefer seclusion and even obscurity from public gaze and contact. It is the true aspirant and seeker who goes out in search of them for advice and guidance. But there have also been Saints and Masters who have openly come out into the world, preached in the market-places, gathered crowds around them and have created mass appeals

through such external contacts. In fact, the ascetic type of Saints and Masters have very little to do with the outside world, their work being mainly *internal*; hence their preference to retirement in seclusion and quietude. But there are a few of these who have a great *mission* and have come for the upliftment of mankind everywhere. They have much to do with the world outside at one time or the other of their life and must necessarily be available to all, and even mingle amongst them. It all depends upon the nature of their work and mission at different times, places and circumstances. To give glaring instances of a few of these world-teachers—Christ, Krishna, Buddha, Mohamed, Zoroaster—how could mankind have ever had the great religions and messages from God, had those *Avatars* not come out freely and openly, avoided mass contact and preferred seclusion in caves or mountains? They had to do both at different times according to the needs and conditions of mankind, certain periods of their lives being spent in retirement in caves or moun-

tains and later, when exigencies demanded, greater parts of their lives spent with and amidst the masses whom they had to awaken to spiritual consciousness. Invariably, however, these unfathomable Beings who were apparently human but really Divine, were misunderstood, molested, even agonised and murdered. "No Prophet was ever known in his own times or in his own place." Yet in the teeth of a world of opposition and even when ridiculed, stoned, cruelly beaten and persecuted, and mostly from their own people, these great *Avatars* persevered preaching both in private and in market-places. If these personal contacts and lectures in public were found necessary in olden times, when publicity as such was practically unknown, a Master who has to work in this civilized age when publicity forms one of the most essential factors to bring into light any new project, must necessarily resort to means which bring him and his work in the know of the public and help him open the way to contact those who need him.

#### PREPARATIONS FOR THE FOUNDATION-DAY FUNCTION

To focus the attention of the public on Baba's activity before the people on this side, no occasion would have been more appropriate and welcome than the laying of the Foundation of this great Spiritual Centre. It was for the first time that Baba's work through this institution was to be made publicly known. To make the function of laying the Foundation of this great Centre a success, his group had to work very hard for over a month and with the most appreciable spirit of whole-hearted cooperation from all sides.

But even with the best of intentions and spirit of cooperation, there were great *practical* difficulties in this undertaking here. The site of Byramangala where the *Centre* is to be established is rather a remote spot near a village, 3 miles from a small town and railway station of Bidadi. Except for the gang of labourers and other staff working there for the Mysore Government irrigation reservoir now under construction, there is no other public activity. To invite people

from Bangalore, Mysore and other places in the State, miles away, for a public gathering and to make elaborate arrangements for a public function under such conditions, was indeed a task that demanded most careful consideration of the various practical details to be worked out.

The principal question was of transport of men and material to this distance of 22 miles from Bangalore proper, from where everything necessary for such a large gathering of several thousands had to be carried in cars and buses. For visitors invited and others desirous to participate in the function, it was decided to run buses direct from different centres in Bangalore City and Cantonment to Byramangala and return to the respective centres with same passengers.

#### GREAT PUBLIC INTEREST AND ENTHUSIASTIC RESPONSE

Before this arrangement for free bus service was placed in public, there was such a demand for the seats that 500 passes were distributed within 3 days and further accommodation for

an equal number had to be immediately arranged. This was managed, though with difficulty, as the number of buses available was limited. Yet even this could not suffice and hundreds of people had to be refused. Had there been proper transport arrangement from Bidadi station to Byramangala site of the *Centre*, special trains would have been surely arranged and thousands would have attended.

However, in spite of these transport difficulties, over a thousand came by buses while an equal number came by private cars. Besides, crowds from Byramangala and other surrounding villages numbered over two thousand, comprised of people of all walks of life and creeds from the State. The distinguished Dewan of Mysore and also his subordinate Government officials were present. This cosmopolitan gathering of over 4,000 of the elite and cultured element in and around Bangalore together with the poorest peasants and villagers, wonderfully harmonised with the great aim and ideal of this Centre from the very outset—to bring about a spiritual unity and brotherhood of humanity—with

people of all shades, opinion, culture and nationalities collected for one supreme aim in life—Self-Realization.

#### A MEMORABLE DAY

Sunday, the 17th December 1939, may be said to be a memorable day for Meher Baba's group in that it saw the inauguration of an institution which is designed to embrace the external aspect of one of the greatest public mediums of his work—a unique institution which is to be the centre focus of all his external activities for the spread of his sacred Cause. For the Mysoreans, it was the foundation day of another ideal scheme of international importance that would add one more jewel to the others that already shine in its crown of cultural and artistic developments in their Model State.

From 2 O'clock in the afternoon, crowds began to rush towards the different centres in Bangalore from where the buses were to start. By 2-30 all the buses were quite packed up, ready to move. A regular fleet of about fifty buses, specially reserved for the

occasion and having placards of the Meher Baba Universal Spiritual Centre at Byramangala moved out of Bangalore towards the Mysore Road which, with dozens of other private cars all full of visitors vending their way towards Byramangala from Bangalore that afternoon, was a sight to see.

With a large gathering of several thousand, the little quiet village of Byramangala was buzzing that afternoon with life and animation—a prelude to the immense activities and movements that the place will have in future to witness. It was like *jungle me mangal*.

#### DESCRIPTION OF THE FOUNDATION DAY FUNCTION

*By an Observer*

The Foundation-laying ceremony of the Universal Spiritual Centre was performed by Meher Baba in the presence of the Dewan, Sir Mirza Ismail, and the elite of Mysore State, both officials and civilians, on Sunday, the 17th December 1939.

In spite of a distance of about 22 miles from Bangalore the function was a huge success as about 4,000 people were in

attendance. They were all accommodated in specially erected *pandal* and *shamiana* which were artistically arranged in a circular arena with Meher Baba's seat in the centre and the Dewan and officials facing him. For such a huge gathering to be accommodated and controlled without any hitch much of the credit goes to the efficient co-operation of the officials and the police.

The programme for the evening commenced at 4-30 p.m. with the arrival of Meher Baba who was immediately escorted by his disciples to his seat. In the meanwhile, the gathering was being entertained by a *Kirtan* party and village band. No sooner Sir Mirza Ismail the Dewan arrived and occupied his seat accompanied by the officials of the State, Meher Baba was garlanded and the customary bouquet was presented to the Dewan. This set the whole programme arranged for the afternoon into motion.

A poetical composition welcoming Meher Baba was read out in Persian by the Author, Mr. A. K. Syed Rasul (Arif), a retired headmaster in a Municipal school. This was

followed by a speech from Mr. C. V. Sampath Aiyangar (Retired Sub-Judge, Madras Judicial Service) who recounted the circumstances of his contact with the Master and his conviction that it is Meher Baba who is destined to give the Message of Love and Peace to the worried world. After this, he requested the Master to lay the Foundation.

Meher Baba walked over to the Foundation seat and seating himself on the beautiful stone-piece, with the shovel specially prepared of seven metals and provided on the occasion, upturned the earth at a spot where the Foundation seat will be embedded in the masonry. When Baba resumed his seat on the dais, his special Message, prepared for the occasion, was read out in English and translated into Kannada. Eloquent speeches were then delivered. Mrs. V. T. Lakshmi, M.A., L.T., F.R.ECON.S., M.R.A.S., Provincial Woman Welfare Worker and Superintendent, Central Rescue Home of Madras, recounted the circumstances of her contact with Shri Meher Baba and the resultant reaction, feelings and experiences connected therewith. This was

followed by another speech by Acharya M. Chakravarthy, M.A. (HONS.), the great exponent of Vedanta, who explained and welcomed Meher Baba's Centre Scheme to the Mysoreans.

After the function, a regular rush was made by the disciples and devotees, who had arrived in quite a good number from the Bombay Presidency, to possess a handful of earth that was touched by Meher Baba with his shovel. After the function was declared closed, the guests were requested to move over to partake of light refreshments provided in the spacious grounds nearby. At 6-30 p.m. the guests began to disperse.

The Message of Shri Meher Baba has already appeared in our last issue. The speeches by the three speakers of the day are published elsewhere in this issue.

#### THE MASTER SEES PEOPLE

Ever since his arrival in Bangalore, Meher Baba has given interviews to very few earnest aspirants who sought his advice and guidance in matters spiritual. The desire however for these interviews

grew very keen in many who wanted to have a personal contact with the Master and through that earn his Grace, and enlightenment on many a problem in life both material and spiritual. These interviews were kept pending until after the foundation-day due to the Master's time being fully occupied in the preparation for the Centre Scheme with its multifarious details.

This request of the public and the demand for interviews for enlightenment and guidance by many a true seeker on this side of India were duly responded to and personal meetings and interviews were allowed from the 18th of December onwards. During the two hours of the day specially fixed for these, crowds came in daily for the Master's *darshan* and interviews and went on increasing in number day after day till the end of December.

There were some real and genuine seekers and aspirants amongst these crowds who truly needed the Master's spiritual help which he lovingly gave during many heart-to-heart talks. It is indeed a privilege to watch this divine game of give-and-take and

the subtle and significant exchanges of loving glances and expressions with the depth of feeling aroused in the lovers for the Divine Beloved. Many interesting talks on spiritual subjects also ensued and number of questions were answered by the Master which throw much light on the Path and some of the important subjects that deal with life here and hereafter. Our readers may rest assured of some interesting readings derived from these talks in our future issues as time and space permit. Meher Baba also gave private instruction for spiritual meditation to certain individuals who sought and needed these.

What impression those who thus met him gathered, is a matter of individual inclination, temperament, and tendency. It is for him as a Master to give, it is for the others to receive, retain and realize.

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As Baba wanted to go out of Bangalore for his work in South India during January, these interviews were postponed till his return by the end of the month. He may give *darshan* and interviews

to the public again from the 1st of February.

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In this age of logic and reasoning, everyone wishes to argue. This attitude of going into the pros and cons of Saints and Masters, so far as it aims at finding the Truth, is appreciable and quite welcome. But with hundreds of people, with their peculiar whims and weaknesses even for the highest of ideals they cherish, to enter into arguments on intellectual basis for subjects beyond intellect would be futile and endless. After all spiritual understanding is something much deeper than mere intellectual grasp of things which remain only on the surface. It is much a matter of feeling and inner experience rather than outer expressions in words or explanations. In fact, the Path of spirituality is one of devotion rather than discussion. With this fundamental difference and diametrically opposite viewpoint at the very outset, it is so difficult to enter into arguments on any subject. These extend to lengthy talks and discussion into details that are as worthless as endless, with conflicting ideas and ideals of a modern mind which is,

in sooth, much of a store-house of information rather than a reservoir for things substantial and a medium of true understanding. None knows this better than Saints and Masters who have dived much deeper into the realms of true *knowledge of life ever-lasting* and who know things as they are and not as they appear. This is one of the very many reasons why Masters and Saints prefer seclusion and avoid public contacts to be away from curiosity-seekers and *parrot-pandits*. They are however never reluctant to guide and help true seekers. Rather they want such sincere souls who have nothing to ask for themselves nor for their family and friends of the world, but who cherish a desire to be enlightened on the Path Divine and helped and guided in their efforts for the attainment of spiritual Truth and Union with God. But such are ever so few—hardly one in a thousand—as the Masters know and say.

It could therefore be easily imagined how difficult it is for Masters of Spiritual Perfection to explain and pacify thousands. who approach them with one difficulty or the other, almost

all of earthly nature. Those who have witnessed such instances of crowds coming to the Master with all sorts of material cravings, desires and wants, and how lovingly he has met all, pacified and blessed them, have really wondered what suffering it must be to him to come down to the *Mayawik* plane again and satisfy the ignorant souls still struggling for existence in pursuit of *Mayawik* pleasures. Apart from the *Masts* and other true aspirants, Baba has seen thousands of these really struggling for material existence in this life and has helped so many to overcome their difficulties, and with his timely advice, guidance and blessings consoled their bleeding hearts. He will be glad to see all who truly seek and need his Grace and guidance, for that is his Divine Mission of Love in life.

#### THE MASTER'S WORK WITH THE GOD-MAD

Ever since the establishment of the special *Ashram* for the God-mad at Rahuri (in Ahmednagar District in 1936) Baba's work with these *masts* has been continued, even though the *Ashram* itself has shifted twice,

from Rahuri to Meherabad near Ahmednagar in 1938, and from Meherabad to Bangalore recently. Over a hundred of these God-mad have come and gone, after having the Master's personal contact, some for days, some for months. Some Baba has retained. He has said that eventually he will have one of every type and that they be used as mediums in their particular sphere for his Universal Work.

Even after coming to Bangalore a number of new *masts* have been contacted locally from around Bangalore and also brought over from other places in South India—from Madras, Mysore, Mangalore, Belgaum. Some were given bath, some food and clothing and sent away, whereas a few rare types are still kept near him. Two of these are very highly advanced souls and have reached the sixth plane of Spiritual consciousness which places them in the category of Saints, who are actually worshipped as such in their own places where they have large followings. They are however apparently indifferent to their own selves, and oblivious to their surroundings and to the world in general.

Who but those that have faith and understanding or an open receptive heart to feel or have eyes that see can appreciate this divine drama enacted in a quiet corner of his abode? In this simple spiritual nursing home are nourished and treated some of the rare souls who are spiritually-dazed and stranded somewhere in the higher planes. They are discovered and brought over to the Master to be in his personal loving care and treatment. Here in the unique spiritual laboratory, the world's truest servants and benefactors as the future *torch-bearers of mankind* in the spiritual realm are in the process of preparation under the personal care, training and guidance of a Perfect Being, whose special mission in life is to make others perfect and divinely conscious of their real Self, as he himself is. He, as the greatest servant of humanity, works so selflessly, silently and without a word of mouth, to help humanity in their struggle of existence, in every phase of life, unperturbed even by those who refuse to understand or misunderstand, blessing equally all who come to meet him,

for the infinite love he has and wishes to impart to all.

To the *mandali* staying with the Master and who have seen him work with these *masts* all these years. it is a daily occurrence and an object lesson in real, loving selfless service; to others who have had the privilege to see him work during the last few days, it is a sight unforgettable, an experience inexplicable, in different degrees of their understanding, as they have themselves given out unasked.

To write a detailed history of all this sublime work would form a volume in itself, and highly interesting too as evinced from the splendid details gathered. That will be done in due course. Meanwhile this passing reference in general will suffice just to give our readers and others who want to know of Meher Baba's daily routine work and chief activities at the moment, that this particular phase of his activities has a special significance and a great bearing on his future work through those of the God-mad who have already contacted the Master and passed out of this *Ashram*, as well as those who have still

been kept with him, and to whose service he devotes some four to six hours a day, regularly, and with clock-wise precision, in spite of the pressure of other works that demand his attention.

This subtle process of the Master's working in this laboratory for the training and preparation of the *masts* may sound and seem quite unintelligible to our human intellect. But the significant utterances and expressions of these lovers of God, spontaneously given out from time to time, as also the marvellous changes we witness in their consciousness, give us as casual observers, some idea or hint as to the trend of the Master's working with and through them, individually and collectively, which is otherwise impossible for outsiders to grasp. Besides Baba's own passing references and explanations given at times also help us to understand something, if not much, of the amazing changes

and adjustments that he works out in them in this spiritual laboratory of the present-day living saints whom an ignorant world has regarded as crazy or mad and mercilessly thrown out.

These amazing references and significant words of Baba are too difficult for the world *now* to grasp, but they will certainly be divulged at the proper time by the Master himself—and then the world will know.

It might be explained at this juncture that from all apparent signs and indications, the Byramangala Centre Scheme now taking practical shape, touches the *external* aspect of Meher Baba's activities for the world outside, whereas his work in the personal treatment and contact with the *masts* indicate the *internal* aspect of his work—a process of preparing his great mediums for his future work.

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## Register of Editorial Alterations Vol. 2, issue 3

- Page 136, para 2, line 13, change desparateness to desperateness  
Page 137, para 1, line 11, change spritual to spiritual  
Page 137, para 2, line 14, change wordly to worldly  
Page 146, col 1, para 1, line 10, change wordly to worldly  
Page 149, col 2, para 1, line 3, change worldly to worldly  
Page 151, col 1, para 1, line 5, change roughew to rough-hew  
Page 153, col 1, para 3, line 5, change synthax to syntax  
Page 154, col 2, para 1, line 6, change octives to octaves  
Page 159, col 1, para 2, line 7, change recouperate to recuperate  
Page 160, col 1, para 3, line 3, change examens to exams  
Page 162, col 1, para 4, line 2, change widsom to wisdom  
Page 164, col 2, para 1, line 7, change furture to future  
Page 167, col 2, para 2, line 10, change therby to thereby  
Page 168, col 1, para 3, line 2, change aEd to and  
Page 168, col 2, para 2, line 26, change quartrain to quatrain  
Page 169, col 2, para 2, line 5, change enshirned to enshrined  
Page 170, col 1, para 1, line 8, change aethist to atheist  
Page 171, col 1, para 2, line 11, change rif-rafs to riff-raffs  
Page 171, col 2, para 3, line 4, change of to out of  
Page 172, col 2, para 1, line 11, change being. to being.”  
Page 173, col 1, para 2, line 1, change wordly to worldly  
Page 173, col 2, para 1, line 9, change Spirtual to Spiritual  
Page 174, col 2, para 1, line 4, change felllow to fellow  
Page 174, col 2, para 1, line 6, change spiritully to spiritually  
Page 174, col 2, para 2, line 16, change ecstasy to ecstasy  
Page 178, col 2, para 2, line 7, change ancesters’ to ancestors’  
Page 180, col 1, para 2, line 5, change corsesponds to corresponds  
Page 181, col 1, para 2, line 4, change numerations to numerous (or numerations of)  
Page 181, col 2, para 2, line 6, change Gimini to Gemini  
Page 183, col 1, para 2, line 13, change mny to many  
Page 184, col 1, para 2, line 3, change retrogade to retrograde  
Page 184, col 1, para 3, line 2, change Terasas to Teresas  
Page 191, col 1, para 1, line 20, change Chirst to Christ  
Page 194, col 2, para 1, line 7, change affcials to officials  
Page 194, col 2, para 2, line 5, change discilpes to disciples  
Page 194, col 2, para 2, line 13, change boquet to bouquet  
Page 196, col 1, para 2, line 11, change *darshana* to *darshan*  
Page 196, col 2, para 3, line 6, change *darshana* to *darshan*  
Page 197, col 2, para 2, line 4, change passify to pacify  
Page 198, col 1, para 1, line 6, change passified to pacified  
Page 199, col 1, para 1, line 25, change himslef to himself