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MEHER BABA JOURNAL

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MEHER BABA

JOURNAL



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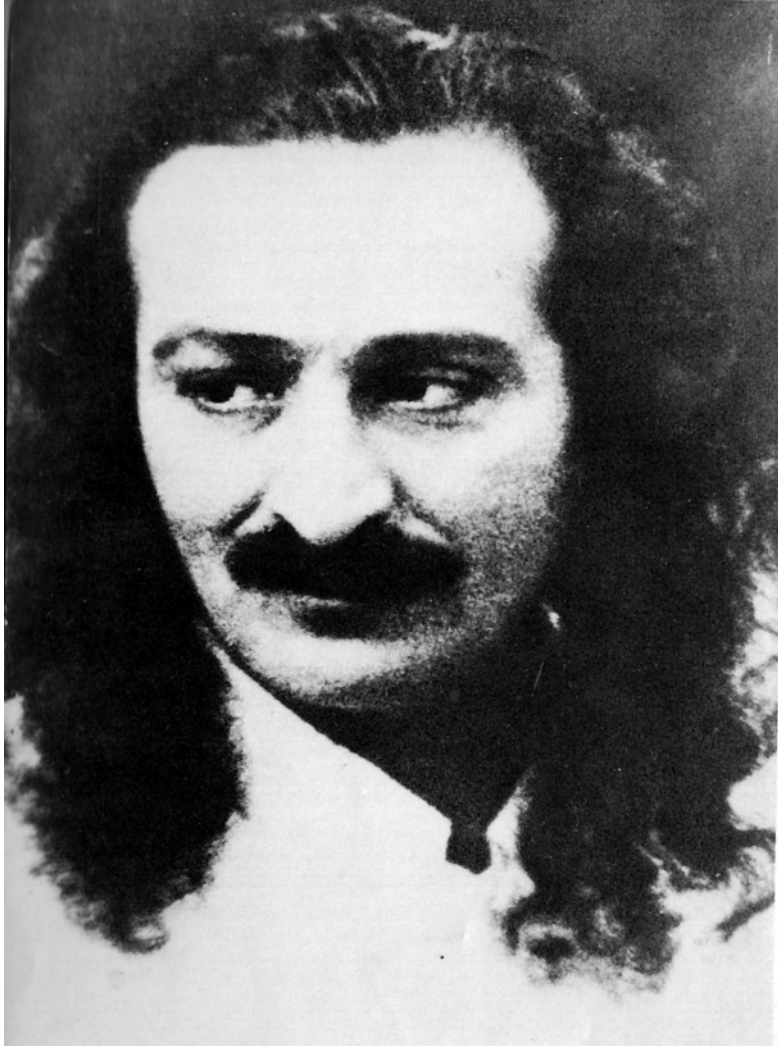
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“I have not come to teach but to awaken”

—SHRI MEHER BABA



Shri Meher Baba

MEHER BABA

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Meher Baba *on* *The Stages of the Path*

ALL persons have to pass through the state of bondage; but this period of bondage is not to be looked upon as a meaningless episode in the evolution of life. One has to experience being caged if he is to appreciate freedom. If in the entire span of its life, the fish has not come out of water even once it has no chance of appreciating the value of water. From its birth till its death it has lived only in water; and it is not in a position to understand what water really means for its being. But if it is taken out of water even for a moment it longs for water and becomes by that experience qualified for appreciating the importance of water. In the same way, if life had been throughout free and had known no bondage it would have missed the real significance of freedom. *The experience of spiritual bondage and the intense desire to be free from it are both a preparation for the full enjoyment of the freedom which is to come.*

As the fish which is taken out of water longs for going back to water, the aspirant who has perceived the goal longs

for being united with God. In fact, the longing to go back to the source is present in *each* being from the very time that it gets separated from the source by the veil of

**The Path begins
with a Conscious
Longing for a Deeper
Reality**

ignorance: but it is unconscious till the aspirant enters the Path. One can in a sense become accustomed to ignorance just as a person in a train might get accustomed to the darkness of the tunnel through which the train has been passing for some time: but there is even then a definite discomfort and a vague and undefinable sense of restlessness owing to the feeling that *something* is missing. This something is from the very beginning apprehended as that which has tremendous significance for him. In the stages of dense ignorance, this something is often inadvertently identified with the variegated things of this mundane world: but when the experience of this world is sufficiently mature the repeated disillusionment in relation to them puts the man on the right track for the thing which is missing. From that moment he seeks a *Reality which is deeper than the changing forms* and this moment might aptly be described as the first initiation of the aspirant. From the moment of initiation into the Path, the longing to unite with the source from which he has been separated becomes *articulate* and *intense*. Just as the entrained person in the tunnel longs for light all the more intensely after he sees a streak of light coming from the other end, the person who has got a glimpse of the goal longs to hasten towards it with all the speed which he can command.

On the spiritual Path there are six stations, the seventh station being the terminus or the goal. Each intermediate station is in its own way a kind of an *imaginative anticipation of the*

**The Wearing out of
the Manifold Veil of
Ignorance**

goal. The veil which separates man from God consists of false imagination: and this veil of false imagination has, as it were, many folds. Before entering the Path the man is shrouded in this veil of manifold imagination with the result that he cannot even entertain the thought of his being

other than a separate and enclosed finite individual. The ego-consciousness has crystallised out of the working of the manifold false imagination, and the conscious longing for union with God is the first shaking of the entire structure of the ego which has come to be built through the period of the false working of imagination. *The traversing of the spiritual Path consists in the undoing of the results of the false working of imagination, or the dropping of the several folds of the veil which has created the sense of unassailable separateness and unredeemable isolation.* So far, the man had firmly clung to separate existence and secured it behind the formidable walls of thick ignorance: but from now on he enters, as it were, into some kind of *communication with the larger Reality*. The more he communes with Reality the thinner becomes the veil of ignorance and with the gradual wearing out of separateness and egoism there comes to him a greater sense of merging in the larger Reality.

The building up of the sense of aloofness is a result of flights of imagination: and therefore breaking through the self-created sense of aloofness and being united with the Reality is secured through reversing the false working of imagination. The act of getting rid of imagination altogether may be compared with the act of awakening from deep *sleep*: and the different stages in the process of getting rid of false imagination might be compared with the *dreams* which often serve as a bridge between deep sleep and full wakefulness. The process of getting rid of the manifold working of false imagination is gradual and has seven stages. The shedding of one fold of the veil of imagination is decidedly an approximation towards the Truth and the Light: but it does not amount to becoming one with Reality as it merely means renouncing the more false imagination in favour of the less false imagination. There are different degrees of the falseness of imagination according to the degrees of the sense of aloofness constituted by ego-consciousness. *Each stage in*

the process of getting rid of false imagination is a definite wearing out of the Ego. But all the intermediate stages on the Path until the final realisation of the goal consist of leaving one flight of imagination and having another flight of imagination: they do not amount to the cessation of imagination.

These flights of imagination do not bring about any real change in the true being of the Self as it is. *What changes is not the Self but its idea of what it is.*

The Intermediate Stages on the Path are all Forms of Imagination

Suppose in a daydream or an imaginative phantasy you imagine yourself to be in China while your body is actually in India. When the train of this imaginative phantasy comes to an end you realise that your body is actually not in China but in India. From the subjective point of view, this is like returning from China to India. In the same way, the gradual non-identification with the body and the progressive identification with the Universal Soul is comparable with the actual traversing of the *Path*, though in fact the different intermediate stages on the Path are all equally creations of the play of imagination.

The six stages of ascending are thus all within the domain of imagination: but at each stage, *the breaking through the growth of the sense*

The Pseudo-Sense of Realisation

of aloofness and the sense of merging in the larger reality are both so considerable and definite that the person often has a pseudo-sense of realisation. Just as a person who wants to climb the mountain comes upon a deep valley and is so fascinated by the sight of the valley that he forgets the real goal and believes for the time being that has arrived at the goal, the aspirant also mistakes the intermediate stages for the goal itself. But a person who is really in earnest about the climbing of the mountain realises after some time that the valley is really meant to be crossed: and the aspirant also in like manner sooner or later realises that the intermediate stage is meant to be transcended. The pseudo-sense of

realisation which comes at the intermediate stages is like a man's dreaming that he has become awake from sleep without actually being awake. After becoming awake he realises that his first feeling of awakening was really a dream.

Each definite stage of advancement represents a state of consciousness: and the advancement from one state of consciousness to another proceeds side by side

Planes and States

with the crossing of the inner planes. Thus there are six intermediate planes and states of consciousness which have to be experienced before getting established in the seventh plane which is the end of the journey and where there is a final realisation of the God-state. The plane is comparable with a railway *station* where the train halts for some time; and the state of consciousness is comparable to the *movements* of the passenger after getting down at the station.

After entering a new plane of consciousness a person usually takes some time before he can freely function on that plane. As there is a radical change in

The Nature of Samadhi—Istighraq

the total conditions of mental life the person experiences a sort of paralysis of mental activity, which is known as *Samadhi*. When the pilgrim enters a new plane he merges into that plane before he can experience the state which is characteristic of that plane. Just as a pilgrim who is tired by the strain of the journey sometimes goes to sleep, consciousness which has made the effort of ascending to a new plane goes through a period of *lowered mental activity comparable to sleep*. But at the same time the Samadhi is fundamentally different from sleep, because *in sleep a person is totally unconscious whereas in Samadhi he is conscious of bliss or light or power, although he is unconscious of his body or the surroundings*. After a period of comparative stillness, the mind begins to *function* on the new plane and experiences a state of consciousness which is utterly different from the state which it has left behind.

When the aspirant enters a new plane he gets merged into it and along with the lowering down of mental activity he experiences a substantial diminution in the ego-life. This curtailment

Each Stage on the Path is a Curtailment of the Ego-life

of the ego-life is different from the final annihilation of the Ego, which takes place at the seventh plane. But like the final annihilation of the seventh plane the different stages of the curtailment of the Ego at the Intermediate six planes deserve special mention owing to their relative importance. In the Sufi spiritual tradition, the final annihilation of the Ego is described as *Fana-Fillah*; and the earlier *samadhis* of the six planes of duality have also been recognised as kinds of *Fana*, since they also involve a *partial* annihilation of the Ego.

Through all these Fanas of ascending order, there is the continuity of progression towards the final 'Fana-Fillah': and each of them has some special characteristic. When the pilgrim arrives at the first plane he experiences his first merging or *Fana* which consists in the *minor annihilation of the Ego*. The pilgrim is temporarily lost to his limited individuality and experiences bliss. Many pilgrims who thus get merged in the second plane think that they have realised God and get stuck in the first plane. But if the pilgrim keeps himself free from self-delusion or comes to realise that his attainment is really a transitional phase in his journey, he advances further on the spiritual Path and arrives at the second plane. The merging into the second plane is called "*Fana-e-Batili*" or *the annihilation of the False*. The pilgrim is now absorbed in bliss and infinite light. Some think that they have attained the goal and get stranded in the second plane; but others who keep themselves free from self-delusion march onwards and enter into the third plane. The merging into the third plane is called "*Fana-e-Zaheri*" or *the annihilation of the apparent*. Here the pilgrim loses for days all consciousness of the body or the world and experiences infinite power. But since he has no consciousness of the world he has *no occasion for the*

expression of his power. This is *Videha Samadhi* or the state of *divine coma*. Consciousness is now completely withdrawn from the entire world.

If the pilgrim advances still further he arrives at the fourth plane. The merging into the fourth plane is called "*Fana-e-Malakuti*" or *the annihilation leading towards Freedom*. The pilgrim

The Dangers of the Fourth Plane experiences a peculiar state of consciousness at the fourth plane since he now not only *feels* infinite power but has also plenty of occasions for the *expression* of that power. He can know everything. He can, for example, know what any one situated in any part of the globe is thinking or doing. Further, he has not only occasions for the use of his powers but has a definite inclination to express them. If he falls a prey to this temptation he goes on expressing powers and gets caught up in the alluring possibilities of the fourth plane. The fourth plane is for this reason one of the most difficult and dangerous plane to cross. The pilgrim is never spiritually safe and has always the possibility of a reversion until he has successfully crossed the fourth plane and arrived at the fifth plane.

The merging into the fifth plane is called "*Fana-e-Jabaruti*" or *the annihilation of all desires*. Here the incessant activity of the lower intellect comes to a

The *Fanas* of the Fifth and the Sixth Plane stand-still. He does not 'think' in the ordinary way: and yet he is indirectly a source of many thoughts inspired in others. He sees, but not with the physical

eyes. Mind speaks with mind and there is neither worry nor doubt. He is now spiritually safe and beyond the possibility of a downfall: and yet many a pilgrim on this exalted plane find it difficult to resist the delusion that they have attained God-hood. In his self-delusion he thinks and says, "I am God" and believes himself to have arrived at the end of the spiritual Path. But if he moves on he perceives his mistake and advances to the sixth plane. The

merging into the sixth plane is called "*Fana-e-Mahabubi*" or *the annihilation of the self in the Beloved*. Now the pilgrim sees God directly and clearly as an ordinary person sees the different things of this world: and this continued perception and enjoyment of God does not suffer a break even for an instant. Yet he does not become one with God, the Infinite.

If the pilgrim ascends to the seventh plane he experiences the *last merging* which is called "*Fana-Filla*" or *the final annihilation of the self in God*.

The *Fana-Fillah* or the *Nirvikalpa Samadhi* is a State of Conscious God-hood

Through this merging the pilgrim loses his separate existence and becomes permanently united with God. He is now *one with God* and experiences himself as being none other than God himself. This seventh plane *Fana-Filla* is the terminus of the spiritual Path, the goal of all search and endeavour. It is the *Sahaj Samadhi* or the *Nirvikalpa Samadhi* which is characteristic of *conscious God-hood*. It is the only real awakening. The pilgrim has now reached the other shore of the vast ocean of imagination, and realises that *this last Truth is the only Truth* and that all the other stages on the Path are entirely illusory. He has arrived at the final destination.

Shri Meher Baba and His Mad-Masts

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

THOSE who would grasp the real significance of Shri Meher Baba's work in connection with the Mad-Masts must always keep in mind that most of the Mad-Masts which he has been attending to are of an extraordinary type. The Mad-Masts must not be confused with ordinary mad persons in whom there has been insufficient development of mentality. There are many mental hospitals all over the world which seek to give psychic and medical help to the feeble-minded; and this in itself constitutes one of the most noble activities which, in modern civilisation, have sprung out of philanthropic motives. But the work of Meher Baba in connection his Mad-Masts is fundamentally different from the philanthropic activities about the feeble-minded.

Shri Meher Baba has himself pointed out the difference between the Mad-Masts and the ordinary

mad persons. He says:

"The Mad-Masts are God-mad. They are different from ordinary mad persons in respect of (1) the nature of *mental states*, (2) the *methods* which are followed in the respective fields, and (3) the spiritual value of the *results* secured through healing. These important points of difference each need individual consideration.

"Differences in the Origin of Psychic Disturbance.—Persons who find shelter in the mental hospitals are usually those who have either insufficient mental development or those who have lost their balance of mind due to the operation of physiological or psychic forces of disruption. These physiological or psychic forces which cause mental disturbance are of the ordinary kind. In such cases, the collapse of the normal functioning of the mind has come about by unmanageable

conflicts or disintegrating factors; and the best that can be hoped for by removing the causes of disturbance is the restoration of normality to the mind. But *the cases of the Mad-Masts are altogether different in their origin as well as in their potentiality.* The Mad-Masts often exhibit incapacity to attend to and deal with the ordinary situations of life and are in this respect comparable to those who are deranged in mind; but *their departure from normal behaviour and responses is not due to lack of sufficient development or any chaotic forces of disruption, but is due to the suspension of interest from the ordinary pursuits of life and absorption in the spiritual realities encountered on the Path towards God-realization.*

"From the purely theoretical point of view, even these cases could be shown as cases of mental conflicts; but *ordinary mental derangement is due to acute and insoluble conflict between incompatible sanskaras in connection with the world, whereas the unusual psychic states of the Mad-Masts are due to the dispersion of sanskaras by the powerful urge to realise God-states.*

The advancing urge to realise the Highest brings about the shattering of the given mental structure with all its normal tendencies and corresponding capacities; and this condition of inhibited mind is called *Unmani State*. The successful termination of this urge initiates the aspirant into the *supra-mental* state of integral understanding and direct realization of the Supreme Self.

"Differences in the Method of Healing.—In the case of ordinary mad persons the usual methods of cure consist in counteracting the physiological causes that might have contributed to the mental trouble. In the case of the mental trouble of psychic origin the patient might be separated from the circumstances which led to his trouble and sometimes is through the expert help of analysts enabled to bring to the surface the complexes and the conflicts which he was reluctant to face and solve and which eventually brought about the disruption of his mental processes. But *the analyst cannot give him the power to solve these problems;* and the patient has to depend upon such power as may be

immediately available to him. The part played by gentleness in the treatment of the analyst is considerable; but, even with all the gentleness which he may command, the analyst is often unable to achieve success owing to lack of capacity to arouse the latent powers of the patient. *An ordinary analyst who has little insight into spiritual realities can hardly be expected to help the Mad-Masts whose experiences and objectives are entirely beyond the range of his imagination.* Only a Perfect Master can give them the help that they badly need; for he sees through their spiritual yearnings and peculiar obstacles and is also able to push them forward towards the goal or bring them back to normality, through the use of occult methods and by bringing to bear upon them consummate understanding, divine love and unfailing patience.

*“Differences in the Spiritual Value of Emergent States of Consciousness.—*During this process of transcending the mind the make-up of the mind is subjected to so much disturbance that the person is unable use his mind in the ordi-

nary way and to all appearances is like a mad man. Very often, common people actually take him to be insane: but the Masters who have direct and real insight into the working of his mind know the true genesis and the nature of his unusual mental state and they are in a position to understand his condition in terms of spiritual values and help him towards the realization of the goal which he is seeking in his own way. *When these persons receive the right sort of help from a perfect Master they emerge into a supernormal state of perfect integration and harmony.* Thus the Mad-Masts have the immense potentiality of contacting and releasing divinity; while *the ordinary mad persons can at best hope to return to normality by suitable treatment.*

“The Mad-Masts are God-intoxicated souls who in the joy of their advancing sojourn through the inner planes often lose their balance of mind; but this lost balance is in the end fully and finally re-established when the obstructive factors in the journey are all overcome. As compared with the normal man

the Mad-Masts seem to have less of balance; but it is important to remember that the normal man does not have true or lasting balance and has only *an appearance of balance*, because he can successfully strike a provisional compromise between the warring elements in his psyche and can bring his outward behaviour in conformity with the established conventions of the society. *But in order that the mind should arrive at the true balance of understanding the provisional balance of compromise has to be considerably disturbed*; and this is what happens in the case of the Mad-Masts.

"However, in spite of the fact that many of the Mad-Masts do actually lose their balance while traversing the spiritual Path of inner life, they are often *capable of rendering effective service to other aspirants who are less advanced than themselves*. Though oblivious of worldly considerations and values they are sensitive to the spiritual needs of those who come into touch with them and as some of them are consciously stationed on the higher planes they can give just

that type of occult help which is necessary. The Mad-Masts who are stuck up on the planes as well as the Mad-Masts who are entirely absorbed in the 'beatific vision' are both capable of being perfected through the divine help which they receive from the Master who knows all stages of the journey with its traps and dangers; and *after being perfected they become perfect vehicles of the expression of the Divine Will to carry on God's plan on earth*."

Shri Meher Baba's help to his Mad-Masts is unique. He lives on the plane of Unity and for him there are no veils; and just as a child in its uttermost simplicity and unsophisticated outlook can come into perfect harmony with any surrounding irrespective of the distinctions of convention, Shri Meher Baba at once succeeds in establishing perfect understanding with the Mad-Masts. His method of helping the Mad-Masts works wonders because he can go down to their own level. *He can thoroughly enter into their lives because of his selfless universality and outgoing love which does not falter at spontaneous*

service of the humblest type. He is found to cut their hair, bathe them, feed them, attend to their physical ailments and even clear up their latrines. While attending to the Mad-Masts he is so forgetful of himself and identifies himself with their real problems so completely that *their souls immediately recognise the Master as the medium of divine intervention and dispensation and respond to him.* Shri Meher Baba appeals to the deeper layers of the inner being of the Mad-Masts and evokes responses which are sure signs of *the activation of untapped resources and the release of the inward fund of spiritual energy which was so far inaccessible to them.*

Those who have had the privilege to see Shri Meher Baba at work in connection with the Mad-Masts are impressed by the special interest he takes in them. It would seem incomprehensible that the Master should thus be deeply concerned with persons who are, for all appearances either mad or short of normal mentality; and it would seem more in the fitness of things if he occupied himself solely

with the scholars and the *pandits* and other learned persons who hold high and eminent position in the intellectual world. But even a casual observer cannot fail to notice that Shri Meher Baba devotes more time to these seemingly insane persons than to those who are shrouded in their robes of learning and are in the lime light. All this becomes intelligible when we realize that the task of Shri Meher Baba requires a group of workers who have had preliminary *spiritual preparation.* There is no doubt that those amongst the learned, who are alive to spiritual values, will be drawn into his work and will have an important part to play towards his task of creating a *New Humanity.* But *the Mad-Masts, who, through their sincere experimentation with God, have invited to themselves the plight of being derailed from the normal lines of life are in spite of appearances to the contrary, nevertheless actually nearer the goal of perfect balance and integration;* and Shri Meher Baba attends to them because they will, *in their own ways,* be qualified to shoulder a special type of

responsibility in the world-task which is ahead of him. The interest which Shri Meher Baba takes in the Mad-Masts can be really understood and appreciated only

in the light of his spiritual mission which is to *prepare workers for restoring real sanity and wholeness to the distracted mind of our age.*

Swadharmā

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

SWADHARMA is one's own duty. It is the philosophy of conduct. It tells at once what to do and what not to do. India is a land of heredity. We believe in heredity. The several occupations of the several classes and communities tend towards perfection thereby bringing about individual perfection which in its turn directs man to lose himself in the service of humanity. To us humanity is the concrete expression of Divinity and we serve God when we serve man. Again this service is diverse, each according to one's own taste, and credentials. In a land where hundreds of castes exist, hundreds of occupations are exclusively attended to. There is no confusion in the Ideal, *viz.*, individual perfection that each man has to acquire

for himself through his respective calling. In a word, every man's occupation is taken to be a selfless service of mankind inspired by the love of God. Philosophically this view-point is quite correct. If a man can dedicate all that he does to the service of humanity practically he becomes selfless and selflessness is the greatest virtue that crowns humanity. God is seen only in "love and service" and in order to make love and service most efficient, one has to lead the most selfless life. This was Ancient India and this was the caste system.

To-day we are in a transition. All transitions are so many ghosts throttling human progress leaving behind slavish mentality and bestial imitation. That society alone prevails which does not fall a

prey to transitional ups and downs and thanks to the constructive genius seen in our social standards, in spite of all slavish mentality and sheepish imitations, the germ of our culture and genius presents itself now and again in some aggressive form or other and shakes the society to its pristine purity. At a point when it seems that everything individualistic about our society has completely vanished, this germ, call it constructive genius or the prevailing spirit of the society, shoots forth, demolishes all the unnecessary accretions and challenges the thinking world with its majestic grandeur and all-embracing characteristics. History has repeated itself times without number in all our social adjustments. The Hero holds the torch and proclaims the Eternal Verity. The masses run after him. Social revolution which began with the transition, ends in social evolution and whoever cannot adjust himself to the reformed standard will be left alone to die a miserable death.

Mahabharata war is a typical instance in point. When the Pandavas were driven out, social revolutions began everywhere and

people developed such a slavish mentality and imitative attitude that even the greatest men of the time like Bheeshma and Drona were no exceptions. Sweet are the uses of adversity. The Pandavas under the close guidance of Sri Krishna, the God-man, and Vyasa, the Sage, went through all the ordeals to develop in themselves the constructive genius of the Nation which was in the form of a germ in them and we see clearly that the success of the Pandavas in the Mahabharata war was really the success of social adjustment over the cataclysmal revolutions. It is here that we see and realize the great effects that the Teachings of the *Gita* produced in a society which had sunk under a barbarous revolution and which was crying for a panacea for all her social evils. The first stanza in the Immortal *Gita* is as follows:

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥

(Oh Sanjaya, in the holy field of
battle known as Kurukshetra,
What did they
My sons and Pandavas
Gathered together and eager for
battle?)

This stanza is put into the mouth of the blind King. Dhritarashtra was not only blind in the physical eye but he was blind even in the internal eye, the eye of discrimination. The words that he uses are inconsistent, incongruous and denote rank selfishness. *Dharma-Kshetra* means the land where *Dharma* or the Divine Code prevails. The Vedic Revelations say again and again that injustice cannot prevail. The blind King knows that his sons ever revelled in acts of injustice and there was no other go for his sons but to die in the field of war. Knowing as he did this great truth, he did not prevent his sons indulging in moral, social and religious crimes and yielded to the natural paternal cravings. The result was that he lived to see the complete annihilation of the Kauravas. Though Pandavas were to him the same as Kauravas, because the former were his brother's sons, he made a distinction between "My sons and Pandavas" which struck at the root of all moral codes—cosmic

code and specially the Divine Code, because it is here he abused the Divine Right of man, viz., "Love and Service". The result we all know. The evil days were over, Pandavas with the help of Sri Krishna founded the Empire of Humanity on the basis of the inner virtues of man.

Why has Shri Meher Baba come to Mysore? To found a Spiritual Centre for mankind at Byramangala which at once aims at destroying the *selfishness of man*, the root-cause of all our evils—social, moral, religious, economic, national and even international. Shri Meher Baba's *Ashram* is an epitome of the world. There are the English, the Americans, the Hindus, the Mohomedans, etc., all living together in perfect love and brotherhood there. The seed sown at Byramangala may grow into a mighty tree giving shade to all the thinking minds of both the East and the West and help surely in bringing out the much needed social adjustment on the conquest of aggressive individualism by Universal Spirituality.

Bahinabai

Part II

(Her Past Twelve Lives)

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

WE cannot get any further details of Bahinabai's life from her writings except that she had two daughters and a son and that her husband did not live till the end of her life. But we have a surprisingly detailed account about her previous twelve lives in her own *abhangas*. She gave all this account to her son Vithal while she was on the death-bed. Just a week before her death, she knew that she was to leave her body and so she asked her son who had been to some other place for the funeral of his wife, to come to the place where she then was. After he came there, he told her that he had a dream about her death and that he had arranged for her 'Samadhi' on the banks of the river Godavari. She expressed her satisfaction at this but said that there was not enough time for her to go there, as there was very little

time at her disposal. Then for the last three or four days she gave to her son the detailed account of her previous lives. She knew that the sceptics would doubt the truth and seriousness of that account as well as the very existence of reincarnation; but she felt that one should not care for their opinion and neglect them.

Those, whose lives are wholly on this material plane would not be able to grasp the mystery of remembering all the events which took place in previous lives. Ordinarily one does not remember anything from past lives; nor does he know anything about the very existence of past or future lives. So Bahinabai's case must be looked upon as being undoubtedly extraordinary.

She remembered everything about her past lives very clearly; it was like seeing her own image in a clear looking

glass. She appears to have been a woman in all the lives which she has described in detail and this son of hers also came in contact with her in some way or the other. She was born, in all these lives in India, her religion also being the same. In the first three lives, she was a 'Vaishya' by caste. In these three lives, she was not married. In the *first* life she was born at Betawada, on the banks of the river Tapti and her name was Waruni, Her father's name was Kedar and her mother's name was Rupawanti. Kedar's Master asked him not to marry his daughter, as he knew before-hand that she was to live for only thirteen years. In this life, Vithal was in the service of Kedar's Master.

In the *second* life, Bahinabai was the daughter of one Satwik who was a devotee of Lord Shiva. He lived at a place named Kumchakra on the banks of the river Falgu. In this life, Vithal and Satwik were co-disciples of a common Master named Suwarna. Satwika had seven sons; but as he wanted a daughter he performed some religious rites and then as a result of these rites he got this daughter

who lived for twenty-eight years but did not marry.

In the *third* life, Bahinabai was the daughter of a man named Vardhaman. Vardhaman had four sons and Vithal appears as one of them. In this life, Bahinabai's name was Hemakala. When she became marriageable her father began to try for her marriage; but her mother was told in her dream that Hemakala should not be married and so he left trying for her marriage. Hemakala spent the remaining days of her life in serving a Brahmin Master named Ragakala. Vithal also was living with this Ragakala. Hemakala lived for twenty-four years.

No detailed account of the *fourth*, *fifth* and *sixth* life is given; Bahinabai seems to have spent these lives as one who had gone astray from the Path (*Yoga-bhrashta*). In the *seventh* life, Bahinabai lived with a cowherd while she looked after the cows; she also enjoyed the company of great *bhaktas*; and a great saint, who knew her *sanskaras*, and poured his grace upon her. In this life she lived for sixty-six years.

In the *eighth* life Bahinabai was born in the village of Ellore. There was a great learned man named Dharmadatta and Bahinabai was born as his daughter. She lived for eighteen years and was married in this life; but the husband died very soon and she says that the death was for her ultimate good.

In the *ninth* life, she was the daughter of the parents as those in her eighth life. In the *tenth* life, she was the daughter of a Brahmin named Koushik and lived for forty-two years. She was married and had three sons. Her first son was Vithal; and both of them had the same Master named Keshava.

In the *eleventh* life, she happened to be the daughter of a Brahmin named Gokarna, who lived in Pravarasangam on the banks of the river Godavari. Bahinabai's name in this life was Soujinya and that of her mother was Saguna. At the age of seven, she was married to a person named Yogeshwar. He had many spiritual powers and was highly advanced. He was greatly satisfied with his wife and he taught her some yogic practices. Vithal was her son also in this life.

In the *twelfth* life, Bahinabai was born at a place named Lakha-khani. The name of her father was Ramchandra and that of her mother was Janaki. She was not able to speak for a long time in her childhood and so people thought that she might be dumb. But later on she was able to speak and was married to an astrologer, who was a great devotee of God Ganapati. She lived for thirty-six years in this life.

In the *thirteenth* and the last life, Bahinabai became realised. Her Master Tukaram had told her that she was to get realization in this life, that Vithal was connected with her since her first life and that he also would get realization after five more lives. After she told all this account of her past lives, she described the high state in which she was at that time and then she told her son that he was to have great advancement on the spiritual path in that life, that he would make more and more progress in every life and that in three lives he would be born in Benares. His next life was to be that of a *Sanyasi* and in the fifth life he was to get realization at the age of eighteen.

Bahinabai, in her later years, had lived with the great saint Ramdas, Master of Shivaji, the great. She took *Samadhi* at the age of seventy-two. She has fully described her state of consciousness while she was sitting in a

particular position (facing towards the north and engaged in *pranayama*) to breath her last. *She said that she remembered many more past lives but that she did not have sufficient time to relate the incidents connected with them.*

Qualifications of Love

BY ADI K. IRANI

THE quality of love is not strange. It is common to all human beings who consciously or unconsciously experience its stupendous influence through its varied expressions in life. One falls a prey to its lowest form wherein a person seeks pleasure in letting out the live current of love through channels of delusive happiness. It is short lived. Another wants to poise it on a pivot of equality and consideration and expects a return of all the love he gives. He tries to bargain love and fails to make out of it a successful commodity of happiness. A third one is a rare type who realizes the worth of this dynamic force to be the highest

means of happiness and does not waste it on selfishness. He does not weaken it by a spirit of bargain.

There are three kinds of love: (1) Disqualified love, (2) Qualified love and (3) Unqualified love.

As strange as the title of the first type of love is, its actions are at time incredibly strange and unthinkably horrifying. It is used only to seek self-satisfaction. It does not heed the laws of nature or society. Its queer qualification is that it has fallen down from the state of purity into a state of disqualified love. It is responsible for the outrageous behaviour in the world in all the spheres of its activity—political, economical, social, educational and sex.

It preys upon all human weaknesses, physical and intellectual.

Love which is bound down or limited by considerations is a love qualified by a sense of responsiveness. It is subjected to the urge of retribution and fails to be love for love's sake. Where love expects a return it is given. Where it is not responded it is restrained. The transaction of give and take contributing to the happiness of lovers depend entirely on the reciprocity of their action. It is dependent on the love returned by the beloved. It is qualified love and can thrive and develop best amongst a nation of shop-keepers and business men. Before it sells out, it has to fix up its price and a buyer alone can enjoy the fruits of 'Qualified love'. If one cannot pay the price of this love, he can have no happiness. If circumstances are unfavourable for the return of its price, one has to live in the world and lead a life unloved by the rich bargainers of love. If circumstances are favourable, he has to be on guard to see that no act of a rich lover goes inadequately returned or

he would suffer the neglect and wrath of a trader of love.

'Unqualified love' as the name signifies is the highest form of human love, unaffected by consideration of appreciation or return. It proceeds from the rarefied instincts of man and thrives on the spontaneity of its outflow. It glows only to manifest its presence with the dire satisfaction of burning itself in a service selfless, giving to those who receive and to those who deny. It is not hampered by derision or elated by laudatory. It exists independently of outside influence and has a life of its own to live.

Every one of us experiences the urges of such love in the enlivened moments of our life. With some it lasts longer than with those it is transitory. With others it passes by leaving its perfume lingering in their hearts. To live as much longer or always in a feeling of selfless love is not entirely in our hands. But to make the best of such moments of grace is within our reach. The happy expecting of selfless love can give impetus to our selfless actions.

*From My Notes**

BY PRINCESS NORINA MATCHABELLI

MEHER BABA continues his statements :

I have not come to bring another ideal of Truth but to give a real impulse in the realm of ' I ' which is yet unawakened. This *scient Being* that is in you and in a few of my disciples consciously co-operating with me, is to be held as a deep unfathomable fact that has come into existence because as human being you have evolved to a state of *scient existence within*. This mystical state has no more, no less a value for the external manifestation of you as human being that is more conscious of the Divine ' I ', than it is a more or less important *realized show* that in this age has to be agent in the human being to lift, to upset, to stir, to put right and to realize the Order which is impulse of realization reaction, new aspiration, Divine Imperative Longing. These factors of life in the Spirit have to be stirred in more than one

way in this human creation while I am here in the form of a human Being. Now when I say this it has merely to show how it is important that you as a disciple of mine try to consciously realize the *Intuition Expansion*, and at the same time do the real *intellectual effort to co-operate*. These two ways of co-operation are the exact ways which I want the human mind to co-operate when I shall set in motion the Divine Power of the Word.

This time is not far. It is not far that I shall make it clear through the Inner Circle that the mind within and the mind without both, are mind in the universal sense and both are in the division of intellect and universal mind, that which I mean by *head and heart*. These two forms of living within the realm of the human limited mind as the intellect and of the divine limitless and indivisible yet unrealized realm

* Continued from February 1940 issue.

of the human as Being as Spirit as Self, as One as I or as the Divine Existence—has to come to profound *joining co-operation*. When I say that it is time that man and the Divine Being come to One Only State of Life that is unself-conscious in the Intuition, unself-conscious in the intellect, unself-conscious within, in the realm of Being—I *make it to be when the time is due, the union of the 'I' and the other 'I' or the human 'I' and the Divine Existence*. All this now is too premature for the world to see; that is why I am not manifesting more than which is Divine. This what I here say may be used to explain at large the *real way* I am doing the upheaval in the mind of this human creation at the stage in which it is now.

These few words that I have stated here, I wish to have really and truly used and made clear in all who search for me as a Guide. The play of opposites which the human being is never able to understand unless he has overcome his limited 'I' can in no way be realized; this means what I have been telling you in my own *mystical language* in many of my

talks in previous messages. This mind that we come to realize is merely a mode to understand that *which we have to realize*. No one is able to realize this mind that is in Use of the Divine Pure Element. No one is able to *fill the heart with Divine Being Essence*. No one is able to form within the 'I', the Other 'I' that is real, that is good, that is unselfish—without *My coming into existence* and bringing to this 'I' that is limited and unconscious—the *experience of its Divine Existence*. Such facts as to be *identified* with my Divine 'I' are rare.

What I meant in saying I have not come to bring any new form of religion or external form of thought about God and the theme of Self in realization, is that it is so, as in this One as the I as the portion indivisible as the individual 'I'—is God the Divine Existence. It has to be a joined order of realized existence in Self and in 'I' as the human creature.

Nothing can be of greater use than to see me work with the God-intoxicated men. These men have had the deep

profound experiences of Truth in its Light State which is identification of the ' I ' as the portion with the Divine ' I ' Being in it immersed and self-conscious of its act of Being, its radiant realization Show is so pure, so enchanting, so unfathomably intoxicating that these men have no way out of it. They must come out of it in order to be *identified with what is more than themselves as the Portion Divine*, as the ' I ' indivisible, real, unselfish. They must become One with the One-All-I and that is God. That is Truth. That is being identified with the Supreme realized Show that is, whatever is, Oneness of Existence.

Here I leave it to men to imagine what it is to be unself-conscious in the head and realized within in the realm of Pure Existence which is Light Radiance of Being, knowing that this is One-All-I in which they have no separate existence, of which they know no divisionary thought, of which they have no real conception as idea—but *in which they have the Truth-form of Being*. This must make some impression to the ordinary individual mind that has real

longing for some realization of what is yet the Mystery of Divine Existence. Whatever this will do in them who see me work with these God-intoxicated men, is far more than you or anyone can understand! I am in them the Divine Pure Being that creates Good, that creates through these pure worthy selfless unconscious creatures a Radiation of Good that works into the Manyness of ' I '. All around these human creatures that have no sense of whatever is the external I-Life, is radiant of Good. What this human form can give to the world is unfathomable, good, real, pure, expansion of the life that is in them realized. No one has ever seen how these creatures show *the evidence of being in themselves the Light that is radiant Good*, Pure Existence which is real divine.

Remember to tell everyone who comes near the small House that in that house is God functioning as human Being, making them realize deep and pure that which they should win in wanting to realize the same as these God-intoxicated creatures have been winning throughout lives of self-sacrifice and untold self-

denial, self-chastisement. Self-conscious in them—' I ', as the human working God, do the wonder of realization in everyone who is inclined to come to see me for that *pure, real purpose* to be in themselves free of the limitations of the mind and free of the bindings of their individual *I*; and unself-reactive within in that realm that is unfathomable mystery to all who have not consciously realized what is the goal of this life.

Give me one second of your existence and I will return it to you free of these quests and bindings. Give me one second of your whole individual existence and I come to you and free you from that which is unself-conscious, unreal, uncreative in that other side of you which is real, which is Divine. Give me one second of your whole existence and I will give you more of that which I have to give and which I am giving unendingly in every ordinary and extraordinary way of me as a *human selfless servant of mankind*—as Love. Give me you as human creation whether good or bad, whether real or false and I will make you One with that which is

Me. I am here not to make men believe that God is the *unrealized state impersonal in existence which has to be realized impersonal in Being*, but to make man *know* that *God is right in them*, right there where they are good and bad, where they have no way out of being that what they have to be. When I say this it is that I have to make it clear in a very simple language to all who will read this. What I have been saying in the unfathomable mystical language till now through you is more or less the same as meaning. The unfathomable mystical language has this advantage over the intellectual philosophical way of speaking that it is straight from the *supreme source from where it is creative, unrealized, pure expansion of Conscious Existence*. It has the advantage of deep unself-reactive real order within in Being. Apparently it is unfathomable and unintelligible, but it is far more than Intelligence Realization. *It is Pure Being Realization*. In this realm of *knowing*, the thought has the creation power of being clear, pure, unself-reactive in the head, but real Expansion

in Being. Whatever is the meaning, it is *radiation of its pure source of Existence*. No one needs to understand my mystical language but everyone must read it with reverence, and realize that in that realm of ' I ' Invisible—is I, the One who is doing this expansion in conscious order, who has to bring to the surface the radiant order of this creation show unfathomable.

No one needs to criticise my mystical way of Being, as in it I have the Order to function and to do and to realize *that* which is the Being. So let it be told to all who have read and not understood my mystical message that I am in it the pure Order. This is sufficient as in this I give everyone the right direction how to make more Use of these mystical messages. When I here have spoken the ordinary philosophy of life, unself-reactive in the head as the human creation, I have done it to give you the certitude of me being within the realized show that is in you seeing, knowing and feeling. In this you have to earn the Truth which is the exact opposite of its own form of realizing through seeing, knowing

and feeling. When I here say this, it is because I know that you are ready to give in and to alive die for the Truth. To *alive die* means not to think, not to react, not to experience and not to self-realize, *but to see in me One only pure Wonder* and that is to *identify yourself within in my Wonder-I and that is you as pure Being*.

Come to me all whenever necessary and I will lead you out of the puzzle of doubts and of mis-interpretations of what is real. I have nothing to say but to bless all those who have come to see me and those who have come to donate me their lives. To give up the life is one way to come to me. To give up the Being is the other way to come to come to me and to be identified with me. So let it all grow still quiet and do not worry. I shall not miss to real and true give the help when it is called for. When men come to me asking me to give enlightenment on this quest through which they have to grow and that is to realize their own Self and to be their own Self as the Portion Divine of me, I have seen that those have been shown through

their own martyrdom in self-realization to come to a new turning point. This turning point is to see me and no more. Let this be the Turning Day out of which they

will arise free and sure and strong, and unselfish in every way.

With this I close the day's work and give all my benediction.

The Shepherd of Man

BY WILL BACKETT (LONDON)

MANY names have been given to the *Avatar* of Nazareth, and as the "Good Shepherd", He is beloved by His devotees in all ages. Jesus Himself declared:—

"My sheep hear my voice and they follow Me."

In His Parable of the Good Shepherd, who left the ninety and nine, safely in the fold to seek and to save the one that had stayed and was lost, we can see the loving Master facing all the perils which separate "His Beloved Self" in the wilderness from Him, until He has found the lost one and brought it back in triumph.

Hebrew Prophet Isaiah declared concerning the Messiah of the Jews:—

"He shall feed His flock like a shepherd, He shall gather the lambs with His arms and carry them in His bosom, and shall

gently lead those that are with young."

In one of the best known *Psalms*, familiar to all in the West to whom the *Bible* is an open book, King David sang:

"The Lord is my Shepherd, I shall not want,

He maketh me to lie down in green pastures,

He leadeth me besides the still waters,

He restoreth my Soul.... "

As a lad, David had kept his father's sheep, and was so employed when he became anointed by the Prophet Samuel as future King. Both Krishna and Hermes were shepherds and the respective descriptions of each in the *Vishnu Puranas* and *Homeric Hymns* show other points of similarity between them. It was the voice of the Shepherd of Man who counselled Hermes:—

"Hold in thy mind all that thou wouldst know, and I will teach thee

I am 'Man-shepherd' mind of all Masterhood, I know what thou desirest and am with thee everywhere."

Shri Baba declared similarly at Nasik to his Western disciples gathered there in 1937:—

"For nearly twelve years, no word has passed my lips. Yet I am never silent. I speak eternally. The voice that is heard deep within the soul is my voice, the voice of inspiration, of intuition and guidance. Through those who are receptive to this voice, I speak."

The Greek Hermes also was enlightened from within by the "Divine Pymander" for whom the English equivalent is "The Shepherd of Man". He experienced God as the inner Light, the life that consists in union between that which sees and hears within Himself, and the Divine Mind (Father-God) who are both not separate one from the other.¹

The Shepherd gazed for long into the eyes of Hermes, and He became further awakened by the

Master's spiritual force, so that He trembled to look at Him. The process of parting the *tawajjuh** (concentration of the spiritual force) of a Master, Shri Baba explained: "It is a purely spiritual operation, which is helpful in arousing the latent spark of Divinity in man."

We read in the Christian Gospels also, that Jesus turned and looked on Peter, who went out and wept bitterly, not signs of ordinary grief, but the innermost stirrings of the Soul, kindled by the Master Himself in His chief Apostle.

Hermes became united with that Divine Mind (Father-God) and experienced the love that pours forth throughout the cosmos from Him. He saw it energising the inner formative sphere, downward into the realm of nature, wherein man is mortal because of body, but immortal because of the essential man, co-equal with that same Father-Mind that brought him forth. Thus he attained a settled state in union with the Divine, and himself he comes "Shepherd of Man"; Hermes' Master said to him:

"If then thou learnest,

¹ *Three Greatest Hermes—being an English version of the Greek translation of the Arabic—by G. R. S. Mead (1906).*

* *Meher Baba Journal*, October 1939 issue.

thou art thyself of life and light, that thou only happenest to be out of them, thou shalt return again to life. Why shouldst thou then delay? Must it not be thou hast all received, that thou shouldst to the worthy point the way, in order that thro' thee the race of mortal kind, may by (thy) God be saved."¹

Hermes thereupon, filled with power and wisdom from "Man Shepherd " became a leader of the race towards home teaching the word."¹ Some who heard met him with tests, but others "received of the deathless waters they were given to drink," and "Hermes, with every hope fulfilled, more than rejoiced, for body's sleep became the Soul's awakening, and utterance of his word (*Logos*). The beginning of good things, and he returned thanks whose name naught but the silence can express."¹

Hermes also imparted special teaching to certain close disciples to whom are addressed some of the chapters of his words which have survived. In *Book 7* we may

read: "This Wisdom is to be understood in silence; it is sown of the Will of God It is not taught, but it is by God when He pleaseth, brought to remembrance."² One is reminded here of Shri Baba's words: "I have come not to teach but to awaken."

Hermes also indicates how he imparts the higher consciousness to his beloved disciple: "These things that I see and contemplate, I infuse into thee. Learn this of me, above all other virtues, entertain silence."² Shri Baba also stated: (Letter from Mysore, 6-3-36) "Things that are real are always given and received in silence."

Much of the inner teachings imparted to the aspirant after spiritual experience was given in those ancient days, in the Greek temples whose ruins are still the marvel for all to see, used for ceremonial and symbolic instruction and silence was enjoined upon those who took part in the mysteries of religion; some traces have since been given to the world; through the research of antiquarians and scholars, but it

² *The Divine Pymander*, by Rev. Dr. Everard (1650), translated from the Arabic into English.

needs the *word of the Master* to make Truth available for the people as a whole, and for his life in the flesh to appear before the eyes of men that they may see the Reality in their midst. Hermes declared to his generation:—

"The greatest evil in man is not to know God. Wherefore ye ignorant men seek one who may lead you by the hand, and conduct you to the door of Truth and Knowledge, where the Pure Light is that is pure from darkness."²

Hermes also described man's true nature:—

"Man who hath mind in himself, learneth to know that he himself is deathless, that the cause of death is Love, and Love is all. He who thus hath learned to know himself, reaches that good which transcends abundance, but he that through a love that leads astray, expends his love upon the body, stays in darkness wandering, through his senses suffering things of death."

The highest knowledge of God, wherein He may be experienced in full consciousness, Shri Baba has declared to be in man himself,

and we must strive to see Him in all men of the "God-mad". He stated: "For all are loveable, and in them all I see myself." Those who are nearest to Him, he addresses in his letters as "My beloved selves", and these are no figures of speech, but the great reality that we are all one in Him, and He in us, as Jesus also declared in His own day. Baba wrote of the *Sadgurus*, who guide the destinies of humanity: "They know themselves as God in everything, and are therefore able to help everything spiritually."

Hermes declared to Tat, his spiritual son, that "God is not manifest, and yet most manifest Being Father of all, for the Lord appeareth through the whole world. But if that which is in thee be not known or apparent to thee, how shall He in thee be seen? For only the understanding sees that which is not manifest or apparent." Jesus said, "If the light that is in thee be darkness, how great is that darkness."

In few words Hermes shows the relationship between man, God the Creator and the *One* who is behind and within all:

"Therefore must we be bold

to say that an earthly man is a mortal God and that the heavenly God is an immortal man. Wherefore by these two are all things goverened, the world and man, but they and all things else of that which is "One".²

Hermes is often depicted as a shepherd with a lamb or ram in his arm or over his shoulder, and such statues of the Greek Hermes were adopted, in the earliest Christian art, to represent Jesus; one art authority is of opinion that there were probably no other statues of Jesus, the Christ, than those of the Hermes type before the age of Constantine. The Christis also depicted as the Good Shepherd of that type, on a Christian lamp and gem of the third century, which includes that these symbols associated with Mithras, shows how the work of the *Avatar* is perpetuated in symbols from age to age.

The fragments that remain of the life of Hermes and his teachings are insufficient to assign a place in time within the synthesis of *Avataric* manifestation. By some, however, he has been identified with "Thoth" of Egypt, "The Interpreter, or Thrice Greatest

Intelligencer" and also with Mercurious of the Romans. The gift of communicating knowledge to men in writing has also been ascribed to Hermes, but as the Shepherd of the Divine understanding within the heart that speaks in silence, He is most widely recognized. The title "Shepherd" has been preserved in historic times by the hermetic colonies (who settled in Mesopotamia in about the tenth century) for their leader.

To-day as in the days of Hermes, the greatest problem is to experience God within, in *full consciousness*, which is God-realization. Quoting again from a letter from Shri Baba written from Mysore three years ago when in seclusion there:—

"Problems each individual has, petty problems that have nothing but a passing influence or significance. But the greatest of all problems—the solution of this 'struggle of existences', this 'riddle of life', the problem of 'Self-realization' which includes all the petty problems of the world and humanity put together, remains unsolved for ages, until Perfect Master takes up that

mission and helps the suffering humanity, struggling in the meshes of *Maya*, to be out of it."

How the words of one Master illumine another great spiritual soul can be seen by comparing the foregoing with Hermes' inspired utterance:—

"If therefore thou wilt not equal thyself to God, thou canst not understand God, for the like is intelligible by the like."

Jesus said to His disciples also:—

"Be ye therefore perfect, even as your Father in Heaven is perfect."

Hermes, like all Masters, is most practical. He adds:

"But to be able to know and to will and to hope is the straight way and Divine Way, proper to the good. And it will everywhere meet thee, and everywhere be seen of thee, plain and easy when thou dost not expect or look for it. It will meet thee, waking, sleeping, sailing, travelling, by night, by day, when thou speakest and when thou keepest silence. For there is nothing which is not in the image of God."

Shri Baba has explained how

his activities during his travels in the East and in the West, as well as his *interior* work for humanity while in seclusion, and the gathering of his "circle" of closest disciples, all enable him to make the outer contact with the world as it is now in this age. Those who point with scorn to the frailties of the closest disciples of Jesus, as a reflection upon his Divine Work cannot understand that such human traits permeate humanity as a whole, and His work for those whose love enables them to stand the tests of inner purification, permeates through them in ever-widening circles to different types of the mass of people, so that none are over-looked but all receive according to their measure of response.

It is the greatest wonder to observe Shri Baba's patience, wisdom and never-failing Love with those who are closest to him. The love of the *Gopis* for Krishna, which Vivekananda extolled as the highest type of "Love for Love's sake", is rekindled first in their hearts by the Master's dealings with them.

There is also Shri Baba's work with his *agents* in the unseen and in human incarnation

who through him, guide the destinies of mankind, as well as his work with the Saints and others advanced upon the spiritual Path, all of whom are channels through which the souls of men receive the "Heavenly Manna". In conjunction with his ceaseless *universal work*, he has the daily routine of the ever-growing circle of devotees whom he guides with infinite Love and unfailing tenderness and knowledge of their individual needs, and the maintenance of contacts with disciples all over the world, as well as with all the branches of work in India he has initiated would overwhelm an ordinary man.

Especially with the despised and down-trodden, the weak and suffering, is this lover of mankind concerned, as many can witness, but he has come to the rich, also, to set his seal upon true culture as a stepping stone to a life divinely lived with his own unexampled activity amidst detachment and Love unsullied by any ego and displayed in his own life in perfect harmony.

Small wonder then that for this "Shepherd of Man" there are hearts already aflame, as he is gathering up the mighty works of his predecessors, that all may eventually hear the Voice of the great Shepherd of all.

THE SAYING OF SHRI MEHER BABA

You can counteract a disease only by its antidote. Love is the only antidote to hatred. When you feel like hating a man try to remind yourself that he is a form of your own *Self*.¹

¹ Distinguish between self, the ordinary lower self, and *Self*, the higher divine Self.

The Happiness of Suffering

BY COUNTESS NADINE TOLSTOY

WHAT is joy and what is suffering? Where is the end of one and the beginning of the other? Where is joy without suffering and light without shadow? Do men know the fulness of joy untouched by reactions?

All living beings seek joy; it is in the nature of things to seek it consciously and unconsciously, every flower and tree stretches its petals and branches to the sun.

In the contrasts of human experiences, real beauty stands out and the meaning of things becomes outlined. When we shake off the dust from our feet and look into the workings of life from the aloof top of objectivity and dispassion—all life appears in a different perspective; deep wisdom shines through all contradictions of duality and life's facets glitter in their infinite fascinations—be it joy or sorrow. The unrolling film of contrasts displays its colour, throws light against dark and makes it alive with joy and pain of beauty and

ugliness—all serving the One infinite game of concealed meaning. The riddle and mystery of this life-game holds its key in wisdom. This life-drama tends to entice men into longing for its divination and so Truth wins souls, catching them on the bait of hunger for Reality and stability of joy. It is bound to become the very aim, the dream of dreams, the One most desired Goal, being not available on the plane of duality, this Ideal calls for greater efforts and compels man into new inquiries. It requires the whole of man's striving—the very outgrowing from past attitudes and pleasures—it holds their hearts as the highest bid of all existence. Life has been swinging the pendulum from one extreme to the other and it seeks to *remain* in the point beyond swinging; it seeks that stillness which is the highest activation between and beyond the extremes.

Life is like waves that roll on

the surface of hidden depths, each wave having its crest-top, their summits are raised to their heights as their curves are sinking downwards. And so it is with all things: the highest mountain tops have the lowest valleys and abysses; the greatest storms are followed by brightest sunlight; the strongest light throws its darkest shadow—inseparable one from another!

Each moment of joy has its swing downward. The mystic poet Khalil Gibran says: "Your joy is your sorrow unmasked and self-same well from which your laughter rises was oftentimes filled with your tears. And how else can it be? The deeper the sorrow carves into your being the more joy you can contain."

It is only when the game of life is played to the point of its extreme joy and extreme suffering, when the illusion of false enchantments had disclosed its delusion, when carvings of senses have shown their futility and human ambitions become defeated being out of proportion with means to achieve, when men altogether have realized their insufficiency and capacity to demonstrate the real happy life—

that life really begins as a conscious aim to fulfil. All the conflicting degrees of being with its selfish suffering and joy form a chorus of dissonances until the fire of pain and dissatisfaction blazes up the heart in longing for unison and harmony of Real Happiness.

Yet *the very suffering* in conflict and strife, the pain of reaction and disappointment *becomes the very impulse of new life*, a natural drive for an expiation and annihilation of ignorance.

All the experience grows into a natural momentum for the destruction of egoism and of surrendering of desires, habits, inclinations, attachments to make room for the advents of the new man in place of the old, of the new joy in compensation for self-denial. One has nothing more to wish of this world, nothing of the past is hidden as the bargain has ceased; one comes then to the last surrender to the Master in non-seeking, not even the very joy of liberation. Having renounced the alloyed ephemeral joys one refuses to be deceived by pseudo-enjoyments; engaged firmly on the Path one does not linger in wasting

life's swift moments on vain rehearsals and repetitions of past deceptions. And on the higher stage, non-self-conscious, freed from self-seeking, selfless and pure one longs to be of service to the Master. This impersonal disentangled existence is light and quick in adjusting all life's situations and needs. "It becomes a free flow of the One creative Will in all", as Baba says. False intoxicants of life can have no more attraction and taste to those who had even a glimpse, even the very beginning of that inner experience of selflessness with its purity and serene detachment.

But what for *samadhis*, what for isolation from life, of "closing doors and holding breath"! What about it indeed when one seeks nothing for the self *having found the joy of serving the Perfect One*? To be His instrument and to respond to Him freely without tension and false restraint of the ego, in pure joy of life in Him and for Him is the real Happiness—pure and guileless.

Would one not open the wings for the flight in higher regions of the Self and dare to try the *new ways of selflessness*? Would one not

willingly give up the fleeting joys which bind and turn their reverse side often leading to inseparable downfalls and delays?

Why suffer without hope of victory? Why suffer to suffer more and to find that one is nowhere? Such life would be nothing but unconscious expiation of ignorance without hope of conscious expiation of enlightenment. Would one choose despair and final failure, be in helplessness and self-delusion performing the slow suicide of Self instead of the Path of the hopeful and brave? Though they have to suffer, their suffering is blessed with a firm love of the Ideal and the joy of attainment of permanent happiness.

Meher Baba said: "Suffering is good which ends suffering. Suffering is absolutely necessary on the Path."

Suffering is unavoidably imminent and has to be accepted. Nothing, nothing of this world on its dual plane is a safeguard from suffering. The greatest epicureans, the most powerful in life, men of greatest fortunes, positions, good-luck, those who have made a very cult of themselves and their welfare have been subject

to pain, could not avoid suffering and catastrophies. There is no outward panacea from suffering. It comes anyhow, it may come unexpectedly as a sudden outer shock or an inner blow. It may be broken health, it may be a disappointment, it may be an outward disaster—it is anyhow beyond the control of man. The material existence is bound to deterioration and change and is inevitably only a passing phase. "*Tout passe, tout casse, tout lasse*," says a French poet. The very nature of things, the very fact of suffering brings about resignation and acceptance; through its agony it becomes the very eye-opener of something greater than human conception, something more real than deceiving securities, something transcending the plane of reason and the standpoint of the narrow personal 'I'. In its utter seeming irrationality it revolts and baffles the reason, yet at the same time invincibly compels to capitulate and to recognize the supreme power beyond the human, the supreme Law ruling the course of life. The supreme Will of transmutation is inscribed in all creation as a driving force toward

the realization of this Will of the Infinite behind the visible, of Spirit behind matter, of nothingness of man before the Reality of the Divine state of being.

The conquering moment, the turning point in suffering is the very compelling force in it that curbs one to surrender and to giving in. The very incapacity otherwise to find the way out of it, the very fact of suffering rises the momentum of renunciation of that very claim of the ego which caused pain. Suffering becomes released of its sting and agony as soon as one yields the resistance and bitterness as suffering holds its own remedy by hitting the very cause of the disturbance—which is the *ego*. That which was nothing but a curse and darkness, becomes a blessing revealing its hidden good, making the longing for the Light more irresistible and sure.

So suffering being a product of imperfection is a medium of perfection. Suffering is the pain of unfulfilled perfection and is an awakener from slumber and stagnation, from error and degradation.

It is a destructive pain when it is for perpetration of the ego; it is constructive as a stimulant

to pick up in favour of the spiritual call of harmony with the Divine Law. Suffering can be this or that, it depends what end it is seeking and what is its source. Sinking into depression and indulging in retrospection adds pain and is a hindrance on the Spiritual Path; when it is a loss of spiritual memory, is a poison; and when it is a natural unavoidable human tribute to the process of rebirth, it is a blessing and a constructive part of the great *game*.

Suffering that was overcome gives its very fire to new joy, purified and intensified in this very burning of pain. Suffering is joy reversed. It is the negative pole of the *very same feeling* which serves joy in positive strong moments of creativeness. Suffering is a mis-used and missed momentum of spiritual opportunity, it is a failure to rejoice by taking the upper flight into an attitude of non-reaction, non-resistance within and its unbroken continuity in consciousness; one could rise above suffering with its dispersing of energy into personal false reactions. Suffering becomes the whip of the ego seeking its self-affirmation.

Suffering carries its own defeat.

Its chastisement is its own verdict. Yet the outlet is always there as long as it reminds of the lost beauty and harmony of serenity. A step backward may therefore lead to a greater forward impetus and serve as a preparation for a new leap ahead. The raised pitch of feeling then increases the power of effort and turns it into release of Unity and Joy.

Real Joy is obedience to the call of God as a spontaneous response. Joy is an open state in tune with creativeness—it is a free flow of Universal Joy. Real Joy results out of gathering of lesser unused joys into Oneness of One Joy. It is a release of forces in glorification of victory and obedience to the spiritual Law of Being.

The joys of the selfish are short-lived and carried away by the course of things. The hearts of the selfish are like dried pools; they tarry in isolation from the source. Real joy is the state of the pure and the selfless in them the *pure Love* becomes the source of *Joy unalloyed*.

Once Meher Baba said: "God would never let suffering befall on humanity if it would not be for its highest spiritual

good." Acceptance and willing resignation to the unseen Will behind it all however painful and unjust it may seem reveals the True justice of things—"the justice in injustice"; it moves one to transcend the ego, the limitations of the 'I', it breaks the resistance of inertia of selfish existence in the compelling process of overcoming. It marks the birth of the spirit. Suffering in a warning, is a signal of danger, of remembrance which can be used constructively. It calls for emergency vigilance against dropping into the negative self-indulgence of brooding suffering, of self-pity and unhealthy negative remembrance of sorrow. Such self-imposed suffering unnecessarily shuts the light away and makes one a victim of chronic negativeness and ignorance. The antidote of suffering is rational discrimination and keeping the channel of intuitive understanding open and steady. Such constructive attitude makes the best use of creativeness of the higher impulse toward the dominion of the higher True Self. The Master uses that impulse ever purifying it and increasing its outcome in selflessness.

The Master always expects His real followers to meet the trials with courage, in high spirit of cheerfulness. The Self-imposed unnecessary suffering He calls "madness". What is a source of great suffering to the spiritually unconscious and untrained person is no problem at all to a spiritually awakened soul. Nothing can be a loss even in its consequent sorrow when beforehand one has renounced the very desire of things of the world and is becoming mentally detached. But while the ego persists and its roots are not completely extracted it has to suffer in the process of eradication and transmutation. That pain is in the very nature of growing and out growing. That suffering is a propelling power which moves the being on and on, out of errors and lacks, out of unfitness and imperfection, into the new ways of progressive changes and ultimate sublimations and outlets in higher state of being.

It is the *feeling* which moves one to seek the corrective adjustments and so stimulates the growth of conscious life seeking its expression in fulfilment of the intrinsic Will of the Spirit. It strengthens the

intuitive preferences and considerations of enlightened attitudes against ignorance; it enhances the spiritual discernment and inner grasp against the false, crude and deceptive experiences of selfish and phenomenal existence which touches and reaches only to the material outward surface of life in its naive primitive stage of the concrete appearance. *In the hands of the Perfect Master the human suffering becomes a storehouse of new creative forces, which break the old forms and inner bondages.* He directs those forces inward and upward and turns the eyes of the seekers away from the outer in their search of Reality.

How could perfect happiness and joy be possible in the state to which human beings have come? From that angle suffering is the essential way to happiness. It does not seem any longer that cruel injustice which takes the cherished human dreams and illusions away! On the contrary, for that very reason it becomes a blessing and a cure as an antidote for false intoxications. Suffering is a turning of the heart

away from lethargy of selfish blindness.

Suffering is a warning signal compelling one to seek the Truth; it arouses a natural incentive for spiritual awakening. *Suffering is the prelude to real awakening of Love, when one is brought in contact with the Perfect Master.*

"As much as life is the messing of things (creating, entangling and conflicting *sanskaras*) so much the dawn of spirituality brings the unmessing of things", says Baba. Suffering puts an end to "messing of things" when one is guided by the Master.

Khalil Gibran beautifully says in his poem:—

*Your pain is the breaking of the shell
that encloses your understanding.
Even as the stone of fruit must break
That its heart may stand in the sun
So must you know pain.
And could you keep your heart in
wonder at the daily miracles of your
life?
Your pain would not seem less
wondrous than your joy.
And you would accept the seasons of
your heart even as you have always
accepted the seasons that pass over
your fields.*

*And you would watch with serenity
through the winters of your grief.*

*Much of pain is self-chosen. It is the
bitter poison by which the physician
within you heals your sick self.*

*Therefore trust the physician and
drink his remedy in silence and
tranquillity.*

The Real Physician—Meher Baba—lifts the tone of the heart of the seeker and uses the flight of new joy for His work within the seeker. Then the happy moods are no more for feeding the cravings of self-enjoyment, but for launching the wings of the soul that takes to pure soaring in the heights of selflessness! Yet the Master will also use the sorrowful moments when they can serve to clear the vision and arouse a new pure grasp in spiritual consciousness—the only immunity to pain. Gradually the personal joys and sorrows altogether lose their former importance. Being brought to a higher point by the Master one naturally will shrink from the old self and cease to react in personal sense; even the subtle reactions of inner experiences mixed with subtle selfish impurities will only leave a sort of unpleasant after-

taste and make one seek *the purity of selflessness as the only way to the Pure distilled Joy of the Soul*. Even a glimpse of such experience gives inspiration and strength to *refuse and pass over* the unspiritual subtle reactions intent with the dross of self-satisfaction. One has well learned that all selfish human joys are fatally doomed to decrease in tone, owing to the reverse swing of reactions. In the light of real spiritual understanding one strives to *abstain* from using the energies of inner experiences on emotional reactions and personal satisfactions or dissatisfactions. The misuse and waste of pure life's momentum weakens the accumulated impetus of spiritual effort and mixes up the purified state of consciousness. Instead of burning up the fuses on strong reactions of anger and excitement, one gradually learns to regulate and control the balanced rhythm of the heart. Its spared inner forces will rise to the rhythm of the Life-source itself when the deeper contact with the *Grace* of Meher Baba will open the perennial Well of Life-Joy in perpetual outflow. But the little channels of forces and smaller currents

of "waters" of emotion must be first well in hand of the Master and under control of the aspirant to prevent the breaking of the dam and of the mixing with mud and all impurities, so they will not lose their way nor overrun the marked new tracks which hold them intact.

To know how to abstain from the using of our life-energies in selfish reactions is a real spiritual art on the Path of Perfection. Only in the pure state, washed thoroughly from all clingings of the self, one may be able to contain the glimpses of that beauty of the Master which He actually is. But to see it, to be One with Him as He is, that is the Supreme Grace of the Master for those who have come to the utmost purity of selflessness. The perpetual life-joy is the Grace poured by Him into those who become empty of themselves and still within, in complete response to the Master; who made pure and selfless, have dropped their ego.

It is not for those who cling to their will and self-experience; it is not for those who persist in

seeking *samadhis* before they have washed their hearts with the blood of purifying suffering and service. It is not for whose ambition leads them to think that they know better and in their pride miss the real opportunity.

It is not for those who choose to stagnate in the inertia of their old selves. But it is for those who realize the necessity of sacrifice and who feel the boredom of the self. It is for those who moved by greatness of Pure Truth and selflessness of the Perfect One can become so enflamed by the example of the Living Ideal as to have the necessary pitch which will carry them on. It takes all the momentum of the dynamic swing of evolution, all of the creativeness in ever renewing and sustaining effort in being; it requires all the flame, inspiration, *trust* and *love* which the human being can give. It is only when one lets the ego go and yields one's spiritual destiny into the hands of the Master in *unconditional surrender* and *obedience* that the ultimate unconditional happiness may be attained.

(To be continued)

Side Trip to Southern Sanctuaries

BY ELIZABETH C. PATTERSON

SHRI MEHER BABA is Master not alone of the spirit but of every department of human life including psychology—which in its true sense is the understanding of human nature. During the period of half a year his disciples had been in the new location of Bangalore and in every sense the 'the spade work' in the many different phases of the one spiritual activity, had been strenuous. At the commencement of 1940 the Master called his disciples together and stated that this year would become a time of unparalleled suffering and stress the world over, in which he too would share in its sufferings. Hence as there was now an interval during the month of January, it was the right moment to break our routine and take a side trip to some of the sanctuaries of which ancient Mysore is famous. We all knew, too, that when Baba suggests a seeming holiday, it is for the purpose of his Work as well. Experience with the

Master in any of his travels has always proved this—some soul is waiting, ready for the *divine contact*, to be given a push on the spiritual Path or there are 'seeds' to be sown that will eventually flower into spiritual growth in the territory visited. Usually it is both, plus his own unfathomable ways of working in the spiritual planes of consciousness, as yet unperceived by ordinary man.

It was in January therefore that we journeyed forth by large bus and some private cars, like a band of lighthearted adventurers in life, with their Beloved Guide. Cares and worries of mundane existence, the Master never permits to rest but momentarily on our shoulders, I might say that Shri Baba allows his disciples to suffer but not to fret or worry or even be bored. Suffering is one of the means to spiritual awakening and inner perception but worries of personal, every-day living only cloud the vision and impede the spiritual

growth. If it is true of the *Avatars*, like Christ, that they suffered with humanity, it is also true that they entered into the joys of humanity as no one else could! It has been remarked about Shri Baba by those who have seen him in all parts of the world that he "makes those around him happy". When one is with the Master, material 'giving-up' or even 'penances' are never privations for bit by bit almost imperceptibly, the things of the world are exchanged for the things of the spirit and, in this great exchange of life for Spiritual Life, comes the bliss and meaning of existence. Therefore is it said that the spiritual Path is easier to tread with a Master. Joyousness is an attribute of God-realized souls and its effulgence radiates to those around. Thorns of life are not eliminated but the fragrance of its flower is predominate.

On the great plateau of Mysore, the town of Hassan stands midway between Bangalore, one of its principal cities and Mangalore a sea port on the West Coast. We made our stay there of six days at a Dak Bungalow and each day took a side trip to places of

interest. The first day we visited Sravana Belgola, which is the seat of the Jain community and famous for its colosus—a stone statue standing 58 feet high, greater in height than any of the statues of Ramases in Egypt. Moreover its position is unique, as its towers against the horizon on the summit of a granite hill and this monolith is awe-inspiring as well as a work of art. It is said that the ancient Jains of this community carved this figure out of a solid piece of rock, which presumably was provided by nature at the summit—if not, how then was this solid mass erected, over one thousand years ago, before man has modern machinery? It would seem that in those days of old, devotion carved wonders, for this is not the great Jain statue in Mysore State, but it is said that none other exceeds it in height, beauty of location or spiritual conception. Beneath the grey granite hill where the colosus stands is a pool of blue, as large as a lake, with stone steps carved out of the granite in a square and leading down to the holy water. Many thousands of pilgrims visit this sanctuary that in-

cludes several ancient temples. Steep is the ascent above the pool leading up to the sacred image and all must go bare-footed.

One could find interest in visiting this sanctuary for religious, archæological or artistic reasons but when going to such a place with the Master it is a spiritual link between the past, present and future. I do not believe it was a coincidence that this visit was just prior to the time when a sacred ceremony was to be held, which occurs only once in a good many years, traditionally when the planets are in a particular conjunction, at which time not less than a half million seekers of God from every part of the continent, come for the anointing of the statue in memory of the great saint who did penances there.

We of the West are apt to think or rather to assume without thought, that such statues although most beautiful works of art and valuable in archæological importance, are religiously merely 'idols' and see nothing beyond the surface. It has been said by an Indian of religious status: "Even the most uncultivated and illiterate

man does not have the piece of stone or wood in his mind when he prays. The image serves only as an external symbol of the object of worship." But what is spiritually important is that back of these great places of pilgrimages in this land of humanity's forebears, is the life of a saint. The ground was made holy through it being the abode, and often the place of martyrdom, of one who nothing dissuaded from the *love of God*. These souls who sought and found God are the landmarks in the spiritual progress of Man and their devotees perpetuated their earthly memories in the most lasting way they could find. Religions may differ but the parallelism of saints is irrefutable. Humanity draws together near the summits.

Shri Baba explained to his disciples on a previous visit to the greatest place of pilgrimage in India, "What there is about Benares or Kashi as it was earlier called, is the atmosphere of great souls". Well might the pilgrims of the World be inspired and ennobled through their example. Here at Sravana Belgola in the company of the Master of this age, his disciples became intimately aware of

the life behind the symbolism. How could the devout ancients convey to the succeeding generations that here dwelt a great soul? They reproduced in the hardest granite, which even the wind and weather of ten centuries have not marred, a figure of extreme beauty with proportions that dwarf the ordinary man. They carved with painstaking and inordinate skill a face that is wrapt in *contemplation of God* and no man, not even an atheist of to-day, could fail to see that this face conveyed a serenity that is not the

the following particulars about Gommata:

"He was the son of Purudeva of the first Thirthankara and the brother of Bharata. His other name was Bahubali. There was a struggle for empire between the brothers which resulted in Bahubali generously handing over the kingdom to the defeated elder brother and retiring from the world in order to do penance. He became a *Kevali* and attained spiritual eminence...."*

That Shri Baba confirmed to us that this was a great soul, meant

part of everyday man. Around the nude figure, which is a symbol of having given up all earthly possessions, is carved entwining vines that encircle the arms and legs of the colossus and derive from the tradition that the saint practised severe penance and remained in one position so long, while contemplating the Divine, that the vines grew up and entwined his body.

What manner of man was this saint? An inscription dated about 1180 in the form of a Kannada poem in praise of Gommata gives more to us than all the inscriptions possibly could. Yet how dramatic in fact was this simply told life-story of who renouncing all at the hour of victory, became an ascetic!

On our way from the cars to where the ascent of the holy hill began, we noticed the eyes of the Master turn towards a narrow side street. What was it held his gaze along that street of shambled houses? We were more interested in the approaching climb and the anticipation of the summit, but Shri Baba knows and feels all. Only on

* Quoted from *Sravanabelgola* by Praktana Vimarsa Vichakshana Rao Bahadur R. Narasimhachar, M.A., M.R.A.S.

our way back we came to realize that here dwelt a holy life of to-day, a torch-bearer and living link with a thousand years ago of spirituality. Shri Baba sent two of his *mandali* into the side street and there on an inconspicuous verandah exposed to sun or rain, sat a nude man (reminescent of the ancient ascetic Jain) who feeling the presence of the Master at a distance looked out so that we chanced to see his face. The Master's met his and the *inner contact* was made in that moment; to those who are advanced spiritually how little time is

needed! This man is recognized in the vicinity as the present *guru* of the Jains though few there are who have actually seen him. Shri Baba told us that despite this ascetic's peculiar behaviour, he is not a *mast* but consciously on the spiritual Path. As *guru*, he directs spiritually many Jains to-day, and this 'contact' with the Master will bear fruit we may yet witness among this ancient sect, which like all the religions of to-day, needs a re-flowering. On the other hand it could be that one spiritually longing soul aspiring to God, drew the Master.

(To be continued)

THE SAYING OF SHRI MEHER BABA

As a single object sees me to multiply itself to him who is drunk to excess, so Unity appears as plurality to those who are intoxicated with the wine of egoism.

A Love That Never Tires

BY DELIA DELEON (LONDON)

“Heart are you great enough
For a Love that never tires?
O heart, are you great enough
for Love?
I have heard of thorns and briars.”
— TENNYSON.

ALL Saints, Mystics and Lovers of God know these thorns and briars, for the path they tread, bears them as a signpost. Once started, travellers on that path cannot, even if they would, turn back, for they are consumed ceaselessly with the love and desire for the Divine, it is a nostalgia or a glimpse that haunts them, and drives them ever on in more Love for the Beloved. If the end be a martyrdom or an ecstasy, both are the same, for they go with the Beloved's name on their lips, and a *certainty of knowing* that no cruelty of the world can take away. So went St. Joan of Arc to the stake, rather than deny her Voices; so was Mansur Hallaj crucified by the ignorant masses, because he

would not detract his declaration that He was God. So St. Francis of Assisi turned away from a life of sin, consumed with love for Jesus, and humbly and willingly endured hardships and poverty embracing the lepers, hailing all as his brethren, "Brother Sun" and "Sister Moon" for everywhere was the face of his Beloved, Jesus. So, Akhenaton, the God-intoxicated Pharaoh of Egypt, struggling against the worn out creeds of a corrupt priesthood, sang the praises of the One God, in words that show the strength and truth of his Vision.

What is this divine fever that through the ages has moved countless men and women to renounce joyfully all the things that the rest of mankind hold so dear? Possessions, fame, security, family, in fact everything that the majority spend their lives and energies accumulating. Wordsworth glimpsed something of the Truth when he said:—

*"Not in entire forgetfulness
And not in utter nakedness
But trailing clouds of glory
do we come
From God Who is our home."

At the first stirrings within of this Divine Consciousness, we are filled with the longing to return from whence we came; coming *unconsciously*, we must go back *consciously*. That is the great drama and struggle. God, the Infinite, through us, attains full consciousness of Himself. As drops from that Divine Ocean, we must go through the evolutionary process, from the lowest forms, until as man we attain full consciousness; but as it is the destiny of man to attain God-consciousness (which is the consciousness of his Real Self). Through the process of re-incarnation he takes different earthly forms to gain the necessary experience for this full development; when he desires the Divine, he takes the first step on the upward path.

In mystic language, the path is likened to a razor's edge, as the Lover must endure trials and hardships. *Maya* (illusion) tries to hold him back, but he learns that it is through the unreal that he must

come to the Real. Now, he knows the Goal, and nothing can hold him back. It is for him, as Hafiz, the great Persian Mystic, said:

"He who would tread my Path,
the throng of grief will find
What pilgrim hath in fear of this,
his quest resigned.

Thou knowest well, he who
attains true perfect love
Is he upon whose soul, grief as a
lamp, has shined."

Also in the words of the Spanish Mystic, Ramon Lull:—

"Pensively, the lover trod those
paths that lead to the Beloved.
Now he stumbled and fell amongst
thorns, but they were to him as
flowers and as a bed of love."

By himself, man can go a great part of the way, but for the final and blissful Liberation, he must contact a Perfect Master. It is for this reason that Masters take human form, to help others to reach the consciousness that they have attained.

We are told that there are always a certain number of Masters in the world, but they live and work apart from and unknown to the general public. It is only at certain periods,

* *From Quotations of Immortality*—Wordsworth.

known as *Avataric* or Messianic, when civilisation has again reached material heights but spiritually is at a low level, that One, comes into the open, and declares—shows Himself as the *Avatar* (Messiah) in order to give a spiritual push to the whole of humanity. He is called in different ages, by different titles, but His mission is always the same, to show the world, according to the capacity of the period, by His example, how life should be lived. He attracts by Love alone, and to follow Him, the heart must indeed "be great enough for Love". His is not an easy way but those who love Him, in any age, know that it is the only way, for He awakens Love in them; they are changed in the twinkling of an eye. They know that they must follow His path, do His bidding and endure to the end, with full acceptance of the "thorns and briars". They bear witness to His Truth, and though in the world and at the service of the world, they are not of it.

Thus man becomes God, as God becomes man. It is for our sakes He comes and limits Himself to the sorrows and sufferings of Man, and by so doing He shows His Divine

Love, and the meaning of life in all its mystery and fullness.

The most materially minded amongst us must admit that to-day we have need of such an "One" to walk and talk with us, to show us anew the way; otherwise where are we going? All around us the world is shaking. Nations are at war, persecutions and horrible crimes are committed on defenseless peoples. Beneath our feet, the things we have valued and accumulated, are crumbling; ideas and standards are changing and shifting, everything seems chaotic.

What must we understand by these signs? As of old, those who have been watching and waiting, know. The star has appeared in the East. The signs are manifold. The world not knowing, but rent and torn, sends up a cry. "The Man is needed"—"the God-Man", who will once again show us the meaning of a life of Love. Only such an One, who comes with authority, can show us what is real and what is unreal, can *awaken* us to the Brotherhood of Man.

We who have already been privileged to contact Shri Meher

Baba, feel that it is he who will be the awakener of Humanity for this age. He is of the stature of Christ; his overwhelming Love, his humanity inspires and will inspire, all who come to him. His disciples come from all countries, are of all colours, religions and castes. He works to unite the East and West in love and harmony, so that they will balance and reinforce each other. This is his Mission. He himself combines

all qualities that can be acceptable to all men, all races to the farthest ends of the earth. His call is clear and insistent, for it is the call of the Divine within us all. His is the Love that never tires, but we have to rise to the greatness of that Love.

“Heart are you great enough
For a Love that never tires?
O heart, are you great enough
for Love?

I have heard of thorns and briars.”

— TENNYSON.

Inspirational Fragments

BY ELIZABETH C. PATTERSON

Meditation

Wordless ecstasy

Divine communion

Spark of life

Light from within

Presence of God

Soul of my soul.

* * *

Lifted high am I

Transported far

Realms unknown

To me so close,

Feeling for spirit,

Longing for grace,

Peace comes softly

Spirit unites.

Ceremonies and Customs and their Reactions on Spirituality

BY DR. ABDUL GHANI MUNSIF

RELIGION in its abstract and æsthetic sense, is the solution of the riddle of life and as such a synonym for spirituality; while in the commonly accepted sense of the term it is a bewildering jumble of dogmas, ceremonials and customs. Spiritual Masters primarily deal with the former aspect of religion and the latter is nothing but an aftermath of their manifestaton on earth. It has been very aptly said, "Democracy is the flattery of the common people and religion is the metaphysics of the masses."

The world overlooks the important aspect of a prophet's mission in life, that of making a few attuned souls spiritually perfect, and also that of giving the whole of creation a universal spiritual push. Unhappily, the manifestation of a Spiritual Personality is erroneously associated with the founding of a religion of dogmas and ceremon-

ies and this in all seriousness and faith is taken to be the *raison d'être* of a Master's appearance on earth.

The analogy of the situation comes very near to that of an industrial magnate, who has piled up his comfortable millions, by utilizing all of the tricks of the trade. Feeling very grateful for his unique good fortune, he (the millionaire) very often sincerely feels for all those not so happily placed. In his altruistic fervour to ameliorate the plight of suffering mankind, he comes out with a helpful message in the form of a book, detailing all the ways and means which if acted upon in earnest, would bring the millenium experienced by him within the reach of all and sundry. This does not however involve the question of earnings—the millions—being shared with everybody. That is a legacy for those who deserve according to their past and

present connections with him. The simile might be stretched *ad infinitum*, but suffice it to say, Spiritual Masters likewise, during their life-time bequeath the spiritual heritage to all those connected and deserving, and for others leave behind a bookful of guidance promising the desired result.

Spinoza has correctly probed the situation when he said that, "All Scripture was written primarily for an entire people, and secondarily for the whole human race; consequently its contents must necessarily be adopted, as far as possible, to the understanding of the masses. Scripture does not explain things by their secondary causes, but only narrates them in the order and style which has most power to move men, and especially uneducated men, to devotion ... Its object is not to convince the reason, but to attract and lay hold of the imagination." This aspect therefore shapes out to be the religion for the masses, bringing up a host of concomitant factors into prominence, *viz.*, the Church, the dogma and the priest.

In the purview of this article it is intended to discuss the exoteric public as to where their religion of

rituals and ceremonies lands them in the course of their spiritual progress. The Masters inculcate spiritual truths, point out the goal of life, and lay down certain principles of action, leaving ample scope for individual enterprise and aptitude. The Spiritual Masters know full well that it is the individual religion of a man, manufactured by himself on the anvil of personal experience and discrimination that brings about his salvation and not the one imbibed with mother's milk. Such being the case the scheme works out well during the life-time of a Master, as the *man* outside awakens for others the *man* inside. But no sooner the physical presence of a Master is relegated to the background of time, the rigidity of the petrified form of religion—the Church, mosque or temple—begins to assert itself. The active side of it, instead of expressing itself in a conscious effort at grappling with Truth, begins to manifest itself as bigotry and fanaticism and the passive side thereof, which is peace and contentment, takes the form of apathy and indifference.

The churches, temples and

mosques, symbolising rituals and dogmas, claim allegiance from people who are incapable of thinking for themselves and who leave the question of their spiritual well-being in the hands of professionals. The attachment to the ceremonial side of religion noticeable everywhere is either due to fear of eternal damnation or force of habit. A temporary break in this, resulting in a feeling of void of some kind, is interpreted as Love for God, or actuated by a desire for social prominence as a free-thinker—a feature peculiar to the East. The resultant product is a perfect hypocrite, worse than an atheist, who it may be said to his credit, is at least true to himself.

The religion of dogmas and rituals, has been tried and found wanting as it does not satisfy the craving of the soul. It may have succeeded in moulding the peoples of the earth into different social and political groups but its moral and spiritual worth is almost negligible. A Philosopher has said: "When mere creeds or ceremonies usurp priority over moral excellence as a test of religion, religion has disappeared. Creed and ritual have

again replaced the good life; and instead of men bound together by religion, they are divided into a thousand sects; and all manner of 'pious nonsense' is inculcated as 'a sort of heavenly court service by means of which one may win through flattery the favour of the ruler of heaven'. The nadir of perversion is reached when the clergy, whose function it is to console and guide a harrassed humanity with religious faith, hope and charity, are made the tools of theological obscurantism and political oppression." And who can today deny this unhappy state of affairs throughout the world and India in particular?

Psychologically ritualistic religion as represented by the Church is another manifestation of herd instinct in living beings. In the lower order of creation such as animals, the herd instinct is manifest physically through the formation of groups and species; while man a highly evolved and rational being, not satisfied with merely a communal and social life would even insist on a similarity of thinking and a common outlook. Symptomatic of this instinct of self-preservation, is

the manifestation of hero worship latent in man whereby humanity all along in the history of the world, has attached its faith and loyalty to a single spiritual personality and in the event of this wisdom and judgment being challenged, has resorted to most sanguine crusades against the so-called devil—the opposite force—which in fact has had existence nowhere outside of themselves. What other meaning could be ascribed to the proselytising propaganda by the followers of different religions, and particularly the missionary activities of the Christian World? A set of rituals and dogmas are bartered, for a feeling of safety which numerical strength naturally gives.

When it is said that the spiritual importance of rituals and dogmas is nil, it would naturally be argued whether or not the spiritual Masters have been responsible for the making of all the recognized religions. The answer can be 'yes' and 'no'. The realized Masters being fully alive to the various degrees of make-up and preparedness—moral and intellectual—of humanity at large, gave each one according to his ability and

promised each one according to his labour, although they loved all and worked for all equally as they find their own selves in all. Alongside of their secondary activities, that of restoring social and political order, they have very ably but subtly propounded spiritual Truths, which only a few try to probe, practise and achieve the reward thereof. The Masters were never in doubt as to the sheer impossibility of mass production in the spiritual domain by means of cults, religions, organizations and societies. Hence the most convenient makeshift was the idea of writing post-mortem cheques (the revealed books) for tempting the people to be good and righteous in this life.

This state of affairs not being satisfactory to critical and probing minds, the outcome is, that established creeds are being challenged and the masses, instinctively sensing the position, have allowed themselves a religious holiday. This is the situation that is confronting all the recognized religions of the world to-day although vested interests are exerting their best to stem the tide which is threatening to sweep them off their feet. The fight is almost

a hopeless one as the odds are against. The tribunal of world opinion has begun to dictate in no unmistakable terms and demands a complete overhaul of their religious outfit. Everywhere the educated and the intellectuals are trying to read new meaning into dogmas and rituals; the reformists are exerting their utmost to purge religion of the later accretions in the form of meaningless and expensive customs and ceremonies.

The Mohemedan world is giving up the veil (*purdha*) which, after centuries of compulsory incarcerations, they have discovered to their utter dismay, had no clearly defined religious sanction behind it. The question of untouchability amongst Hinuds has assumed serious proportions. The enlightened minds amongst them have already revolted against this colossal atrocity perpetrated on a section of humanity in the name of religion. The world is looking aghast at the attitude of the Christian world in replacing the transcendent Truth 'Love thy neighbour as thy own self' by the cult of the armed might.

Spiritual Masters believe in

individual religion suited to one's capacities and preparedness and according to them there are as many paths as there are human beings. Hence plethora of rituals and ceremonies is unequivocally discountenanced by them, as it allows no room for individual touch. Too much attention to ceremonials and dogmas makes the process purely mechanical and relegates Truth to the background. It is like loosing the forest for the trees. The main issue, which is knowledge of Self is thus side-tracked and it is on this account that Masters prefer an irreligious but moral man to a religious but immoral one.

The very fact that there are disturbing factors at work throughout the world and particularly in the domain of religion which looms large over everything and governs directly or indirectly all the phases of human activity, behind it all is the silent prayer of humanity for a better state of things; and according to the law of supply and demand it augurs well for the future, as this desire for change may be a pointer to the second advent of Christ, Mohomed, or Krishna, which to the panicky and grief

stricken world is long overdue.

The Spiritual possibility of the time, Meher Baba says, “Dogmas, creeds and conventional ideas of *heaven* and *hell* and of *sin* are perversions of Truth, and confuse and bewilder the mind.

Rituals and ceremonies, instituted by the priest-ridden churches, have concentrated on outward forms, and have ignored the essence of spiritual life. The elementary virtues—love, obedi-

ence, humility and sincerity—are represented by allegorical statues, and the way to Eternal Life is forgotten in their sumptuous and magnificent temples. Man seeks life and is given a stone.

Dogmas and doctrines, rites and ceremonies, do not constitute *true religion*. To realize God in every phase of life—in art, science, beauty, nature—that is RELIGION”.

HARVEST TO BABA

BY MALCOLM SCHLOSS (HOLLYWOOD)

Sower of infinite ideas,
Reaper of infinite dreams,
Harvest the crop of illusions,
Take from me all that seems!

Not only cut with the sickle,
Not only glean with the knife,
Root out the roots of becoming,
Garner the seeds of life!

Then I, who was never the body,
I, who am not the mind,
May withdraw into absolute nothing,
Leaving nothing behind!

What freedom, to give up the body,
What peace, to relinquish the mind,
What bliss, to withdraw into nothing,
Leaving nothing behind!

Spiritual Anecdote

BY DR. ABDUL GHANI MUNSIFF

ONCE a Hindu king feeling disgusted with the daily monotonous routine of life, began to philosophise with himself and came to the conclusion that life for a man had a deeper meaning and significance than an eternal repetition of sense and pleasures. He argued with himself that since he was sure to die some day in spite of his power in plenty, would it not be worthwhile for him to die before death and thus become a *Jivan-mukta*?

Having decided upon this line of action, the king sent for the Brahmins and pandits and asked them the method by which he could achieve *Jivanmukti*. The Brahmins after deep consideration said, "Maharaj, you would be well advised to order a cow to be made of gold, distribute a certain amount in kind or cash amongst Brahmins and also to undertake sixty-four pilgrimages to holy places. If you follow these instructions, by God's

Grace you are sure to realize your heart's desire." The king performed everything he was told but nothing resulted therefrom.

The king then approached the *yogis* and explained his plight to them. The *yogis* undertook the responsibility and by way of initiation perforated the king's ears and imposed upon him the four principal ordeals peculiar to that order viz., *Brahmacharya* (celibacy), *Vanaprasthi* (annihilation of the sex idea), *Dundakamandal* (begging at a place where one lives) and *Bijyahome* (spiritual attention of the *Guru*).

The first three orders are for the novice himself to deal with, but the fourth ordeal or operation which brings about God-realization, rests with the *Guru*. This type of *Guru* was not to be found amongst the said *yogis* who consequently failed in their undertaking.

Not feeling daunted by the situation the king turned to the

Muslim Divines and explained to them his desire and difficulty. As was to be expected, the Muslim Divines promised him the desired result, if he accepted the Muslim faith. The king readily acquiesced. The Muslim Divines converted him to their religion, circumcised him and imposed upon him the cardinal duties of their faith, *viz.*, pilgrimage to Mecca fasting, the payment of poor-tax, etc. The king underwent all these austerities unflinchingly and at the end found himself no nearer to the Goal. When the Muslim Divines were asked to explain their failure in the matter, they said, "We have instructed you in what our religion has enjoined upon us to do. Beyond this we cannot help you."

The king was deeply disappointed at this reply and finding no hope from any quarter, he became mentally unhinged. In this state of madness, with one hand on his split-ear (symbol of Hinduism) and the other on the physical symbol of the Muslim faith, he went about asking the question to everyone he met: "This is Hindu and this is Muslim.

Who am I?"

At long last the mad king came up against a Perfect Master, to whom he asked the same question: "This is Hindu and this is Muslim. Who am I?" The Perfect Master in order to test him, ordered that he be given a good thrashing and finding that he (the king) still kept on repeating his query gave him a single *look of Perfection* and quietened him forever. When asked as to what he has to say now the king replied, "I cannot now describe in words what am I."

The moral is that an aspirant of the Path must not give up the search for God, in spite of untold difficulties and disappointments. In fact when one feels utterly disappointed when one loses all hope of external factors helping him onward in his quest and no sooner when one recoils on himself in utter helplessness the Master appears on the scene and performs the trick.

According to Meher Baba, disappointment and hopelessness is one of the nearest stage to the goal of God-realization.

Notes From My Diary

F. H. DADACHANJI

THE Swami—Precisely on the 1st of February as instructed, the young Swami arrives in Bangalore at the Ashram after his pilgrimage to Rameshwaram, in the South.

Giving an account of his trip, he narrated some interesting experiences during the sojourn. Through some places, he passed quietly and undisturbed, but at others, he was taken to be a real *Swami* and *Guru* and people wanted to come under his guidance and asked for advice in spiritual matters. Some wanted spiritual *Upadesh* (discourses), and he tried to give explanations as best as he could from all he had learnt and experienced during his years of wanderings in India and Tibet for spiritual yearnings. A man who was married, having a family, wanted to give up all his ties in order to follow the Path, but the Swami advised him to live with his wife and family, yet mentally to feel detached. At some places, he was asked to go on a lecture tour, preaching Vedanta. And last but not the least, at some other place, he was cleverly induced by a

member of the fair sex, under the pretence of devotion, to live with her as she was all alone. But he waded his way through all these tests with a firm determination to fulfil the Master's injunctions and orders. He visited Rameshwaram, had *darshana* of a hundred *sadhus* (ascetics) and saints there, and returned immediately to Bangalore. The Master's inner guidance and help, as he himself admitted, enabled him to go through all the trials, however hard, and having thus fulfilled his first mission, he returned to Bangalore to face the Master for further orders.

His determination and longing were remarkable. Baba knew this and was very happy. He was however now preparing him for another ordeal, which he revealed to him the next day.

The second stage of his spiritual pilgrimage was to go through the Deccan, to visit and have *darshana* of four of the greatest Masters of the Spiritual hierarchy—two living and two of them who had shuffled off their mortal coils.

They need no introduction with our readers since these are too well-known for their connection with Meher Baba.

By way of test, Baba first told him to go all this distance on foot, although it was not possible to return within the period of the month stipulated. But the Swami without a word of protest or complaint accepted the Master's injunction smilingly. When purposely asked by the Master if he could do it, he calmly replied "I don't know. Master knows all". Then Baba in his usual jovial mood, asked him to go by train, but without ticket as he wouldn't pay anything this time.

"That would be cheating", he asserted. Baba replied: "I am glad you said it; yes, it would be cheating but it would be alright if you would take each slap that you get *cheerfully* and *enjoy* it, without feeling least hurt, mentally."

The Swami did not answer, but stood silent yet smiling.

Baba then offered him only Rs. 15 and asked him to manage the balance for himself. (The return fare to all these places would be nearly Rs. 25.)

Gratefully accepting the Master's

prasad (gift) and blessings, he left on his second mission.

He first went to Sakori, in Ahmednagar District in the Deccan, where he took the *darshana* of Shri Upasani Maharaj (Baba's second Spiritual Master), and left immediately after the *darshana*, as instructed. From there, he went to Sherdi, a few miles away, where he paid his respects to the resting place of the Great Master Sai Baba (the Spiritual Master of Upasani Maharaj). Then he proceeded to Kedgaon, near Poona, where he had to meet another living Master Sri Narayan Maharaj, and after having his *darshana* he left immediately for Poona to visit the resting place of Hazrat Baba Jan, the first Spiritual Master of Meher Baba.

From Poona, he came over to Pandharpur, one of the greatest places of pilgrimage in the Deccan, where hundreds of thousands gather twice a year to pay their respects to the great saint Vithoba. Here, he came across another Swami, Babadas—who had known Meher Baba for years and had now been on that side to acquaint people with Meher Baba's mission lecturing and distributing the

books about the Master. It was not accidentally, but coincidentally they both met; the common cause for the Master which they intended to serve brought them closer in contact. How pleased they were to meet each other thus, could only be judged by those who know what a Master's Love is, and what joy it brings.

One of the Master's old disciples, Mr. R. K. Gadekar, B.A., B.T., T.D. (Edin.), a deputy Educational Inspector in the Sholapur District, also happened to meet them there, and they were happy to converse about Baba. Exchange of experience from different angles brought new revelations. Taking advantage of the Swami's presence on that side, Babadas and Mr. Gadekar arranged for a public lecture in Sholapur to acquaint the people in that district, with the life and teaching of Meher Baba, through personal experiences as given by the Swami.

Under the auspices of the Sahitya Seva Mandal (Literary Service Society) of Sholapur, and before a large and distinguished gathering, our Swami Bhabanand delivered a lecture on "*Manav Dharma*" (Duty of Man).

Mr. M. S. Sardar, Bar-at-Law, presiding.

Here is a brief report of the lecture:

In the beginning, Mr. R. K. Gadekar, B.A., B.T., T.D. (Edin.) spoke about the 'Life of Meher Baba and his noble Mission' from his own personal experiences.

While introducing Bhabananda and Babadas to the audience, Mr. P. N. Limkar, B.A., B.T., gave his own experiences derived from their company. He stated that true love for a *Sadguru* could easily be seen when one has the good fortune to move in the company of such loving devotees.

Swami Bhabanada then gave an illuminating talk about about Universal Love and spoke at length about his contact with Meher Baba. The speech threw a flood of spiritual light on the audience and they were deeply impressed.

One Hindi teacher Mr. Guru, after that, gave his experiences of the sacred *darshana* of Shri Baba and other saints. He expressed his joy to have come in touch with such devoted souls who had contacted and had received illuminating experiences from Shri Baba.

Rev. Mackenzie also explained what Masters mean and how rarely they are seen. He gave his own experiences of some real saints he had come in contact with.

Mr. Limkar then read out a message of Shri Baba at the request of Swami Babadas—that Baba will break his silence at the proper time, which is now approaching. Let all be prepared to receive this blessed message from Shri Baba.

The Chairman, Mr. Sardar, remarked how happy he was that day to be in company of the Swamis who had actually come in contact with a Master Shri Baba, and further stated that all should act up to Baba's advice with faith and be blessed.

* * *

One of the most important changes that are recently effected with regard to the Master's work in connection with the *new Centre* was the cessation of the contract with the Mysore Engineering Company and taking over of the construction work by the Master's own group. For reasons best known to Baba, he wished to have this construction work of the new *Universal Spiritual Centre* done

in accordance with his own ideas and plans under the direct supervision of his own group. The contract had therefore to be discontinued. The contractors were explained everything and the contract was terminated, on complete mutual agreement.

This change in the plans would naturally take longer to complete the first two blocks. As complete acquiescence with the Master's plans was of greater consideration than that of time, Baba didn't mind the delay in construction by a few months. He in the meanwhile intends to go on a tour for over a month and then stay a few months in Meherabad, Ahmednagar, before returning to Bangalore, when the first two blocks are completed. He therefore starts on a tour on the 1st of April with about 40 of his group. He expects to arrive at Meherabad, by the middle of May to stay there during the monsoon.

The remaining members of the Master's group stay in Bangalore carrying out duties as assigned to each during the Master's absence. The three different Committees will continue their activities in their own spheres—the Centre (Build-

ing) Committee, will look after and supervise the construction work of the Centre, in strict accordance with the Master's plans; the Meher Editorial Committee conducting the work of publishing the group's monthly *The Meher Baba Journal*, and the Publication Committee carrying on its own activities in connection with the group's publications and replying to inquiries and correspondence all over.

After completion of the first two blocks, the entire group of the Eastern and Western disciples of the Master now staying here in Bangalore, as also those who accompanied the Master in his tour and staying in Meherabad, will all later be shifted to the new Centre blocks at Byramangala.

* * *

The Master's arrival and stay at Meherabad again after an absence of about ten months will gladden the hearts of his innumerable devotees and disciples on that side, many of whom will have the longed-for opportunities of meeting him at Meherabad, which they all missed due to the great distance during the Master's stay in Bangalore.

The Master's coming over to Bangalore and the postponement of his plans at Mandla near Jubbulpore in the Central Provinces, had caused no small disappointment to many loving and devoted souls who had longed for the Master's stay in their midst and establish a *Centre* there. The Master, therefore, has planned to have one of his centres there, where according to him, he had a spiritual link with the past. One of his principal men in the Central Provinces, with two other assistants, has been sent over to Mandla to have a small structure erected in accordance with Baba's plans, on the spot indicated in the plan (on the site gifted to him by one of the Malguzars of C.P.) The unexpected arrival of the Master's emissaries from such a distance with the glad tidings rejoiced all hearts who have always been eager to have the Master in their midst. They have all offered spontaneous co-operation and the construction of a block in accordance with the Master's plans proceeds well ahead according to the reports received.

Register of Editorial Alterations Vol. 2, issue 5

- Page 266, para 2, line 9, change second to first
Page 267, para 2, line 17, change plane to planes
Page 269, col 1, para 1, line 22, change philanthropic to philanthropic
Page 277, col 2, para 2, line 5, change pervious to previous
Page 280, col 2, para 1, line 3, change breath to breathe
Page 280, col 2, para 4, line 3, change time to times
Page 281, col 1, para 2, line 9, change transaction to transactions
Page 281, col 2, para 2, line 14, change laudatory to laudation
Page 282, col 2, para 2, line 3, change Cirlce to Circle
Page 287, col 1, para 4, line 4, change stayed to strayed
Page 288, footnote 1, change *Three* to *Thrice*
Page 290, col 2, para 4, line 1, change Therfore to Therefore
Page 291, col 1, para 1, line 5, change goverened to governed
Page 291, col 2, para 1, line 2, change Mercurious to Mercurius
Page 297, col 1, para 1, line 2, change catastrophies to catastrophes
Page 301, col 1, para 4, line 21, change sell to self
Page 304, col 1, para 1, line 25, change predominate to predominant
Page 304, col 2, para 1, line 4, change colosus to colossus
Page 304, col 2, para 1, line 28, change colosus to colossus
Page 305, col 1, para 2, line 3, change archæological to archæological
Page 305, col 2, para 1, line 13, change dissaudded to dissuaded
Page 306, col 1, para 1, line 22, change colosus to colossus
Page 307, col 1, para 1, line 7, change conspicuous to conspicuous
Page 307, col 2, para 2, line 1, change objectsee ms to object seems
Page 308, col 1, para 1 (+ poem), line 13, change ecstacy to ecstasy
Page 309, footnote, change Quotations to Intimations
Page 316, col 1, para 2, line 1, change Mohemedan to Mohomedan
Page 316, col 1, para 2, line 8, change Hinuds to Hindus
Page 316, col 2, para 1, line 13, change loosing to losing
Page 318, col 2, para 2, line 8, change celebacy to celibacy
Page 318, col 2, para 2, line 12, change *Bijyahome*) to *Bijyahome*
Page 319, col 1, para 1, line 6, change acquiesed to acquiesced
Page 319, col 2, para 4, line 3, change stage to stages
Page 320, col 2, para 1, line 8, change *darshana* to *darshan*
Page 320, col 2, para 3, line 3, change *darshana* to *darshan*
Page 321, col 2, para 2, line 4, change *darshana* to *darshan*
Page 321, col 2, para 2, line 7, change *darshana* to *darshan*
Page 321, col 2, para 2, line 17, change *darshana* to *darshan*
Page 322, col 2, para 5, line 1, change Bhabanada to Bhabananda
Page 322, col 2, para 6, line 3, change *darshana* to *darshan*
Page 323, col 2, para 2, line 4, change acquiesecnce to acquiescence

Page 323, col 2, para 2, line 15, change about to about

Page 324, col 2, para 1, line 17, change errected to erected

Page 324, col 2, para 1, line 21, change C.P.) to C.P.).

Page 324, col 2, para 1, line 23, change emmissaries to emissaries

Note that Elizabeth three times used the word colosus – the word is commonly spelled colossus, but with different specific referents (I might be tempted to ignore her so-called mis-spelling)

In the same vein: FH Dadachanji always spells *darshan* as *darshana*. I first indicated it as an editorial alteration in deference to the American editor's alteration (for the Sheriar Press reprint) many issues back, and continued this practice in succeeding issues. I always tend to question whether or not it should be included in the list