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MEHER BABA JOURNAL

Volume 2, No.6

April 1940

A monthly Publication of
The "Meher Editorial Committee

An Avatar Meher Baba Trust eBook
April 2016

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Perpetual Public Charitable Trust, Ahmednagar, India

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

MEHER BABA

JOURNAL



Contents

MEHER BABA		
ON		
ARRIVING AT SELF-KNOWLEDGE		325
SAINT VENABAI	<i>Mrs. Indumati Deshmukh,</i>	
	<i>M. A., B. T.</i>	332
GOD-MAN IN ANCIENT GREECE AND	<i>Will Backett (London)</i>	335
A "SPIRITUAL UPHEAVAL"		
RESURRECTION TO SHRI		
SADGURU MEHER BABA (Poem)	<i>Malcolm Schloss (Hollywood)</i>	340
THE HAPPINESS OF SUFFERING	<i>Countess Nadine Tolstoy</i>	341
DON'T WORRY	<i>Delia DeLeon (London)</i>	348
SPIRITUAL ANECDOTE	<i>Dr. Abdul Ghani Munsiff</i>	352
QUESTION BABA ANSWERS	<i>By a Westerner</i>	353
SILENT MAN OF THE WORLD	<i>Jal. R. Irani, B.A.</i>	356
SIDE TRIPS TO SOUTHERN SANCTUARIES	<i>Elizabeth C. Patterson</i>	358
THOSE WHO FOLLOW THE MASTER (Princess Norina Matchabelli)		363
UNIVERSAL RELIGION		
AND WHAT IT OUGHT TO BE	<i>Acharya M. Chakravorthy,</i>	
	<i>M. A. (HONS.)</i>	365
SCIENCE AND SPIRITUALITY	<i>Princess Norina Matchabelli</i>	367
FORGETFULNESS	<i>Dr. Abdul Ghani Munsiff</i>	371
WHEN THE HEART SPEAKS	<i>F. H. Dadachanji</i>	375
SELF-SACRIFICE (Poem)	<i>Adi K. Irani</i>	377
A CONFESSION	<i>By a Western Disciple</i>	379
NOTES FROM MY DIARY	<i>F. H. Dadachanji</i>	381

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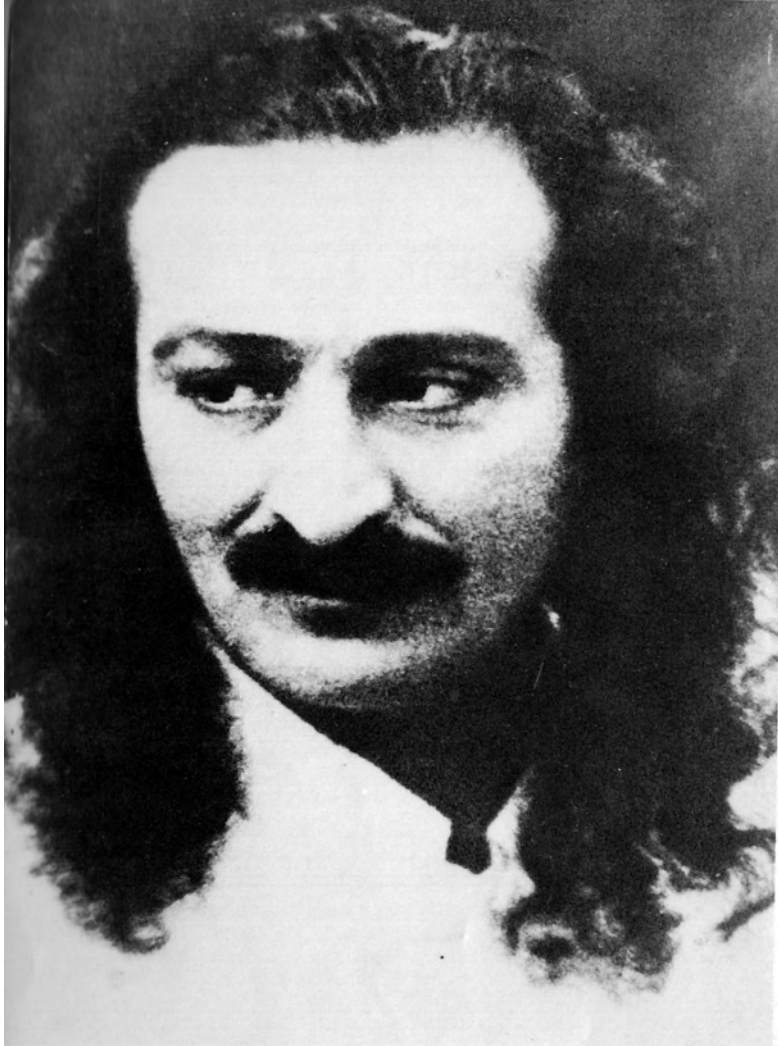
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Printed in the United States of America by Sheriar Press, Inc., Crescent Beach, South Carolina.

“I have not come to teach but to awaken”

—SHRI MEHER BABA



Shri Meher Baba

MEHER BABA

JOURNAL

VOL. 2

APRIL 1940

NO. 6

Meher Baba *on* *Arriving at Self-Knowledge*

WHEN the time is ripe the advancement of a person towards self-knowledge comes about as naturally as the physical body of the child grows into the full-fledged form. The growth of the physical body is worked out by the operation of natural laws, whereas the progress of the aspirant towards self-knowledge is worked out by the operation of the spiritual laws pertaining to the transformation and emancipation of consciousness. The physical body of the child grows very gradually and almost imperceptibly; and the same is true of the spiritual progress of the person who has once entered the Path. The child does not know how its physical body grows: the aspirant also is, in the same way, often oblivious of the law according to which he makes headway towards the destination of his spiritual progress. The aspirant is generally conscious only of the manner in which he has been responding to the diverse situations in life; but he is rarely conscious of the manner in which he makes progress towards self-knowledge. But *without consciously knowing it the aspirant is gradually arriving at self-knowledge by traversing*

the Inner Path through his joys and sorrows, his happiness and suffering, his successes and failures, his efforts and rest, and, through his moments of clear perception and harmonised will as well as through the moments of confusion and conflict. These are the manifestations of the diverse *sanskaras* which he has brought from the past; and the aspirant forges his way towards self-knowledge through the tangles of these *sanskaras* like the traveller threading his way through a wild and thick forest.

Human consciousness might be compared to the *flashlight* which reveals the existence and the nature of things. The *province* illuminated by this flashlight is

The Scope of Consciousness and its Working

defined by the *medium* through which it works, just as a person who is confined to a boat can wander anywhere on the surface of water but can have no access to the remote places on the land or in the air: and the actual *working* of the flashlight is determined by the accumulated *sanskaras*, just as the course of the rivulets flowing from a mountain is given by the channels created by the natural contours of the mountain.

In the case of an average man, the sphere of life and the stage of action are restricted to the gross world because in him the flashlight of consciousness falls on

The Average Man is only conscious of the Gross World

the physical body and works through it. Being restricted to the medium of the gross body he can be conscious of anything within the gross world but is unable to establish conscious contact with subtle or mental realities. The gross sphere thus constitutes the arena of the average man; and all his activities and thoughts have a tendency to be directed towards the gross objects which are accessible to him. But all the time he remains unconscious of the subtle and the mental spheres of existence since the flashlight of his consciousness cannot be focussed through the medium of the subtle or the mental body.

At this stage, *the soul is conscious of the gross world, but is completely ignorant about its own true nature. It identifies*

itself with the gross body on which the flashlight of consciousness falls and which naturally becomes the only base of all the activities which are within its range. It does not directly know itself through itself but by means of the physical body: and since all the knowledge which it can gather through the physical body points out to the physical body itself as the centre of all the activities, it knows itself as being the physical body which in fact is only its instrument. The soul therefore imagines itself to be man or woman, young or old and takes upon itself the changes and the limitations of the body.

After several rounds of lives in the setting given by the gross world, the impressions connected with the gross world become weak through *long duration of the experience of opposites* like great happiness and intense suffering. The weakening of the impressions is the beginning of spiritual awakening which consists in the gradual *withdrawal* of the flashlight of consciousness from the allurements of the gross world. When this happens the gross impressions become subtle, facilitating and inducing *its transference of the base of conscious functioning from the gross body to the subtle body*. Now the flashlight of consciousness falls on the subtle body and works through it as its medium; but it is no longer working through the gross body. Therefore the whole gross world goes out of the consciousness of the soul and it becomes conscious only of the subtle world. The subtle sphere of existence now constitutes the context of its life and *the soul now considers itself to be the subtle body* which becomes and is seen to be the centre of all its activities. But even when the soul has thus become subtle-conscious it remains ignorant about its own true nature since it cannot know itself directly through itself but only by means of the subtle body. However, the change of the stage of action from the gross to the subtle sphere of existence is of considerable significance in so far as in the subtle sphere, *the conventional standards of the gross world are replaced by new standards which*

are nearer the Truth and a new mode of life is rendered possible by the dawning of new powers and a freer release of spiritual energy. Life in the subtle world is only a passing phase in the spiritual journey and is far from being the goal; but out of millions of gross-conscious souls only one is capable of becoming subtle-conscious.

The impressions connected with the subtle world in their turn get worn out through some forms of *penance* or *yoga* and thus facilitate and bring about a

further inward withdrawal of consciousness, whereby the flashlight of consciousness comes to be thrown on the

**Identification with
the Mental Body**

mental body and begins to function through it. The severance of conscious connection with the subtle and the gross body means that the gross and the subtle spheres of existence come to be completely excluded from the scope of consciousness. The soul is now conscious of the mental world which affords *deeper possibilities of spiritual understanding and clearer perception of the Ultimate Truth.* In this new setting of the mental sphere, the soul enjoys continuous inspiration, deep insight and unfailing intuition; and it is in *direct contact with the spiritual Reality.* But though it is in direct contact with God it does not see itself as God, since it cannot know itself directly through itself but only through the medium of the individual mind. It knows itself by means of the individual mind and *considers itself to be the individual mind* since it sees the individual mind as being the base and the centre of all its activities. Though the soul is now much closer to God than in the gross or subtle spheres, it is still enclosed in the world of shadow; and it continues to feel separate from God owing to the veil created by the impressions connected with the mental sphere. The flashlight of consciousness is functioning through the limitation of the individual mind and does not therefore yield the knowledge of the soul *as it is in itself.* But though the soul has not yet realised itself as being God, its life in the mental sphere of existence constitutes a tremendous advance upon

the stage of the subtle sphere; and out of millions of subtle conscious souls only one can establish conscious contact with the mental sphere of existence.

It is possible for an aspirant to rise up to the mental sphere of existence through its own unaided efforts. But *dropping the mental body amounts to the surrenderance of individual existence:*

The Need for the Master *and this last and all-important step cannot be taken except through the help of a Perfect Master who is himself God-realized.* Out of millions of souls who are conscious of the mental sphere only one can withdraw the flashlight of its consciousness from the individual mind. Such withdrawal implies the complete vanishing of the last traces of the impressions connected with the mental life of the soul. When the flashlight of consciousness is no longer centred upon any of the three bodies, it serves the purpose of reflecting the *true* nature of the soul.

The soul now has direct knowledge of itself without being dependent upon any medium, and sees itself not as some finite body but as infinite God, and

Direct Self-Knowledge *knows itself to be the only Reality.* This major crisis in the life of the soul is conditioned by the complete *severance of connection with all the three bodies*; and since consciousness of the different spheres of existence is directly dependent upon corresponding bodies the soul is now *entirely oblivious of the whole universe*. The flashlight of consciousness is no longer focussed upon anything foreign or external but is turned upon the soul itself and the soul is now truly self-conscious and has arrived at self-knowledge.

The process of arriving at self-knowledge throughout the three spheres of existence is attended by *the acquisition of false self-knowledge consisting in identification with the gross or*

Forms of False Self-Knowledge are Temporary Substitutes for True Self-Knowledge *the subtle or the mental body* according to the stage of the process. This is due to the initial purpose of the creation which is to make to the soul self-conscious. The soul cannot have true self-knowledge except at the end of the

spiritual progress and all the intermediate forms of false self-knowledge are, as it were, *temporary substitutes for true self-knowledge*. They are *necessary mistakes* in the attempt to arrive at true self-knowledge. Since the flashlight of consciousness is throughout the journey turned towards the objects of the environment and not upon the soul itself, the soul has a tendency to get so much engrossed in these objects that it is almost completely oblivious of its own existence and nature. *This danger of utter and unrelieved self-forgetfulness is counterbalanced by the self-affirmation of the soul by means of the body which happens to be used as the focal basis of the flashlight of consciousness*. Thus the soul knows itself as its own body and knows other souls as their bodies, thereby *sustaining a world of duality where there is sex, competition, aggression, jealousy, mutual fear, and exclusive ambition*. Self-knowledge of the soul by means of a *sign* is a source of untold confusion, complication and entanglement.

This form of ignorance may be illustrated by means of the famous *Pumpkin* story referred to by the poet Jami in one of his couplets. Once upon a time,

**The Story of the
Pumpkin**

there was an absent-minded man who had no equal in forgetting things. He had an intelligent and a trusted friend who wanted to help him in at least remembering himself. This friend tied a pumpkin around his neck and said, "Now listen, old man, one day you might completely lose yourself and not be able to remember yourself. Therefore, as a *sign* I tie this pumpkin around your neck, so that every morning when you wake up you will see the pumpkin and know that you are there." Everyday, the absent-minded man saw the pumpkin after waking up in the morning and said to himself, "*I am not lost*". After some time, when the absent-minded man had got thoroughly used to self-identification through the pumpkin, the friend asked a stranger to remain with the absent-minded man, take away the pumpkin from his neck during his sleep and tie it around his own neck. The stranger did this, and when

the absent-minded man woke up in the morning, he did not see the pumpkin around his neck. So he said to himself, "*I am lost*". He saw the pumpkin on the other man's neck and said to him, "*You are me. But then who am I?*"

This *Pumpkin* story offers an analogy to the different forms of *false* self-knowledge connected with identification with the body. To know oneself as the body is like knowing oneself by means of the pumpkin.

The Analogy made Explicit The disturbance caused by non-identification with the gross or the subtle, or the mental body is comparable to the confusion of the absent-minded man when he could no longer see the pumpkin around his neck. The beginnings of the dissolution of the sense of duality are equivalent to the absent-minded man's identifying himself with the stranger who wore his pumpkin. Further, if the absent-minded man in the story were to learn to know himself through himself independently of any external sign, his self-knowledge might be comparable to the true self-knowledge of the soul which after non-identification with the three bodies knows itself as being none other than the infinite God. *Arriving at such self-knowledge is the very goal of creation.*

Saint Venabai

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

THERE is hardly a Hindu person in India who has not heard the name of Saint Ramdas. He was a perfect and realized Being and was the Master of Shivaji the Great, the founder of the Maratha Empire in the seventeenth century. He advised this Royal disciple not merely in spiritual matters but also in daily matter as well as those of political concern. Venabai also had the fortune of finding her master in this Great person—Ramdas.

There was a person named Deshpande, who lived at Kolhapur, and he had a daughter named 'Vena'. She was married early in her childhood and lost her husband, when she was not even ten years old. After this sad and most unfortunate event, she used to pass her time in reading religious books and serving her father-in-law and mother-in-law. Once, while she was reading Ramdas came there as a mendicant and asked for something to

eat. Little Venabai who was then only eleven years old was so much impressed and attracted by the personality of her future Master, that she requested her mother-in-law to give him some milk. But, she did not give him the milk as she wanted it for some purpose; and Ramdas went away. Venabai was very much upset at this.

After some days, Ramdas came again for the next time and again found Venabai reading. This time, he asked her the name of the book she was reading; and after knowing that, he asked her if she understood anything of that. She modestly replied, "How can a girl of my age understand this high philosophy? I only know that I should read something good; that is what I am doing. But if your religious highness permits me, I would like to ask you some questions." The Master was delighted at the intelligent answer of the little girl and gladly agreed to grant her request. Then, she asked him

about twenty-five questions, some of which are as follow:—

"Who is Jiva?", "Who is Shiva?", "What is *Maya*?", "Who is said to be 'born'?", "Who is said to be dead?"

The Master was extremely surprised at the type of questions which were decidedly extraordinary for her age. All these questions were composed in an *abhang*a and Ramdas also gave answers to all of them in *abhang*a and went away. Since this time, Venabai began to feel that Ramdas was her Master and longed for meeting him again. Day after day, the longing increased and shortly afterwards, she went to Kolhapur to her father's house, where she met Ramdas again. Here he advised her to repeat the name of Rama—the Lord. She requested him to take her with him, but he said that the proper time had not yet come. She was extremely sorry at this; and since then she used to pass her time in repeating the name of the Lord and thinking about the Master, waiting for him. The members of the family, on both sides did not like this; and people, began to say that the girl had

become mad after the Sadhu due to the carelessness of the parents about her conduct. But Venabai would not be persuaded; and at last, her parents-in-law sent her to her father's house. The father and the mother also did not show any tolerance: and one day, they gave her a dose of strong poison; and locking her in a room declared that she was bitten by a serpent. Venabai's body began to burn with the poison; and she wanted water to drink but could not get it. The colour of her skin was very fair; but the poison turned it into a dark colour. At last, Venabai could not bear the pangs of death; and she remembered her Master. She bowed down to him (imagining him to be present) and was ready to breath her last. But all of a sudden, to her great relief and surprise, she saw her Master, standing in front of her. He gave her some water to drink from his *Kamandalu* (begging bowl); and she at once felt relieved of her pain. Then, the Master said that the change in the colour of her skin was going to help in her future, for owing to her beauty, she would have become the target of public criticism.

While they were thus talking, Venabai's father came to the door to see if she had breathed her last, but he was surprised to hear her talking with somebody: and he was still more surprised when he unlocked the door and saw that the person talking with his daughter was none other than Ramdas. When the door was opened Ramdas went away without exchanging a word. But Venabai's father repented very much for his cruel treatment to his little daughter; and finding that she was now alive due to the divine grace of her Master he handed her over to Him. Henceforth, she lived with her Master enjoying the divine bliss of his sacred company. Once, in the later years of her life, she was asked by the Master to go and take charge of a *math* (monastery) which he had founded. But, saying that she did not want to stay away from the Master and that she wished to leave her body at the feet of the Master, she modestly refused to go there. In *Shake* 1660, her last desire was fulfilled. She was asked to deliver lectures on the book she

has written, which narrates the wedding ceremony of Rama, one of the *Avatars* of the Lord; and on the fourteenth day of this programme, just after finishing the last word of her lecture, she came to her Master who was standing by, handed over her Veena (municipal instrument) to Him and placing her head upon his feet breathed her last.

The book of Venabai which is above referred to is one of the famous books of her century. The style is lucid, simple and sweet. The book is so popular in the learned circles that it is often prescribed by the Universities for post-graduate studies. Besides this book, she has written some more poetry. In one piece of poetry she describes the demands of the subjects of Ayodhya when Rama comes to the throne. In another piece of poetry, she describes the conversation of Rama and the boatsman who took Him through the river, when He went into exile. Most of the poems are about the life of Rama; but she has also written many highly metaphysical poems.

God-Man in Ancient Greece and a "Spiritual Upheaval"

BY WILL BACKETT (LONDON)

THE portrayal of the god, Dionysus, by Euripedes, in his well-known tragedy, "*The Bacchæ*" would indicate that he was not unfamiliar with the truth underlying the work of the God-man. There was a community of thought between the greatest souls in the ancient world, and links between Greece, Egypt and India, which the culture that has survived, reflects after thousands of years. There is little doubt that the effect of the life of Buddha, a living memory in India at the time Euripedes' reputation as a dramatist was its height, may have reached the Western Empire of Greece.

Some of the symbolism employed in this play, 2,500 years old, may not be readily understood. Pentheus is described as having sprung from one of the dragon's teeth sown by Cadmus, and as such, he would be born of desire, in contrast to Dionysus, the manifestation of Divine Love.

Sir Gilbert Murray, from whose translation have been taken the following extracts from the play, presents in his introduction to Vol. III, on the Athenian Drama* the point of view of the scholar. His appreciation of the dramatic qualities and poetic aspect of this masterpiece of Euripedes, is shown in the translation, although there are other scholars who have challenged his work, but he has explained that a literal translation, verbally exact, may fail to convey the atmosphere and intention of the original, when a different language is employed.

In spite of the translator's faithful interpretation through the rhythm employed, and the beauty of language, which cannot be gainsaid, his attitude towards Dionysus' words at the conclusion of the play, ignores the possibility of a mystical interpretation, and entirely

*Allen and Unwin, 1911, London.

overlooks the truth which Euripedes reiterates throughout, and which the opening words of Dionysus, himself, express:—

Behold, God's Son is come into this land

Of Thebes, even I, Dionysus, whom the brand

Of heavens hot splendour lit to life, when she

Who bore me, Cadmus' daughter Semele,

Died here. So, changed in shape from God to man.

I walk again by Direce's streams and scan

Ismenus shore.

The reference to his own previous life in this place, hallowed in mythology by its association with Apollo at the time the play was written is an indication to us that Dionysus identifies himself as the God-man, Apollo, in that earlier epoch when he had also been there.

The tragic death of Pentheus, after he had profaned the mysteries of Dionysus, which Sir Gilbert Murray cites as evidence of Dionysus' cruelty, would hardly have appeared in that light to a Greek audience of the fifth century B.C. as the penalty of death was even then enforced on

all who profaned the mysteries practised at that time, and a thousand years earlier, when the scene of the play is said to have been laid, the same rule would have been as strictly adhered to. It is, of course, more general, in this age, to regard the death of the body, as a final drama, whereas those who instituted the mysteries, regarded it as a stage in the life of the soul. Similarly, certain inner aspects of the spiritual journey of the soul, which the meagre surviving records of the "mysteries" of the ancient world, indicate, would be withheld from a theatrical performance, such as "*The Bacchæ*" and so the work of the God-man on that plane of inner consciousness, would be given, only to the extent to which it could be presented symbolically. Without such a clue, the words and actions of Dionysus are incomprehensible and misleading, as an intellectual explanation is incomplete unless all the facts are considered in their true relationship.

Actually, Euripedes has dramatised what is in itself a "Universal Divine Drama" the return of the God-man to carry

on His Universal Work. The scene is depicted in relationship with the accepted form of Greek Drama by the Author, who utilises the Chorus, as witnesses of the unfolding theme, to comment upon the astounding sequence of events, their final words being equivalent to an ordinary external opinion:—

*There be many shapes of mystery,
And many things God makes to be,
Past hope and fear.
And the end men looked for cometh
not,
And a Path is there where no
man thought.
So hath it fallen here.*

The fate of Pentheus, which to Sir Gilbert Murray reflects on the character of Dionysus, is a parallel in some respects, to that of the disciple, Judas, whose end was directed if not hastened by Christ, when after the last supper, he bade him "do quickly" what it was in his mind to do. So also Dionysus, whose warnings to Pentheus served but to strengthen the king's purpose against the God-man, eventually added to his delusion step by step, culminating in his death. In the divine drama of the

God-man opposition must play its part, and in placing himself under the apparent triumph of the opposer, the Christ, bears the burden of humanity, transmutes its ignorance and lifts its consciousness higher. Like Christ, Dionysus bore the "agony" of suffering, of which the mockery by the king, his physical binding, the deprivation of his staff, and shearing of his hair which was "vowed to God", were all symbols of the inner "agony" inseparable from the life of the infinite One, within the limitations of human surroundings and consciousness which he thus shared.

Like Judas, Pentheus afterwards repented, but in the latter case it was because he was faced with death, whereas it was Judas' own conscience that drove him to suicide. The reason for the part Judas and Peter took in the life of Christ, has been explained by Shri Baba thus: to complete the Master's work it was necessary that He should be betrayed, and Judas, one of the twelve disciples did his part unknowing its full implication whereas the disciple Peter did his, because Christ had asked him to sacrifice his own feelings

to the extent of betraying the One he loved more than life itself, out of love for Him, so that the Master might accomplish His Work fully.

It is because the "Perfect One" is able to use both the *good* and *evil* of the world, for the purpose of his Work for humanity, without affecting the infinite state of His own perfected consciousness, that the consideration of His Work in both aspects presents a difficulty to human understanding, which makes a merely intellectual understanding of the position impossible, for such heights of truth are beyond the mind, limited by a consciousness of the "pairs of opposites". But it is those "pairs of opposites" which the Master utilises to free humanity from its toils.

From a superficial standpoint, there is an apparent contradiction between the words of Dionysus before Pentheus, his cousin, the king, who opposed the God-man and the description of the same event when related by Dionysus to his own devotees. The king had sent his soldiers to capture Dionysus whose work amongst his people had been told to him and

when apprehended and cross-examined and held to ridicule by his captor it was some of his *human* attributes that he disclosed, such as his suffering at the treatment he was receiving. To his devotees he reveals the *spiritual* aspect of events:

*"Fell ye so quick despairing, when
beneath the gate I passed?"*

*Should the gates of Pentheus quell me
or his darkness make me fast? ...*

*I had no pain or peril; 'Twas mine own
hand set me free...*

Nay no gyve no touch was laid on me."

Already the inner "spiritual upheaval" has affected the soldiers who but carried out their king's command. Returning with their prisoner they say, as they deliver him to their master:—

*" Our quest is finished, and thy prey, O
King,*

*Caught; for the chase was swift, and
this wild thing*

*Most tame; yet never flinched nor
thought to flee,*

*But held both hands out un-
resistingly—*

*No change, no blanching of the wine-
red cheek.*

*He waited while we came, and bade us
wreak*

*All thy decree: yea laughed, and made
my hest
Easy, till I for very shame confessed
And said: 'O stranger, not of mine own
will
I bind thee, but this bidding to fulfil
Who sent me.'"*

King Pentheus is warned by his grandfather, Cadmus, and by an old prophet, Theiresias, who are going as pilgrims to the shrine of Dionysus to offer themselves and their lives to his service, but their words have no more effect than others, nor is he sobered by the destruction of his castle by fire and earthquake, and he still thinks he can fight against the God-man. Now, the "spiritual upheaval" takes a different aspect, and his fury is fed by "dreams" from Dionysus, who leads him on and on in his delusion that he shall approach the God-man's devotees at their sacred rites. Assuming the dress and outer forms of a devotee, the king persists in his foolhardy sacrilegious project, and the tragedy of his fearful death at the hands of his distraught mother is a dramatic horror which conveys to an audience the ultimate fate of

those who resist the Divine, and have to learn their lesson through suffering, which may involve their own kin and nation as well.

The Chorus has forebodings of the king's fate, before the end of his life. Even in madness, his egotism is emphasised, and the guise of a devotee which he adopts on his last journey to his destruction would make his position ludicrous, but for the atmosphere of impending tragedy.

His Mother, in her delusion, sees in the severed head of her son, which she holds, that of a lion, whose limbs have been torn by her own hands, and she calls on her son to witness to the triumph, and calls as well as on her father, and the townsfolk.

Symbolically, the "death of the lion" in man, is a sign of the transmutation of generative force into spiritual energy, and in that aspect, the death of the opposer, represents the dissolution of those powers who war against God, the energy of their unregenerate nature being transmuted by the spiritual work and life of the God-man. Here, then, in this final tragedy, lies concealed another

manifestation of the spiritual upheaval" at work.

Nor are the followers of Dionysus unaffected; indeed, they more than all are able to respond, and their bliss and spiritual consciousness are in marked contrast to the fate of those who oppose him, or like Cadmus, are on the way to him, and have yet to learn more from suffering before they are ready to receive that closer contact.

To those over whom the delusion of the reality of the world of the senses, has no power, the death of the body and the dissolution of settled forms and institutions, are, in the work of the God-man the effect of a "spiritual

upheaval". Throughout this great drama, the character of Dionysus is consistent, whether in allaying the fears of his devotees, or revealing the inner meaning of the events that disturb and frighten them, increasing their understanding, or in his relationship to the ignorant soldier, doing his duty, as he understood it, or, again, with the king, as a blind actor, in the part he was taking; gentle, yet unwavering, selfless and loving, but with deep insight into the different characters before him; unfailing wisdom in the use of those very limitations in their consciousness and at the same time, raising that consciousness higher.

RESURRECTION

TO SHRI SADGURU MEHER BABA

BY MALCOLM SCHLOSS (HOLLYWOOD)

Only Thy smile to remember!
 Only Thy voice to recall!
 Thy touch, inexpressibly tender,
 Conveying Thy love to all!

Yet these are enough, Oh! Beloved—
 The gates of the soul swing wide
 In Thine, the Eternal Presence,
 At this new Eastertide!

*The Happiness of Suffering **

BY COUNTESS NADINE TOLSTOY

THE biographies of saints and real seekers of Spiritual Life have shown how they all had to stand suffering in overcoming of their imperfections. About St. Francis of Assisi it was said that "What he hated most, he embraced with Love". That Victory of Love which conquered even the repulsion to the lepers' wounds has brought Him nearer to Christ and at once raised Him above mortals.

All those Saints have been made new in the purifying fire of pain and endurance.

Avoidance of suffering is lacking in wisdom and resignation to the One Law which governs all. *Embracing suffering with a strong heart turns pain into Bliss and invites the Grace of the Perfect Master which crowns the Path.*

Life's experience has marked those who suffered with greater understanding and kindness; those who suffered little are poor and

cold in heart. Unwavering faithfulness to the One on whom the whole heart and life have to be focussed will make them alive in unceasing spiritual state of *awareness* and lead them to unself-conscious Oneness and Love.

In simplicity of surrender to the Master one becomes stripped off of all false decorum and the mind does not seek the vanity and satisfactions of entertaining thoughts, words and imaginations. The ego has been faced and exposed. In that honest nakedness one is nothing; the whole being and life is spontaneously at the service for the work of the Perfect Master.

Being cleared of the ego is like extracting the tooth whose venom was poisoning the whole system. This extraction naturally involves a resistance and difficulty as in the process of evolution the roots of ego become engraved. Half way

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*Continued from March 1940 issue.

would lead nowhere, so the complete giving in and up of the ego which was the source of illusion and venom can alone assure the union with the Higher Self. The very longing for freedom and Truth is latent in all living beings as an unfailing inner voice, as a forward driving potential impetus, as an eternal protecting security of God. There is in the heart of creation a yearning for real beauty of life; this reaching out for Harmony with the higher ideals is inscribed in all things and forms as an impelling momentum that moves life's course towards its predestined end.

This world's yearnings and signs of pain conceal an immortal hope for permanent Reality of True Happiness. Without that hope and intuitive certainty suffering would be a tool of destruction and hatred. *Yet sublimated suffering leads to resurrection.*

Desperation may even bring one to the point of such spiritual readiness that it may be compared with death in life, with real death of dying to oneself as says Meher Baba: "Such dying means real living the Spiritual Life in harmony with the Law, in peace of

mind and unchanging joy of fulfilment. "

The Masters warn the aspirants of the dangers of enjoying and using the psychic powers. On the fourth plane, Meher Baba says, the allurements are especially fatal. They make one linger in contentment of experiencing this state and they delay advancement. It may lead to over-estimation of themselves and of their attainments. The guidance of Perfect Ones saves from the clouds of delusions and failures.

The shortest of shortcuts implied by Meher Baba, is the *reversing of former selfish attitudes into direct practising of selflessness in the very same conditions of life and sociability of everyday's existence.* That *mental renunciation* lived in active life is made possible and is quickened by the help of the Master, as He awakens the new impulse of pure life. His Divine Love and purifying influence lift the spirit of the disciple and such relationship in itself becomes the holy of holies in the disciple's life and a New Pure Source of unextinguishable Joy.

The unalloyed Love which radiates from Him fills the

hearts with new life vigour, willingness and devotion which lead to complete regeneration spontaneously and open the source of new happiness.

There is no greater religion, no greater sanctity, no purer Beauty and Godliness than Love Divine Universal. The Perfect Master Meher Baba is that very love pouring fourth from the Infinite Source of His God-consciousness. He inspires and bestows Love on all who are close to him in heart: what a supreme compensation on the arduous Path of self-transformation! This Love is a real universal antidote of suffering: "It contains simultaneously all the spiritual qualities of inspiration, intuition and joy," which is in harmony with the very will of the Spirit, seeking the union with the Soul—or God, says Meher Baba.

Seeing God in the very suffering, says the Master, will reconcile with suffering.

Becoming one with God will bring one out of suffering by transcending suffering and by freeing from the alloy of human imperfections, Perfect Happiness and joy unalloyed can be expected permanently in a Perfect State of Being.

Love is the nearest to God natural spontaneous experience of the heart drowned in Bliss and happiness. "Love is the beginning and the end of spiritual Path", says Baba. *It moves one to do and accomplish what is impossible to limited human capacity—to yield the selfish 'I' and to make one fit for Perfection.*

The perfect state of Joy will sing its sublime Hymn in finest tones when all in man becomes pure and One. To this sacred state all are destined by God providing they choose the Path of spiritual Truth.

Joy is essential in all life and is increasing as one moves on guided by the Master. The *awakening* of Love is the beginning of the expansion of the heart. Its ever growing purity brings the Joy to its natural beauty and intensity no more deluded and not be-clouded by the impure distorted mind conditions of ignorance and selfishness. Purity, beauty and fullness of the sound of a Perfect instrument is incomparable to a false defective sound of an inferior instrument. The joys of expansion and aliveness in increasing renewal of the heart

is a source of greater endurance and understanding which help to bear the imminent trials and tests. These trials involve suffering and are born of suffering; it is inevitable in transition from one degree to another; each stage of consciousness is subject to its joys and pains of adjustments. It is a process of renewed re-births in higher states, in purer joys of selfless being. It is crowned by the Grace of the Beloved, by an unending bliss of pure unalloyed joy of Divine Love known only by the Perfect Soul who has passed over all sorrows. The following words of Khalil Gibran will express the deep meaning of Joy, of love and its suffering in beautiful verses—real masterpiece of spiritual understanding about which Meher Baba said once: "*It is me*".

"When love beckons to you—
follow him,
Though His ways are hard and
steep,
And when His wings enfold
you—yield to Him,
Though the sword hidden among
His pinions may wound you.
And when He speaks to you—
believe in Him,

Though His voice may shatter
your dreams as the north wind
lays waste the garden.

For even as love crowns you so
shall He crucify you, even as
He is for your growth, so is He
for your pruning.

Even as He ascends to your
height and caresses your
tenderest branches that quiver
in the sun,

So shall He descend to your roots
and shake them in their
clings to the earth.

Like sheaves of corn He gathers
you into Himself, He threshes
you to make you naked.

He lifts you to free you your
husks.

He grinds you to whiteness.

He needs you until you are pliant,
And then He assigns you to His
sacred fire, that you may
become sacred bread for God's
sacred feast.

All these things shall love do unto
you that you may know the
secrets of your heart, and in
that knowledge become a frag-
ment of Life's Heart.

But in your fear you would seek
only love's peace and love's
pleasure

Then it is better for you that you
cover your nakedness

and pass out of love's threshing floor,
 Into the seasonless world where
 you shall laugh, but not all of
 your laughter, and weep, but not
 all of your tears.
 Love gives naught but itself and
 takes naught but from itself.
 Love possesses not nor would it be
 possessed.
 For Love is sufficient unto Love!"

Such love can be inspired and grafted into the hearts of men and make them drop and step out of the old self, as if it never was. Love becomes triumphant as it takes all of the heart and remains for ever focussed on itself, the source of which is the Divine Heart of the Perfect One.

Such Love is beyond the capacity of men. The Divine Love and Power of Meher Baba can make the disciple so pure and steady that his heart remains balanced and pitched in the height of the Spirit without falling back or without being affected. It is also due to the great share of the disciple himself—who simultaneously with the help of the Master must follow in response to His Love, in response of inner obedi-

ence to His inner order; it takes the full conscious and unconscious willingness of response, the real inner nonresistance in being, in mind, in will, in heart to bring the disciple to His height.

Swami Vivekananda speaks of his sublime experience of Love in the following lines:

"The madness of human love is only a faintest echo of the mad love of the saints!

"The reward of Love is Love! and what a reward that is! It is the only thing that takes off all sorrows, the only cup by the drinking of which the disease of the world is vanished, man becomes divinely man and forgets He is that man.

"That is the madness of Love where all desires have vanished, who cares for salvation, who cares to be perfect even, who cares for Freedom, says Love.

"Let me be born again and again amid all the evils that are in the World—I will not complain but let me love Thee and that for *Love's sake*." In all human misery and conscious and unconscious striving for happiness it is really Love that men seek and

need. This human restlessness is the sign of an unexpressed state of longing for natural expansion, a hunger for a richer tone in being, for a steady rhythm of greater Joy unalloyed by sensations and selfish enjoyments of senses; it wants love unchecked by bargainings of the mind, unrestrained by the chains of the 'I', it reaches out for full amplitude and high voltage of full experience—in short, *it seeks that which we find in the only Beings on earth—the Perfect Masters. Born of selflessness, Oneness and Purity of Love, such Joy and Bliss brings one above pain and pleasure of human dual experiences.* The beauty of this Pure State is superhuman, so great and powerful it is, that none can approach and contain it unprepared. *To see Him as He is—is a Grace.* The disciple must be ready to become one with Him and this Grace is given only at the Will of the Master. In utter self-abandonment the disciple unself-consciously, impersonally fulfills His Will which simply and spontaneously becomes his own as the outcome of the greatest and most difficult victory over the egoism of the human state.

"Fear, doubt, scepticism are not

of the spirit", says Baba. Humble patient resignation and reverence to that which is beyond the human reach and therefore so often incomprehensible is the first requirement of discriminative attitude and it would spare the ridicule and sacrilege of incompetence.

The contacting of the Perfect Master Meher Baba should be sought at all costs as the only *real good* and true security of Happiness and true Life.

No presumption of pride and over-estimation of themselves should retain any, however great and learned they may be, or even spiritually advanced, from seeking the blessings of the Divine Love of the Master. That contact is potent with incomparable spiritual benefit, which no suffering can prevent and *which no mortals can impart to each other.*

All the mystics and spiritual poets like Kabir, Hafiz and others, especially Persian poets, have left beautiful gems in poetic verses glorifying the Pure Beloved and His Divine Love as the Secret of all Truth.

That Divine Love—pure, selfless and universal—is God—says Meher Baba; through His Love,

He brings to God. Love is the *Signatura Divina* on the heart of all creation revealed fully in the God-man. Love Divine, the Pure unalloyed Joy and Bliss is the Love of the God-man.

With each spiritual cycle life goes on revealing the greater need for more understanding of spiritual Truth. It is profitable to all seekers to use the Grace of the present age in the person of the Keeper of the Universe, in charge of its spiritual destiny.

The present universal Perfect Guide—Meher Baba—will reveal Truth in greater fullness, which will remove accumulated ignorance and help in true and right understanding of Truth so much of Truth was distorted and concealed, so much has given only in hints and parables, because mankind has been still in the cradle.

It is to the highest spiritual advantage of the seekers to come with the open eyes and with a heart attuned to a new inner spiritual grasp and receptivity, that they may know the *alive experience and the new joy of awakening*.

Let the heart long even with the pain of longing and with all its restlessness for the One who can so Love and help as none.

That longing itself, that suffering of longing is a blessedness, says the Master—the nearest to Love and it may bring the seeker of Love to the Beloved.

Kabir says:

"He sheds abroad the radiation of Love! Touch His feet who is One and indivisible, immutable and peaceful; who fills all vessels to the brim with Joy and whose form is Love!"

"What a day of gladness is that day in which my Beloved who is my treasure comes to my house! All evils fly from my heart when I see my Lord. My love has touched Him! My heart is longing for the name which is Truth!"

Also:

"My heart is frenzied and I disclose in my soul what is hidden. I am immersed in that one great Bliss which transcends all pleasures and pain!"

"Listen my brother!

"Bring the vision of the Beloved in your heart.

"This sings Kabir—the servant of all servants!"

And this is singing in all hearts who *have received His Love Divine* and who took *His name—Meher Baba*—as their salvation in New Life, Pure, Beauty and Truth.

Don't Worry

BY DELIA DELEON (LONDON)

TO be told by Baba not to worry, may seem a commonplace and simple thing. Those unaccustomed to his ways or newly meeting him, might probably wonder why he bothers to mention the obvious, for we have our worries. Especially it might come as a shock to those who desire to hear from him learned metaphysical or philosophical discussions. Baba's concern is to *awaken* the love within us how to live and become real human beings. So his appeal is to the heart; directly and simply he gets right down to the very roots of our being. Invariably he says, "Don't worry, I will help you. Love me". These words, like the words of Jesus* are deep and significant, for they are a clarion call to us, to rouse ourselves, to awaken from our smug little outlook on life—to yearn for a richer fuller deeper way of living.

If we want to understand Baba's ways, we have only to pause and think a little to realize that the fundamental cause of most of the trouble that is shaking the foundations of our world today, is worry and its inevitable sister, fear. Everywhere we see peoples and nations in the grip of this worrying business. The life of the individual makes up the life and character of the nation, and they in turn react on other peoples and nations. We worry because we lack health, possessions, money or lands. We poison our lives at the Source, and that affects our adjustments to each other, and then comes intolerance, greed, persecutions. We have not got the right kind of faith—the faith that helps us recognize the rights and needs of all men, to live peacefully in brotherhood, and to know that we are all part of the Whole. If we

* A better quotation would be: "My peace I give unto you not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—*St. John*, Chap. 14, v. 27.

had, we would know, as Hafiz says:

"The object of all religion is alike—all men seek their Beloved. O, all the world is love's dwelling; why talk of a mosque or a church . . . ?"

Even from the purely physical health standpoint, there is abundant evidence of the damage caused by worry. In an article in an American magazine, with the heading, *"Worry the direct cause of many physical ailments"* George McCray says:

"Medical men have long called certain ill-understood symptoms 'functional' thereby segregating them from organic diseases in which the ailing organs show anatomical defects. Many a baffled doctor disposes of functional cases with the pronouncement 'You only imagine you are sick. . . Don't worry, go home, forget it.' Such patients drift from one doctor to another, and sometimes are cured by faith-healers. It is only within recent years that the study of the emotions as factors in illness has received serious attention in medical schools and research centres, and it is being discovered that in a wide range of diseases,

emotional states show themselves to be a complicating often a controlling influence."

This shows that worry poisons our systems, and though the doctor knows this and can tell us about it, he cannot cure our worries. Most of us worry about trivial unimportant things that never happen. It goes through our household affairs, our personal affairs, our world affairs. We sap ourselves, our judgment gets warped and we are thrown physically and mentally out of gear. Life goes out of focus, as if we were looking at a blurred photograph.

Why do we worry so much? With a lot of people, it is because they feel an eternal dissatisfaction. They want things different; something eludes them always. Small wonder that in their desperate desire to be free from worry, they follow false *gods*, thinking they will be led to Utopia. They are deceived by words and grandiose promises, and are "let down" invariably, for they fail to realise that the remedy lies within themselves, and it is only a Perfect Master, like Baba, that can give them the right answer to all that troubles

them and the world-to-day, because he has himself *attained freedom*, and can help others to this freedom. If we turn to him, he will help us, and in him we can find faith and hope and strength. The very fact of his telling us "Don't worry", helps us and gives us the power for it loosens up within us the causes of our worries. To love him and obey him is the next step—it is so much easier with him behind us, for it is a *spiritual* solution, and no amount of physical or mental strivings can solve our problems. Baba does help us to change our attitude to life, and it is not merely a negative attitude that Baba asks us to cultivate, but a positive joyful acceptance of experiences, in their right focus. Not to be caught up in the passing phases of illusion (*maya*), "To be in the world but not of it," does not mean a shrinking from life. We have our parts to play. And to withdraw from life to practise austerities, to sit in a cave to meditate, does not necessarily mean spiritual advancement. It would not be right for the majority, and Baba seems to prefer us to be active and dynamic,

though he wants us to accept whatever experience is necessary for our spiritual progress and development.

Baba helps us in so many ways not to worry or fear, and to develop this right attitude to life. It sounds so simple, yet most of us find it so difficult. "Don't worry" says Baba to someone, and usually, if that person is receptive, he soon begins to realize what a worrier he is; even though it may have been in the depths of his sub-conscious self, and the measure of the new inrush of life that fills him, is the measure of Baba's help.

It is a subtle and pernicious foe that we have to fight, but if we follow Baba's advice we soon find that troubles and fears begin to vanish, because the things that were important to us before do not matter any more. Why should we worry when the Master is there, when we can turn to him and love him and serve him?

We must try to know and understand ourselves truly, for Baba says "Everything is within us, the *secret of life*, God". We are part of all; it is the veils of illusion that prevent our seeing clearly. We

have gradually to shed these veils, to lose our *ego* to die to the lower self, and we will awaken like a dreamer from sleep.

Sometime Baba, in order to help us, brings our faults up to boiling point. The person who worries, worries more than ever. A climax comes, an emotional upheaval takes place within the person. Then if they have the courage to face up to themselves, and to realise the fault lies within themselves, in a flash, the whole thing clears up, and they are free from that particular worry. If they lack courage or have not enough love or faith to trust Baba, then they perhaps turn against him or blame him for their own weaknesses.

Baba is always there, waiting, ready to guide and teach us, and whatever our weaknesses or worries, we can go to him, and with patient love he will help us again and again.

Baba's telling us not to worry, had an added significance at the moment, for we are living in thrilling and trying times. The approaching spiritual age calls for our recognition of the Verity of the Brotherhood of Man. All our resources and powers of endurance will be taxed in the struggle. Out of chaos, order comes. Baba stands like a beacon, beckening us on. He shows us by his example the heights we can reach with perfect poise and equilibrium, he walks the earth. His Love is our inspiration, and if there are dark days, and all goes from us, we need not worry or despair. Might he not be saying:

*"All which I took from thee, did
but take,
Not for thy harms,
But just that Thou mightest seek it
in My Arms
All which thy child's mistake
Fancies is lost, I have stored up for
thee at home.
Rise, clasp My hands and come." ...

**The Hound of Heaven*, by Francis Thompson.

Spiritual Anecdote

BY DR. ABDUL GHANI MUNSIFF

ONCE, Ghausali Shah Qalander whilst discoursing on the state of spiritual Perfection (*Faqiri*) said, "Perfection is a matter of a fraction of a second. A word in the ear is sufficient to lift a man instantaneously from finiteness to infinity. Such a transformation is not dependent on the performance of prayers or the observance of fasts. Moulana Rumi has said:

"Divine Grace is not limited by conditions of ability.

In fact ability in one is conditioned by Divine Grace".

Hearing this one of the disciples remarked, "Sire, if Realization be so easy of attainment, then why is it that disciples are invariably made to undergo a long period of trials and austerities? In reply to this query, the Master related the following anecdote:

A man had in his possession two vessels encrusted with age-long rust and dirt. He wanted to have them cleansed. He gave one vessel to a professional who promised to cleanse it in forty

days and the other to another man who undertook to do the job in one day. The first jobber began to work at it scientifically and by subjecting the vessel to different processes of scraping, burning and by the application of chemicals over a period of forty days, made a perfect job of it and made the vessel not only spick and span new, but serviceable.

The second man who promised to finish the job in one day, adopted a very drastic procedure by burning the vessel in a huge fire around it. This resulted in cleansing the vessel quickly and completely but this treatment made the vessel worthless and brittle, liable to break at the least knock or disturbance. It can be seen that both the vessels from the standpoint of purity and renovation resulting from different methods of treatment were perfect, but from the viewpoint of utility, one was serviceable and the other useless.

It is for this reason that

Perfect Masters usually never give Realization to an aspirant instantaneously but they lead him to the desired result over a long period and process of trials and tribulations which enable him to withstand the acquisition thereof.

In this connection Meher Baba once remarked to his disciples that, "Realization of God can be

imparted to anyone in a second, but it will be for one's own self with no benefit resulting therefrom to others. The period of austerities, self-denial and hardships that you are experiencing with me, will empower and authorise you to use Realization when achieved, for the spiritual uplift of others."

Question Baba Answers *

BY A WESTERNER

Ques.—What is the difference between Destiny and Chance?

Ans.—Destiny is the divine law which guides us through our numerous existences. Every soul must experience happiness and unhappiness, vice and virtue, from the commencement of evolution upto that goal which is the Realization of God.

Chance is based on *Karma*; that law of Cause and Effect which governs the events of our present life as well as those of our future lives. Through evolution the soul receives, by means of the spirit,

the impressions or *Sanskaras*. The processes which create the experiences and later the elimination of these impressions, can be called Chance. Destiny, or the goal that souls have to attain, is Realization of God; but actually Chance is different for every individual. We can compare Destiny to a load of (let us imagine) seven hundred tons of happiness and unhappiness, vice or virtue, which every soul has to carry throughout its existence. One soul carries seven hundred tons of iron,

* Those Questions and Answers have appeared in the French edition of *Questions and Answers* (Paris).

another soul the same weight in steel, others—lead or gold; the weight is always the same. Only matter changes. The impressions of each individual vary and the acquired *Sanskaras* from the structure and the condition of the future life of every individual.

Ques.—What is the difference between the exterior and interior work of an *Avatar*?

Ans.—His interior work is executed for the good of humanity by the means of his spiritual body and divine will, on the spiritual and the subtle planes directly, or through the intermediary of his agents. The exterior work is accomplished through his physical body by personal contact with individuals. By passing through different countries, he turns their minds towards spirituality, he enhances their progression towards their subtle planes and from these towards the spiritual planes.*

Ques.—Why were certain *Avatars* married and why was Jesus not married?

Ans.—The exterior way of living of an *Avatar* is regulated by the habits and the customs

of the times, and he adopts that attitude which is most suited to serve as an example to his contemporaries. But, in essence, all the *Avatars* incarnate the same ideal of life. At the epoch of Mohomed the Arabs were very sensuous and it was not considered bad or illegal to live with several wives. If like Jesus, he had not married and had advocated celibacy, or if he had imposed absolute continency, it would have produced dangerous and inevitable reactions. Few people would have followed his teaching and fewer still would have been attracted toward such an ideal. Mohomed had nine wives, but he had no physical contact with them; it was legal to have several wives.

At the time of Krishna, the Hindus were fighting amongst each other. Envy and greed were predominate; the real conception of spiritual life and love was unknown to them. Krishna based his teachings on the laws of love and pure and innocent merriment. Human beings were directed joyfully towards a disinterested ideal of love.

* The two ways of working can be used simultaneously.

At the time of Zoroaster, humanity was hesitant and lacked equilibrium. They were neither complete materialists nor really attracted towards the spiritual light. He taught them to be good householders, to marry, and to abstain from desiring the wife of another, and to worship God. His own life was based on this principle, "Good thoughts, good words, good actions". Zoroaster was married.

At the time of Buddha, humanity was deep in materialism. In order to demonstrate that their conception of values was wrong and that they were victims of the goddess Illusion, or *Maya*, Buddha renounced his wife, his family, the riches of the world in order to establish his

teachings on *Sannyas*, or renouncement.

At the time of Jesus, arrogance, imperiousness, pride, cruelty were the characteristics of the people. Nevertheless they possessed a conception of justice regarding women and marriage, and it was not necessary, as it was in Arabia, to make marriage an example. Jesus lived the life of humanity, simplicity and poverty, and he endured suffering in order to direct humanity towards the purest ideal—God. All the prophets were the incarnation of God; therefore they stand beyond desire and temptations, they were the manifestation of the same divine element.

THE SAYING OF MEHER BABA

The highest divine knowledge is attained through love (which has in it the spiritual faculties, intuition, and inspiration), and is opposed to the intellectual faculty. It is love that makes one transcend the dominion of intellect and gain the state of complete self-annihilation. It is this state that ends with union with God.

Silent Man of the World

BY JAL R. IRANI, B.A.

TO-DAY, as never before, humanity finds itself on the verge of self-destruction. Destroying itself with the very same instruments with which it sought to defend its material march. The End certainly looks very near. . . . Almost around the corner; unless some other force, a stranger force, other than a machine-gun or a torpedo, thrusts itself in this wild whirlpool of Victory and Defeat, Conquest and Collapse. This strange force which will hit the whole world right between the eyes and stagger it, is steadily but most definitely making itself felt through that Silent Man—Meher Baba.

The whole world brinks on a choked cry, "O! God, anything but this". And when they say anything, they mean nothing but God. God, without whom the world was so certain, so damnably certain of creating Heaven on Earth. The world, in the face of the present upheavals, has lost that challenge, leaving every soul a cringing coward... Each awaiting the other

to take a lead. Not one has a stout heart to shout from the roof-tops, "We thought we could do without God and His ways, but now, let us have Him again". Each tries to don a heroic garb when his heart thumps, *lost! lost! lost!*

That pounding, urging, sweeping, feverish march of humanity towards better buildings and better livings, better roads and better cars, has brought nothing but fleeting moments of morbid satisfaction. And it took poor God so much of patience that He has at last decided to throw the whole lot lingering 'neath a 'Guillotine' chopper, which is certain to come down any moment.

But all is not lost... for we have amongst us a Silent God-man who had decided to give one more chance to this despairing world, through the medium, of a Universal Spiritual Centre whose foundation-stone was laid on the 17th December 1939, on a site at Byramangala near Bidadi station, twenty-three miles from Bangalore City; on which

occasion the Dewan of Mysore, Sir Mirza Ismail and officers of the State were present.

Why this Silent Man has decided upon opening a Spiritual Centre in the State of Mysore, after rushing round the world some ten times, is more or less the State's good fortune; which will boast of this unique opportunity of having a Universal Spiritual Centre added to the State's existing institutions of knowledge and progress, where men and women from all over the world will clamour to be with their creator once again and dwell in His glory that is lost to-day in Materialism.

The State of Mysore, besides being modern and progressive in all its enterprises ... has a remarkable people. People who are free in spirits and free in thoughts. And it is through such citizens that a Spiritual Master can make strange force felt in this withering world and once again lead mankind on to better roads.

Science has given us too much knowledge, and to-day we know that human knowledge has become too great for the human mind and to add to it the knowledge of Spirituality would really be 'the last straw'. But in this Spiritual Academy it would

never be too great for easy communication, or else it would degenerate into exclusiveness for the very few; and men and women will not be trained with the windy verbiage of sheer spiritual philosophy .. but they will be made to experience it through sudden or ... gradual stages according to the individual's requirements.

So much of our life is meaningless that we box with the din about us and within, thinking that there must be something vital and significant; could we but decipher our own souls. And this Universal Centre is there to serve your souls; Spirituality will not make you rich but it will make you free from this earthly bondage. To-day each is out to kill the other, and only desire co-ordinated in the light of Spiritual experience can tell humanity when to heal and when to kill.

In this Academy men and women will learn how to put together the dismembered fragments of spiritual joy and spiritual beauty and Bliss.

And when this Silent Man speaks, one and all will feel that somewhere in the distant

past all had the self-same spiritual longing which this God-man speaks of ... But none had the art or courage to clothe Spirituality with form and utterance.

What criticism and opposition

the Spiritual Master may invoke is of little gain to anyone with the slightest spiritual tinge in him. Do not mind whether He be good or bad; step into this Academy *but think of Spirituality itself.*

*Side-Trips to Southern Sanctuaries **

BY ELIZABETH C. PATTERSON

BELUR is now a small town in the Hassan District of the Mysore State. Halebid is to-day a little village ten miles from Belur, situated in a cup-shaped valley where tigers and wild boars are said to roam in freedom. These places were visited by Shri Meher Baba and his party of Eastern and Western disciples at the commencement of the important year 1940.

The Master knows best the purpose of his visit, but it is well known that the spiritual significance of these out-of-the-way places, still lingers as symbolized in their uniquely beautiful temples that were wrought by a people of highly developed art. The glory of

the great dynasty of the Hoysala Emperors, those powerful rulers who made Halebid their capital in the twelfth century and who held sway over nearly the whole of India to the south of the river Krishna, is now legend to most people, but to one like the Master to whom past, present and future are one, coming to such a place must have a deeper meaning.

Halebid or the 'Old Town' became so-called by the people in the seventeenth century, when the then Vijayanagar rulers built a new city at Belur and made it their capital. To-day both these ancient capitals that vied in splendour with Delhi of those days, are a series of ploughed terraces awaiting the

* Continued from March 1940 issue.

spade of the excavator. Beneath this ground how many aspirations to material power, how many aspirations to spiritual attainment, lie buried! It has been said that, "where a saint walks there flowers grow up", so how much greater may be the flowering in human lives, where a Perfect Master treads!

We are told† that a Hoysala king named Vishnuvardhana, popularly known as Bittiga, succeeded to power in about 1106 A.D. He was converted to intense faith by the great saint and philosopher, Ramanujacharya. In commemoration of his victory against the Cholas who were the enemies of his state and of his religion, Bittiga built several temples in various parts of his state, the largest being at Belur. The chief interest in the plan of this Vishnu temple consists in the fact that the sanctum has a beautifully designed star shape while the hall is like a cross. It would be very interesting to compare this with some of our early Western type of churches. The more one travels the more one

observes that no religion has a monopoly on symbolism. Just as human nature at its base is the same, so spiritual faith at its base is founded in one Divine Creator, though being rekindled at different periods of time by saints. and *avatars* who lived on earth the divine life.

That this vast plateau of Mysore was sanctified by the presence in the past of the great saint Ramanujacharya whose teaching has followers to-day throughout India, is only one incidence of the flower of perfection which this ancient land has produced. Shri Baba has stated that there are three saints living to-day in Southern India, one of whom is with the Master at his *Mast Ashram* having been contacted by him and brought there the end of last year. In his 'Abode for Saints' which will be established at Byramangala, as part of the Universal Spiritual Centre, there will be various types of these from many corners of India, all doing their

† Historical facts therein are quoted *ad lib* from booklets of *Belur* and *Halebid* by Dr. M. H. Krishna, M.A., D.Litt. (Lond.), Director of Archæology in Mysore.

part in the Master's work for the spiritual upliftment of humanity.

Concerning the temple at Halebid which Shri Baba told his disciples, as we passed through, that it had the greater spiritual atmosphere of the two temples; the art critic Ferguson states that the images which elaborate the exterior are carved "with a minute elaboration of detail which can only be reproduced by photography, and may probably be considered as one of the most marvellous exhibitions of human labour to be found even in the patient East. . . The mode in which the Eastern face is broken up by the larger masses, so as to give height and play of light and shade, is a better way of accomplishing what the Gothic architects attempted by their transepts and projections. This, however, is surpassed by the Western front where the variety of outline, and the arrangement and subordination of the various facets in which it is disposed, must be considered as a masterpiece of design in its class." To those of the disciples who once went with the Master to view the Sistine

Chapel in Rome, where the great artist Michel Angelo has decorated the inside of the dome with his artistic genius and spiritual conception, the parallel of man's highest aspirations occurred to mind. It was at that time the Master remarked to those accompanying him, that the great Italian artist's work was for the first time blessed and we could not help but think that Halebid temple was, also, blessed by the presence of the Master.

One morning at the Hassan *dak* bungalow where our party had their headquarters, Shri Baba gave us a dissertation on suffering, the deeper meaning of the war and the ultimate spiritual outcome for the world. That the masses, like the individual, must achieve their spiritual liberation and that this liberation for the world would come about and remain for centuries to come. Therefore any amount of suffering and war would have its future meaning.

Our last place of visit during this six days sojourn, was to the Baba Budan Range which is visible from Belur and separates the western tracts with their tall forests and

coffee plantations, from the eastern country with its drier climate and scrub-covered hills. The coffee, such a boon in industry to the peasants, was first brought to Mysore from Arabia by the great Mohomedan saint for whom the Range is named.

On our way to the Baba Budan Range we passed a sizable town named Chickmagalur and we stopped for a short time. Shri Baba had sent two of his *mandali* the day before and had told them where they might contact a particular *mast*. With the usual 'coincidences' of meeting they discovered the one described and brought him to the Master upon his arrival. This *mast* was small in build and had the unusually happy expression of the 'God-intoxicated' souls which the Master has found on his previous journeys throughout India, but in this case there was something whimsical and almost humorous about the man. Whatever his stage of spiritual advancement was, the "wine of the spirit" was effecting him like the ancient Sufi poets describe the longing for God, as "God-intoxication". On our return route, this *mast* was taken back to

Bangalore with the Master. One more "last sheep" has been added to the fold of his *Mast Ashram*.

The Baba Budan Range rises 6,000 feet above sea-level, the summit of the hills consists of steep grassy slopes well wooded in the ravines, through which flow perennial streams. Numerous coffee plantations are seen along its slopes. It is best approached from Chickmagalur where there is a motorable road, and our party found the scenery remarkable. On top the range called in the Hindu *Puranas* "Chendra Drona" is a cave containing what the Mohomedans assert to be the tomb of Baba Budan or rather the place where his disciples were buried and he himself disappeared. The Hindus claim it to be the throne of Dattatreya and thus it is venerated as a place of pilgrimage for adherents of both faiths. As a matter of fact Shri Baba told his disciples that both versions are true, the Hindus sanctum being first and that Baba Budan the great Mohomedan saint known as Dada Heyat Qalander, took it as his abode in later times. *Dada* means

'Master', *Heyat* means alive and *Qalander* means 'Perfect Master' or *Sadguru* of the *Qalander* type. Shri Baba further explained to his disciples that *Qalander* is a Sufi term for one who having reached perfection and having regained normal consciousness, does not follow his own religion or any other external form of religion. The Sufis would call him both *Qutub* and *Qalander*.

Such facts of a saint not dropping off his mortal coil, may seem foreign to Western minds, but then do most Christians fully understand the meaning in their own religion, as for example, that the great Prophet, Elijah, was "translated into heaven", which certainly implies that he did not die! Yet it was not these super-ordinary facts which constitute the greatest

of a Saint or Prophet but that they brought regeneration to their people in their times and this *spiritual influence* in the lives of their people, is an historical fact, just the same as we know that a King Solomon or an Emperor Vishnuvardhana ruled in their respective times among their own people, leaving behind a material imprint called "history".

'Spiritual history' may some day be co-ordinated when there is a Great One revealed on this earth who will synchronise all religions. The world to-day is waiting for the great Re-Uniter in the hearts and minds of humanity. Would not India, the mother of all races, be a likely place for such a One to have taken birth in order to give the spiritual impetus to our times?

THE SAYING OF MEHER BABA

There is greater valour in conquering the heart of a single enemy than in gaining victory over the bodies of thousands of enemies. The mind is capable of turning the bitterest enemy into the sweetest friend by constantly thinking well (charitably) of him.

*Those Who Follow the Master **

PRINCESS NORINA MATCHABELLI—under the 'nomd'art' of Maria Carmi, obtained international fame as the spiritual interpreter of the 'Mother of Christ' in the great Pantomime 'The Miracle'. This unique spectacle—the only one of its kind as artistic beauty and success, was for the first time staged in London in 1912 by the world famous Producer Max Reinhardt who through his genius revived for our modern age and made immortal the great classics of all times. A group of English capitalists who produced 'The Miracle' as a revival of the traditional spiritual Christmas Pantomime, *made a condition* that the holy part of the 'Madonna' should be interpreted by someone who was not an actress, someone, who did not belong to the professional world of the theatre, but a spiritual type as personality and in appearance. This they found in her Florentine

type. Due to her innate spiritual gifts she made of this role of the 'Divine Mother' the unique performance which remained unforgettable in the hearts of those who have seen it. Throughout all her life she was known as a deep worshipper of beauty, art, and progressive ideals, and lived in close contact with the prominent personalities and leaders of the cultural Western world of this time. Thus lived an international life of worldly glamour, wealth and fame.

In 1916 she became the wife of Prince Georges Matchabelli who was well known as a distinguished diplomat and hero to his country, Georgia (Caucasus), Russia, and shared the ups and downs of those turbulent times.

In 1924 she was invited to perform 'the Miracle' in United States and altogether personified this role over 1,000 times in Europe and America. Since that time Prince and Princess Georges Matchabelli

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

have lived in U.S.A. They have acquired the American citizenship and chose as their domicile New York. Prince Matchabelli established in U.S.A. an industrial concern "The Prince Matchabelli Perfumery Inc.", which after a few years came to be one of the five greatest Perfumeries of the world. After the Prince's death, Princess Norina became the executive President of the great and flourishing establishment.

During the fifteen years of their life in U.S.A., Prince and Princess Matchabelli were admired and loved for their courage, their initiative, and character to face the struggle for the reconstruction of their material life in the 'new world'.

When their good luck materially had reached the prime, Princess Norina Matchabelli contacted Meher Baba who came to U.S.A. in 1931. The meeting with the Master marked the complete 'turning point' in her life. Although having been an old seeker of Truth and having tried to find help and guidance through teachers, *Yogis*, well-known spiritual leaders, none was able to

give her the strength and confidence as to forsake the world for the Spiritual Path.

Prince Georges met Meher Baba in 1934. This meeting of only two minutes with the Master brought about in him a most unexpected change which determined an entirely new outlook on life, remarkable to all his friends who witnessed it. At the moment of his death he had the experience of reincarnation and transmigration of the soul—a standpoint which he definitely denied before he had met the Master to whom he owes this change of consciousness. Through this vision his Crossing of the Threshold was blissful and fully conscious—an experience rare indeed for an ordinary worldly minded human being. Prior to his death he remarked to the Princess, "You are right, Meher Baba is real."

The Princess came to India for the first time in 1933 together with the group of Western disciples of the Master and participated in a tour to the Himalayas with him. She was sent back to the West on a special mission for the Master's spiritual work. She returned to India in 1936 and

stayed 8 months together with the group of Western disciples at the Nasik 'Meher Retreat' of which she was made the 'managing mother'. In 1937 after a short sojourn in the West with Meher Baba, she returned to India and stayed at the

Ashram at Meherabad, Ahmednagar. Having fully surrendered her life to the Master, she is at his service and command for any duty and work he may demand in his great Cause for the spiritual upliftment of mankind.

Universal Religion and What it Ought to Be

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

THE world is passing through a crisis. The entire humanity is in a chaos. Confusion is worse confounded. Intelligence has ceased to think in the fields of Reformation and Regeneration. The policy of drift is dividing society and man is on the verge of a precipice, his natural instincts and impulses having died out due to selfishness and rank materialism. The world war may start to a finish or may not start; but all of us are dying every moment. Under such a state of things civilization is doomed to finish.

What is the remedy or is there no remedy? We say there is a remedy and that is the only

remedy. It is the spiritual Regeneration of the civilised peoples of the world. Reason and Science, the handmaids of the Spirit in man must change their courses and the Objective Realities must be adjudged on the subjective Analysis irrespective of personal equations or national inclinations or even international evaluations; in other words, an aggressive spiritualisation of things material must take place resulting in man becoming a spiritual dynamo. Who should bell the cat? Not the kings, nor the politicians; not the statesmen, nor the diplomats; not the Social Reformers nor even the Universities but

only seers or sages. India has always been the land of seers and sages and we trust that there are such seers even today. They are in the background as in all material advancement of the general communities and history has taught us again and again that dynamic personalities appear on the scene when the entire creation seems to be wiped off under satanic influences. If these two factors, viz., the catastrophe threatening the entire civilization and that sages and seers are the only saviours of the Races, it is clear why we welcome Shri Meher Baba into our midst and hail him as our Saviour. His one Theme of Life is 'Love and Service' and his plane of action is the entire Humanity.

It is true that spiritual uplift is seen partially amongst mankind at some time or other, but nobody has really identified himself with the entire Races so far in evolving a scheme for the spiritual uplift of the entire Humanity. Shri Meher Baba is really Universal in that, that Brahmins, Hindus, Mohomedans, Christians, Zoroastrians, etc., are working together under his banner for the Common Cause.

Perhaps for the second time in world's history one religious leader or a *Sadguru* wants to awaken the Humanity to the Consciousness of their pristine purity and spiritual Reality. When that is done successfully, we see only two castes, viz., Caste Divine and Caste Satanic. The former shall absorb the entire *civilized races* into its bosom and the spiritual Union thus effected shall drive away the devils out of the earth. Thus only, millennium shall set in.

Here we see the seeds of Universal Religion sown, which shall stand for all times. Meher Baba and Byramangala in Mysore Raj will stand for the founding of the Spiritual Congress on the basis of (1) Oneness of God, (2) God, the means and God, the End, (3) selfless Love and selfless service and (4) equality of the races. These four corner-stones of this wonderful super structure of the Spiritual Congress of the world shall be a welcome thing to the aggrieved peoples of the Earth who shall be drawn together under the Common Banner of *Sadguru* Meher Baba.

All hail to Thee, Thou Saviour of the afflicted Humanity!

Science and Spirituality*

BY PRINCESS NORINA MATCHABELLI

TO be in science explorer of God is indeed a great theme. To do the exploration for the self-experience—is a very small theme. To live for good and bad self-experience—is also small and individual as self-realization. To grow small or huge Within in Being is a theme of 'No-one'. That is given.

That is Grace. That is given to us when we show in us the real Oneness-Aim or the Divine Life as *longing* to unite with God.

The divine state of Being in us is latent—it has to be awakened. He who has God—is the Being in love with Truth. One among millions could become One in Being as God-man if he had such a huge aspiration, if he were so imperative in winning will to aspire unconditional in self-sacrifice—to become God. It is to be Knowledge, Power, Bliss. For us all it is indeed a far-going

theme. For you here in reaction of life for self-sacrifice as the scope of your exploring I, in science, it is good *wonder doing work* but it will only have its pure value and *fulfil its real scope when it is done unselfishly*.

The state of a Truth realized human being is to be *egoless*. That means to be without self-reaction, impersonal—and without I-life impersonal. It is to be *unself-reactive in intellect*. It is to be free of all that which is in us Creation as "bindings". That life of ours that we seem to live and do and experience is more or less a form of life that is impersonal because we come to think in an objective order of thought.

Our Inner Life is Self in experience. Our External Life as intellect is the I as Self-realization. This we as Human Creation do in life *experience*.

The Real I, the Pure One

* Notes from a lecture delivered by Princess Norina Matchabelli at the Indian Institute of Science, Bangalore.

as Self in us established and realized, is in the head and in the heart in unison a *reactionless state*, impersonal in Self Existence. This Self Existence is the show in us that is indivisible and pure and impersonal and right and real in its existence. What we *see, know* and *realize* in us in intellect, is the Portion of us in the Universal Mind that in its realizing reaction is unconscious of the Divine I. This is to say when we in us *see, know* and *feel*, and that is a form of existence which is in no way an executive function in us as the intellect, we in us realize the Real I as a state of Pure Existence. In this state we are unself-reactive and unself-conscious in the intellect.

As the Spirit in us, is the Self Impersonal the non-reaction Existence and as such is *non-experience in intellect*. In other words—God has to be in us Real Existence which we *know, see* and *feel*. God in us is the Act that is in Creation, all that which is reacting and as such all that has an experience whether conscious or unconscious. We come to know in us God when we in us *see, know*

and *feel* the Infinite Realization reaction grow, evolve and within us self-experience. When we speak of *spiritual experience* we *see, know* and *feel*. It is a life of Self in us which is no more experience in intellect as finite Existence. To *see, to know, to feel* is to see, to know and feel the Unison of all as Existence in a *realized state* which is the *inherent divine state* in us as the Self. *That is to be given from the Realized Show in us which is the Existence of Truth—of God.*

In the plane of life impersonal this is clear; to mind impersonal it is in no way obscure; in us as the ordinary intellectual finite type—it is no more experience. What we when we as mystical aspirants speak of Being means to have the Life within imperative and clear as *order to realize in us God*. We have to realize God in us—it is Order in us. We as disciples of a man who is God-realized have to live for the Self. We have to live for God. We must *see, know* and *feel* in us Truth.

As Life Motion as mind in self-sacrificial reaction to surrender the individual I-Order-Impersonal, we do in us realize

The Order of Self. That is to say, we think for *objective purpose* and give-in in *objective reaction* and self-react in *objective order impersonal* through experience, till we do in us realize the I-State that is Self imperative Realized. This is the difference of our being objective impersonal in Life within; and subjective in us as head, as intellect in self reaction.

This I in us, is life of mind and in it we as subjective realize Wonder Impersonal, grow in it *self-reactive to the Self* that is impersonal. This means—we do in us *see, know, feel* God unrealized—as state objective; and we feel in us God as Life Imperative Subjective. In other words, we live in us as *object* of the Real I that in us is realized; and we grow in its *subjective* experience. We live in our I, self-deluded of a life of Self that is unrealized.

What is the Wonder in us, in this you, or I—may I ask? It is that we in this I, *owe* to be conscious of God in any or all states of I as human creature. We in us, Self-Impersonal, unrealized—*know, see, feel* the Realization Reaction

as a life of *realized reaction*. We have to be free in us of Self and of I and of the life as function of the head; and in us form, to be able to live in us real and true, a life that is deep in Self-Realization.

To see, to know, to feel is to give up the individual I and in it to make new the I as idea, as motive, as form, as Self—as Realizing Reaction for the *Realizing Use* that is to be free and true and unselfish. This is the State of being as Liberation.

That Self-state Impersonal, real, is good and bad in one all-Being Order that is unselfish. This is the high realized I in us that in us has to be awakened. Good and bad has to self-react in us unselfish. To be a Real I of Being-Order unselfish, one has to *see* and *be* the real I. *To obtain Grace, which is giving in us Truth, one must find the Pure Human Selfish Divine Guide.*

Now is the time to realize in us the One-All-I-State *as real Faith*. Now is the time to see in us God, when one of the real Masters in Being, and as human creation—is Life Realized, is *Order Imperative in us in Conscience*.

Looking around in this world

of chaos to-day must we not acknowledge that we act foolishly in this individual life? Why do we act so foolishly and so individually in our I as human head and selfish heart? *Because we still must know, see, feel in us Truth as form; God as spirit; life as means to the end.*

We have to see God being in us as *actual Use* and so in any one who Within has the Imperative Order as the *Selfless Conscience*. This is the Life of Being when our Portion Imperishable is Self-Realized; when mind is Self-impersonal; when mind is Truth-realized. When God in us is realizing imperative in Self—then we *know, see and feel the Act of Being demonstrate or show in us the Wonder of Realization.*

We have to self-realize to the Selfless Point, where we in us have no more realizing reaction, no more existence order, no more real or false show impersonal; no Motion Imperative in I, as the Order Imperative as Self-State of Being—but have become non-realizing impersonal; non-acting impersonal.

God is the aim, God is the Use in exploration. God is use in head, in mind as intellect, as intuition,

as inspiration as life impersonal. God in us is God as the Wonder Impersonal. God is All-in-All—the I.

We have to draw one only line of demarcation in all the differences of the head and the heart, and that is, that in both, we show no further sign of Life Real. No one is real in I individual or in I finite in experience. No one is pure impersonal or real impersonal, or true or untrue impersonal. All in us is indivisible unself-reactive, impersonal in reaction to this Imperative Realized I-Life; all in us is unself-reactive unrealized impersonal, unconscious Imperative as I. *We as I as human creation show no Divine I-Life till we in us sow-in the Divine I—as Life realized.*

No one is able to realize himself as God—unless drawn to God by one who is God.

The Final Form of Existence cannot be adjusted within the Knowing Order of the Finite Mind.

It is useful to have a form of knowing as feeling of what is doing *beyond the realm of this divine intellect of man.*

We have come to-day to you here to enforce the statement

that we believe and not through words and explanations *but through deep experience that Meher Baba is such a Pure Being as Jesus was, as Buddha was, as all your great Masters were who have stamped you in India as the spiritual vanguard of the world.*

We believe that Meher Baba has come into the world to effect the transmutation of consciousness in this new evolutionary cycle as the necessary prelude to the establishment of the new civilization.

Forgetfulness

BY DR. ABDUL GHANI MUNSIF

FORGETFULNESS is not renunciation. It simulates renunciation only in its lower aspects. Forgetfulness is purely a psychic phenomenon, which gradually develops into spiritual experience. Renunciation includes both the factors connected therewith, *viz.*, physical and mental. It is only when renunciation becomes mental that it assumes the quality and dignity of forgetfulness.

One may renounce the world but one may not necessarily forget it. One may give up the allurements of heaven and deny the horrors of hell, but the inborn hope and fear associated therewith cannot altogether be forgotten. According to a Sufi poet, the secret of happiness is in forgetfulness and paradise is

merely a symbolic expression thereof. He says—

"What is after all paradise which is so largely advertised by the Church?

It is one of the beautiful boquets adorning the mantelpiece of my mental state—forgetfulness.

Forgetfulness may be an unscientific term but it explains the science and secret behind all happiness and pleasure, spiritual or otherwise, which human beings experience or enjoy. The Sufis term forgetfulness as *Bikhudi* which has a spiritual significance and it should not be mixed up with *unconsciousness* (*Bihushi*), which is a physical phenomenon.

The psychological difference

between these two states of mind is very sharp and well defined. Forgetfulness is the detachment of the mind from the physical world and unconsciousness is the deadening of the mind towards things material. The former gives rise to a feeling of spiritual ecstasy and happiness while the latter results in mere cessation of pain.

Physiologically also, it is an admitted fact that in a perfectly healthy condition of the body one is not aware of the existence of the vital organs like the brain, the heart, the lungs, the liver or the kidneys. That means one forgets that these organs are functioning ceaselessly in the human anatomy, resulting in a feeling of well-being and health. No sooner any of these organs assert themselves and remind the possessor thereof of their presence and function in the system, it means an unhealthy and diseased state of that organ, which is a condition of pain. The more the mind stuff is directed to or monopolised by a particular organ or part of the body, the more is the pain felt and when it reaches its climax, unconsciousness intervenes—a saving break in the

thread of consciousness which affords temporary relief by enabling one to forget the pain.

Sleep likewise is the state of unconsciousness which affords a temporary respite and recovery from the wear and tear of life experienced by day. It has been argued that 'life is evil because pain is its basic stimulus and reality and an escape from this predicament is afforded by nature in death for the species and sleep for the individual'.

The whole philosophy of happiness therefore hinges round the question of memory and memory is nothing but an attachment of the mind to a particular idea, person or place. Forgetfulness is memory inverted. Genius suffers most because he knows and remembers too much. It has been said, "He that increaseth knowledge, increaseth sorrow. Memory and foresight add to human misery; for most of our suffering lies in retrospect or anticipation; pain itself is brief. How much more suffering is caused by the thought of death than by death itself?"

Memory therefore is pain,

which can be overcome in two ways—the negative and the positive. The positive method is that of forgetfulness in which the mind remains active but refuses to react to external stimuli. The negative method is either to become unconscious, *i.e.*, to stop the mind altogether as in sound sleep or to work the mind too fast as in madness which has been defined as a way to avoid the memory of suffering; or to work it too slowly by external means such as intoxicants or dope of some kind.

It can thus be seen that the steady cultivation of forgetfulness develops in man that poise and balance of mind, which automatically enables him to express in life the noble qualities, like charity, forgiveness, tolerance, selflessness and service. One who is not so equipped with the attitude of forgetfulness, becomes a living barometer of his circumstances and surroundings. Any the slightest whisper of praise, flattery, slander or criticism disturbs his equipoise and his mind at once becomes a sea of emotions either elevating or depressing. Such a man is perpetually at war with

himself and the world and knows no peace.

In the exercise of forgetfulness, not only non-reaction to adverse circumstances is essential but even favourable and pleasurable impressions ought not to be cognised. It is this poise or detachment of mind that is evidently referred to in the famous lines of the poet who sang:

"It is easy enough to smile,
When everything goes by with
a song.

But the man worthwhile
Is the man who can smile
When everything goes dead
wrong?"

Although forgetfulness is at the root of all happiness, yet it is so difficult of acquisition. Once attained, a man with this state of the mind can rise above all pain and pleasure and remain unperturbed and unaffected by his surroundings and circumstances. Nature infrequently has endowed some human beings with this enviable trait of forgetfulness and it is such people that have given to the world the best we know of in poetry, art, philosophy or science.

A poet can in such moments of utter forgetfulness or mental

detachment from his material surroundings, allow his mind and imagination to soar into ethereal regions and the resultant poetry is nothing but crystallised *inspiration*. An artist when he completely loses himself in the ideal, which when it takes form, is at once acclaimed as the masterpiece of art and beauty. The best of philosophy is uttered when a person surveys the past, studies the present and probes into the future from a detached angle of vision and allows no room in his mind for the interplay of his emotions and feelings; circumstances and surroundings. Some of the greatest of scientific discoveries have been vouchsafed to humanity, when least expected or thought upon. But such manifestations of forgetfulness known as genius are rare and far between and it is in this sense it is said that poets, artists or philosophers are

born and not made.

The best that worldly people sometimes attempt in this direction, results in developing the state of mind known as stoicism and epicureanism—the former is the apathetic acceptance of defeat and the latter is the effort to forget defeat in the arms of pleasure. This is not true forgetfulness. When a man seriously undertakes to acquire the state of forgetfulness, he may be said to have entered the spiritual life.

And here one has to pass through different degrees and stages of forgetfulness until the goal is reached. According to Meher Baba, "Forgetfulness of the world makes one a Yogi; forgetfulness of the next world (heaven and hell) makes one a saint; forgetfulness of God means Realization and forgetfulness of forgetfulness is Perfection."

THE SAYING OF MEHER BABA

Love resembles death in that it annihilates snobbery, vulgarity, and all distinctions.

When the Heart Speaks

BY F. H. DADACHANJI

MEHER Baba's mission in life is purely spiritual—to awaken humanity to its divine birth-right and heritage. For that purpose, he has contacted thousands in India as also in the West those that have come to him and those to whom he has himself gone. And what wonderful transformation he has brought about in them? Without a word of mouth for the last fifteen years, he has touched the tenderest chords of human hearts with that look of love in his eyes or the loving touch of his hands, and awakened the latent spark of spirituality within them in a manner that is masterly. Its unique technique is simply bewildering and too amazing for words. To awaken Divine Love in thousands who never saw him or heard of him in their lives, just in a momentary personal contact and without uttering a syllable, is in itself a feat unparalleled in the history of Masters.

Amongst those who have con-

tacted him there are many true spiritual aspirants who have themselves delved deep into the spiritual literature with which the world's libraries are full and have actually practised various processes of spiritual austerities for years without the least sign of inner development. To speak in their own words, what this reading of volumes of literature or hearing platform sermons on religious and spiritual subjects and practising even *Yoga Sadhanas* (penances) couldn't bring out in years, Meher Baba's personal contact for a few moments achieved in a manner that has amazed them.

We reproduce in these columns a few excerpts from letters, showing some of the most spontaneous experiences of the hearts that the Master has touched with the Divine Love that he radiates, and these will speak for themselves as to what amazing revelations the Master's contact has brought to them.

(1)

My Dear Sadguru,

Your presence is fragrant with Divine Love.

The beauty and magic of it can heal all of man's wounds and free his soul from bondage.

The spontaneous embrace brought me very close to the arms of the Infinite, and the radiance in your eyes was like a benediction from the Heavenly Father.

Life for me holds greater consciousness of joy, a deeper understanding of love and high purpose for having spent a few eternal moments within the warmth of your aura.

You are making a troubled world happier and wiser—and I lay a humble bouquet of my deep and everlasting love in your lap.

A.M.

(2)

Beloved Master,

The dear ones who are sailing for India to-day to be in the presence of him who is humanly Divine and Divinely-human, are taking with them my heart full of Love and of longing to be with them.

This letter they will hand personally to you, Beloved Master,

that the sense of separation may be more fully wiped out of my consciousness and that at the proper time, I may stand face to face with Him, in the flesh.

The contact has been made and in Truth I know that there is neither time nor space, and that nothing can separate us from the Love of God.

Humbly I come before Thee and I know that Thy Grace will fill my nothingness and Thy Unfolding Love burn away all my inhibitions.

Hold me close to that great Love, Beloved Master, and may my eyes never turn away from facing Him, who through all eternity has been wooing me.

I am hoping to be kept in close communication with the dear ones who are leaving here to-day, knowing that their messages will fan up the flame in my heart and make me a Light, however small, to help illumine the darkened minds.

That Thy Grace may fall down over my upward vision and undo the laws of matter and of mind is the sincere prayer of

M.C.

(3)

May all America and the rest of the world feel the

Christ spirit which is Baba. We are
in need of his pure Love and real
freedom. It is not possible to
express adequately my deep
appreciation and gratefulness for

the spiritual guidance I received by
contact with Baba's Divinely
illuminated soul.

M.

Self-Sacrifice

BY ADI K. IRANI

Thou lovable, loved one and the lover of all
In thy sweet precincts could I give up all
Earthly belongings as a matter of course
On the path of Love are but crude and course
Sacrifice the outer the inner comes next.

Oh for the pangs and the aches divine.
A little devotion, devoted thine
Offer on the altar of life sublime
Are not as course a matter as fine.
Sacrifice the outer the inner comes next.

Love's for all lovers; this lover is thine
Love for all beloveds is the love of mine
Things of the heart at the feet of thine
On the path of love still lag behind
Sacrifice the inner still inner comes next.

What can the inner and outer be there
In presence of " I " the inmost I bear
To subdue the self and undo the veil
Beloved away, did from me compel
Sacrifice the I and nothing comes next.

*A Confession**

BY A WESTERN DISCIPLE

Sir:—I submit this letter in confirmation of your observation in the Editorial of the December "Forum" that "self-cultivation" must eventually give place to "self-surrender" and in witness to my faith in Shri Meher Baba as a spiritual awakner and regenerator.

Obviously, the only adequate proof of the faith that is in one is in a "changed Life". But since the *fruits* of such a change will be visible only through *living the life*, and not merely writing or talking about it, I shall have to confine my "confession" to the causes which produced the change.

Seventeen years before meeting Baba, I experienced my first spiritual awakening. It came about through the agency of an Anglican priest who conducted a "mission" in our parish church. As a result for his powerful appeal for changed lives, I voluntarily made

my confession, and immediately there followed into my soul the joy and love of Christ. From henceforth my life was oriented to Him instead of to the "World and the Flesh". To serve Him was my one desire. The ecstasy of the year following this conversion can only be understood by one who has experienced it. But gradually a dark cloud descended. Heart-breaking disillusionment followed. Finally utter darkness filled the place where light had been. Being young I had not learned to distinguish between the "Channel" and the "Power". A simple lesson it would seem, but it took me many years to learn it.

During this period of darkness, I struggled to find again that centre of light and peace, but the Church no longer held for me the key. It was then that I turned to the study of

* This Confession appeared first in a form of letter to the Editor, "London Forum".

esoteric truth, and the circumstances of life seemed to foster this procedure.

"Self-cultivation" now absorbed my interest. Meditation, concentration, reading, study and service—these would open again the door, my preceptors assured me. And once, for a few weeks, the door did open and light poured in, but it was only another temporary glimpse. After this a sort of twilight state remained. Then I redoubled my efforts. Surely, God had not given me so intense a desire for union with Him merely to thwart it. Could I not serve Him far more effectively if I were filled with His light? Thus I argued with myself, but still the semi-darkness prevailed. It was in this state of mind that I met Baba, when he came to us on his first visit to the United States.

I think it only right to affirm that upto this time I was not interested in "Masters". My early experience, coupled with the loose talk about Masters and disciples of which I had heard too much, had bred in me the "impersonal" approach to Deity. I was much more of Krishnamurti's mind regarding this.

"Every man his own Master."

But then life through a series of amazing circumstances, threw us into the range of Baba's influence, and, though thousands of miles separated us from him, we, my husband and myself, felt the compelling beauty of his spirit.

His coming to the house we had prepared for him, the wonder and the glory of the days that followed, the tremendous quickening that took place in many of us, that is a story in itself. But there began in those first days the self-surrender which is still going on.

Without uttering a word, or *apparently* doing anything, he awakened in one a love so great, so divine, that it seems a small thing, a wholly inadequate thing, to surrender one's life to his service. To say and live "Thy will be done" in every detail of life would seem to be the only possible attitude for a sincere spiritual aspirant.

Permanent illumination did not then take place. Baba explained that this is impossible until all of the ego is eliminated. When the little Self is annihilated with its pride of

intellect and accomplishment, then the greater life flows in and abides for ever. And it is here that the aid of a Master, such as Baba, is needed. In the natural course of a life, circumstances usually contrive to rid us of a bit of ego, and if we are honestly trying to co-operate with God in His methods for our liberation, we may succeed in lopping off large slices of self. But the *permanent* and *complete* operation is only possible through the agency of a Perfect One. So Baba has told us, and my own experience in tackling the wary Beast of Self leads me to suppose that he is correct.

After Baba left us, two years ago last December, the "eliminating" process began, and it is here that the co-operation of the disciple is required.

It amuses me to hear the frequently expressed opinion (which I myself once had) that being the disciple of a Master involves no self-effort. In one sense this is true. The effort for enlightenment ceases. "Self-cultivation" gives way to "self-surrender". The energies are turned in a different direction, and any *effort* now is for

the honest facing of one's shortcomings; for courage in the dark places; for patience under the daily irritations; for faith which believes and loves even when the reasoning mind fails to understand. This to me is what the preliminary stages of discipleship involves. And if anyone thinks it a lazy man's job, I suggest he try it! The more subtle forms of self do not relinquish their hold merely for the asking!

But however unceasing this effort may be, it is enhanced by the love of the Master who inspired it. All along the way one is aware of the Beloved Presence. There are, of course, periods of testing, the seeming withdrawal of the Spirit, but, contrary to my former experience, I find now that even in the darkest places—and there have been many—the presence of Baba, guides, comforts and strengthens!

And to those who may question the "personal" guidance of a Master in human form, I can only say that the sense of guidance which I now have, is of the *same quality* as in the early days when the Christ *not* in human form guided my life. The difference now lies in

the degree of intimacy which that sacred companionship holds for the disciple. It is this experience of my own which I have seen duplicated in the lives of many who have come in contact with Baba

which leads me to believe without question that when he *speaks*, the universal quickening which he foretells will indeed take place.

Yours sincerely,
J. S.

Notes from My Diary

F. H. DADACHANJI

I—FROM DAY TO DAY

BABA was in seclusion in the month of March and saw none except the few who had previous appointments. In spite of this apparent cessation of his external contact with the outside world, his activities, though confined to his intimate group and to the *masts* inside, continued, besides his internal work in seclusion.

A long tour extending over six weeks had been contemplated, and arranged. It covered a thousand miles of journey by road in a big bus with a party of about 40 and with halts at several places. This required a lot of details to be looked into and these were worked out by certain members of the group, every detail had to be finally confirmed by the Master himself.

Besides the allocation of different duties to members of the group staying in Bangalore in charge of different working departments, personal and individual instructions were given by Baba to each one concerned.

During the month of seclusion, Baba also observed a long fast for 21 days, for the first week on liquids, the second on tea without milk, and the third absolutely on water. Besides, on the last day of his fast—the 20th of March—the entire group of his disciples, both male and female, also observed fast at Baba's orders for a significant event of world importance on that day, as was already referred to by the Master.

This breaking of Baba's long fast during his period of seclusion, on the 21st of March

coincided with the Nature's New Year Day when the Sun enters Zodiac—and one of the famous holidays observed since the time of the Emperor Jamshed of Iran, from whose name the day is known as the "Jamshedi Naoroz".

* * *

On the 22nd of March a grand-child of one of Baba's oldest Hindu disciples was initiated at the august hands of the Master in Bangalore in his small hut at the 'Links'.

* * *

THE BYRAMANGALA CENTRE

After the materials (stones, lime, cement, etc.) were collected, the construction work departmentally under the direct supervision of Baba's own group started from March.

MANDLA

Simultaneously, the construction of a special structure on the grounds gifted to Baba at Mandla on the banks of the Narbada in the Central Provinces, has been started and is being carried on under the supervision of two of Baba's special emissaries specially deputed and sent from Bangalore. It proceeds well ahead from reports received.

* * *

THE DEPARTURE

The Master and the group left Bangalore promptly on the 1st April. Their first halt was at Arsikere, about 84 miles from here.

BABA AND HIS GROUP AT SHIMOGA

Next morning the party left for Shimoga in the Mysore State, another distance of about 100 miles. Here the Master and his group were the guests on special invitation of the well-known *Zamindars* (lords) Messrs. Syed Amir Ahmed and Syed Mahmood, both brothers. They have been the residents of the place for years and are very well-known as society figures in Shimoga and Bangalore. The two brothers, having come into contact with Baba during his stay at Bangalore, had spontaneously extended a cordial invitation to the Master and his party to sanctify their place of residence with His august presence. The Master had promised acceptance of the invitation long ago and had Shimoga included in the itinerary of the present tour.

True to the spirit of Indian hospitality, the family had made all adequate arrangements for

the party, lavishly entertaining all for two days, at Shimoga on the 2nd and at Gersoppa Falls on the 3rd. They had entertained very distinguished guests for years, but it was a unique experience for them to entertain a spiritual Master and his group of Eastern and Western disciples. It may be said to be a rare privilege for the family since Baba had been nowhere during this eight months of stay in Bangalore and his present tour has also been strictly private.

Although strict instructions had previously been given that Baba would see none during this private tour, his visit to Shimoga somehow aroused a great deal of interest in the local residents, and in response to the earnest request of the hosts, Baba allowed only *Darshana* to a good many people drawn from all walks of life.

II—INTERVIEWS WITH THE MASTER

We give below some of the interesting questions Baba answered during interviews at the 'Links', Bangalore.

Ques.—What is true spirituality?

Baba.—Spirituality truly means the life of the spirit. It is to be lived and experienced. It makes you firm like a rock and neither wordly sorrows nor pleasures upset you. You attain to the state where desires end, and you want nothing. When you do not want anything, you have everything. Look at this *mast* (Chatti Baba). He is so innocent, always so happy and so loving—for the simple reason that he wants nothing; and strange as it may seem, he has everything—happiness, eternal peace of mind and contentments.

The state of desirelessness or of wanting nothing is a faculty latent in everyone. It is within you and you must find it out. I have found it and experienced it. I know that everyone has this faculty, but being latent, it has to be found and experienced. The difference between you and me is that although this faculty within me is also present within you, I have actually experienced and felt it, while you have yet to experience and feel it. I see myself in you all as palpably as you see all these material things with your eyes. It is a fact for me.

With your eyes, you see everything external. At the back of this external aspect, there is not mere hollowness or spacelessness, but also pure nothingness. When you realize this pure nothingness, you see how it has come out of everything which is in you. When this experience is gained, the faculty of wanting nothing is developed and you begin to experience it.

Ques.—How could a confirmed sinner be redeemed?

Baba.—From my point of view, no one is so bad as not to improve and become good. Everyone, however depraved, can improve and become better till he becomes the best example for mankind. There is always hope for everyone.

* * *

Ques.—Why do the ways of Masters at times appear to be harsh and cruel?

Baba.—Masters have to save "drowning people" from the sea of *Samsara* (worldly life) and to that end, use different methods similar

to an expert life-saver using different devices to save a drowning person. It is a well-known fact that that a drowning person tries to cling to anything that comes within his grasp and unless the person who wants to save him is careful enough, both would be drowned together. In fact the expert has often to hit the drowning man hard on the head, rendering him almost unconscious so that he may not grapple in an awkward manner the very person who tried to save him, thus making the rescue work dangerous and perhaps impossible. Similarly I have at times to treat certain persons in such an apparently cruel manner that the onlookers who have no idea of the real situation are led to think that I am unduly harsh and unjust with them. As a matter of fact as in the case of the expert life-saver, I do everything to save the life of the particular person whom I know to be drowning in the world of *Maya*. I do all this for his own good and spiritual emancipation.

Register of Editorial Alterations Vol. 2, issue 6

- Page 329, para 4, line 9, change “make to” to “make”
Page 330, para 1, line 13, change focul to focal
Page 332, col 1, para 1, line 10, change matter to matters
Page 333, col 2, para 1, line 4, change pursuaded to persuaded
Page 333, col 2, para 1, line 22, change breath to breathe
Page 334, col 2, para 1, line 8, change muncial to musical
Page 337, col 2, para 1, line 1, change oppositon to opposition
Page 340, col 1, para 1, line 1, change spiritual to “spiritual (“ added)
Page 341, col 1, para 3, line 2, change widsom to wisdom
Page 342, col 1, para 3, line 1, change Desparation to Desperation
Page 343, col 1, para 2, line 6, change fourth to forth
Page 344, col 2, para 8, line 1, change needs to kneads
Page 347, col 1, para 3, line 6, change Truth to Truth;
Page 351, col 2, para 1, line 11, change beckening to beckoning
Page 353, col 1, para 4, line 5, change unahappiness to unhappiness
Page 353, col 1, para 4, line 7, change upto to up to
Page 354, footnote, change workin to working
Page 354, col 2, para 2, line 4, change predominate to predominant (?)
Page 361, col 1, para 2, line 21, change effecting to affecting
Page 361, col 2, para 1, line 2, change last to lost
Page 361, col 2, para 2, line 25, change Hindus to Hindu’s
Page 362, col 1, para 2, line 8, change transilated to translated
Page 371, col 2, para 4, line 1, change boquets to bouquets
Page 372, col 1, para 1, line 8, change ecstacy to ecstasy
Page 375, col 1, para 1, line 26, change unparalled to unparalleled
Page 375, col 2, para 1, line 7, change austerites to austerities
Page 376, col 1, para 5, line 3, change boquet to bouquet
Page 377, para 2, line 2, change precints to precincts
Page 377, para 2, line 4, change course to coarse
Page 377, para 3, line 4, change course to coarse
Page 378, col 1, para 1, line 8, change awakner to awakener
Page 379, col 1, para 3, line 2, change upto to up to
Page 383, col 1, para 2, line 9, change *Darshana* to *Darshan*
Page 383, col 2, para 1, line 5, change wordly to worldly
Page 384, col 2, para 1, line 4, change “that that” to “that”
Page 384, col 2, para 1, line 14, change awkard to awkward