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MEHER BABA JOURNAL

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MEHER BABA

JOURNAL



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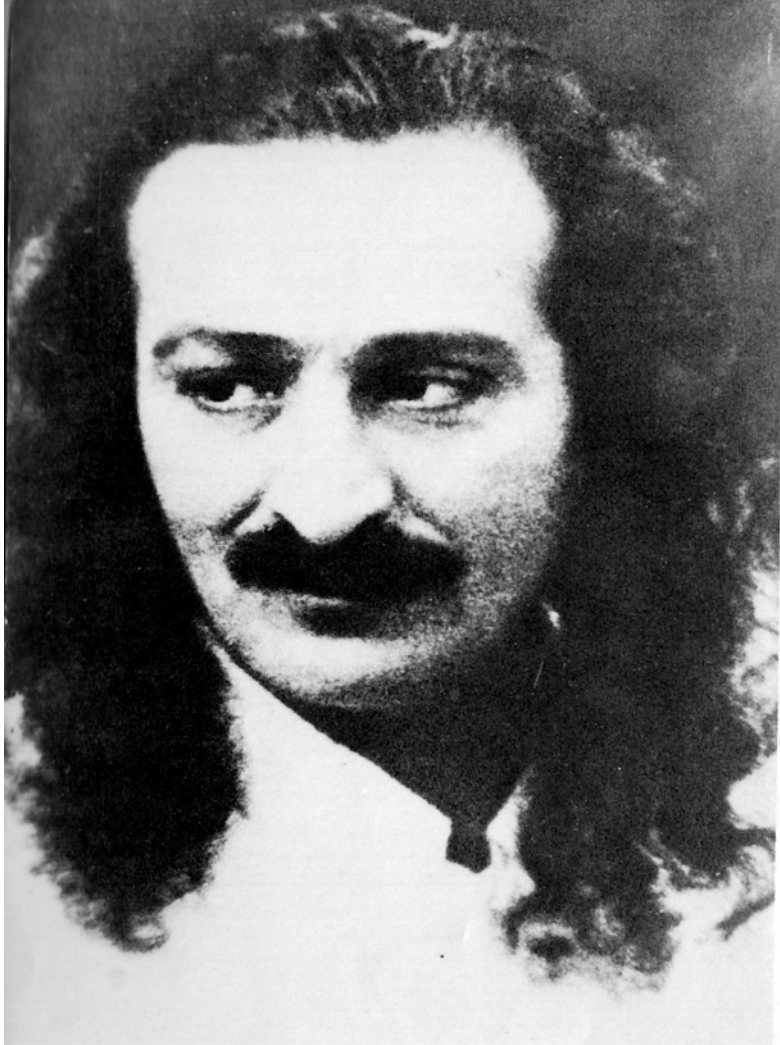
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“I have not come to teach but to awaken”
—SHRI MEHER BABA



Shri Meher Baba

MEHER BABA

JOURNAL

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Meher Baba *on* *The Ways of the Masters*

THE Masters are absolutely impersonal and universal in their state of consciousness; but they can for their spiritual purpose limit the scope of their work and also

**The Masters are
Ever Ready to Help**

allow their manifested personality to become the centre of the aspirations of their disciples.

They use personal relationships as well-defined channels to pass on their help to those aspirants who get connected with them. The Masters are always on the look out for those who need and deserve their help and the faintest gleams of spiritual yearnings are not overlooked by them. They foster and promote the advancement of all aspirants in multifarious ways; and their ways are always unfailingly effective although they might not necessarily be completely intelligible to others.

The help of the Master consists in making the spiritual journey of the aspirant sure and safe as well as in shortening the time which he might otherwise take

**The Nature of their
Help**

for arriving at the goal. The aspirant may go a long way through independent search but he is unable to cross the sixth

plane without the help of a Master. But even on the intermediate planes the help of the Master is extremely valuable because he *prevents the aspirant from getting stuck on the way and protects him from the pitfalls and the dangers with which the Spiritual Path is beset.*

Kabir has compared the three stages of the Path to the three phases of fire. Just as first there is only smoke and no fire, then there is fire enveloped in smoke, and lastly there is only fire without smoke, the beginnings of the Path are enveloped in thick ignorance, in the middle there is confused perception of the Goal, and finally there is the realisation of the Truth without the slightest alloy of illusion. Since the Path lies through illusions of many kinds, the aspirant is never safe without the guidance of the Master who knows all the stages of the Path and can take him through them.

Before the opening of the inner eye, the mind conceives of the goal as the Infinite and this conception is based upon some symbolic image of

The Abode of Delusion Infinity like the sky or ocean, which suggest the idea of vastness. But though such concept of the Infinite has the advantage of being clean-cut and well-defined, it has to be superseded by the direct perception of the Infinite. The aspirant sees the Self *directly* when his inner eye of the spirit is opened. But when this happens, the mind is dazed by what it sees and is no longer as clear as it is before the opening of this inner eye. Being dazed by the perception of the Self the mind loses its capacity to think clearly and mistakes the seeing of the Self with its being actually realized. Hence comes the illusion of being at the end of the Path when one is really traversing it. In *Sufi* this particular part of the Path is known as *Mukameafasan* or the *Abode of Delusion*; and it is in such difficult phases of the Path that the Master can, through his skilful intervention, give a push to the aspirant, so that he keeps going on instead of getting caught upon the way.

In fact, there is the danger of the aspirant being detained on each one of the innerplanes, because, each is, in its own way, very alluring and serves as a trap to

Contribution of the Master the aspirant. But the Master either takes the aspirant past these planes or through them without unnecessary delay. *The aspirant has to walk his own way; but the contribution of the Master consists in*

confirming and consolidating the previously acquired intuitions and perceptions of the aspirant and in precipitating his consciousness into the next stage which, though unavoidable, is by its nature, incapable of being anticipated by him.

The Master uses *Maya* to take the disciple out of *Maya*, and as he is himself beyond good and bad he may often require things which are unacceptable and even shocking to the ordinary

**Unquestioning Faith
of Disciples**

'good sense' of his disciples. The best thing for the disciple to do is to follow the instructions of the Master with implicit faith, without bringing them to the bar of his limited capacity of judgement. The following famous instances illustrate the point in discussion:—

There is the Koranic story of Abraham being called upon to sacrifice his beloved son Ismael in the way of the Lord. When Abraham, firm in his resolve and faith, was about to slaughter his son, the latter with Abraham's knife pointing at his throat, is miraculously saved by being replaced by a goat.

Shams-e-Tabriz ordered Maulana Rumi, his disciple to fetch wine for him from a pub, which he unflinchingly complied with in order to please and win the grace of his Master. Maulana at the time commanded a large following of Muslim divines on account of his reputation as a great theologian of the Islamic world and wine is religiously prohibited (*Haram*) to the Muslims. Hence it was a crucial test for Maulana to carry a jar of wine on his shoulders through the streets and he did it.

Ghousali Shah was asked by one of his Masters who lived in a hut by the side of the river Ganges, to get a vessel full of water from mid-stream only, for drinking purposes. It was about midnight and the river Ganges was in heavy floods because of the monsoon. The disciple hesitated at first but finally gathered courage to attempt the impossible, believing in the omniscience of the Master. No sooner he stepped into the angry waters of the Ganges he witnessed a wonderful transformation of the scene. Instead of the surging waves and

the floods, the river had turned into a thin stream and the vessel to be filled almost touched the river bed. The disciple nearly crossed the river to the opposite bank in search of the mid-stream. While thus occupied the Master appeared on the scene and asked him the reason of his delay. When explained that the mid-current could not be located the Master allowed him to fill the vessel by handfulls and himself helped in the process. The Master left the disciple on some pretext asking him to follow immediately after filling the vessel. When Ghousali Shah returned to the hut with the vessel full of water, he was bewildered beyond words to discover from other disciples that the Master had never left the hut during his absence even for a minute but was talking to them all the while about him.

These instances show how the Master, on rare occasions may use his occult powers to break down the ego of his disciples or help them further on the Path.

**The Masters
Usually Prefer Ordinary
Ways to Occult
Methods**

But, *as a rule, the Masters are very sparing in the use of their divine powers; and they never use them unless such use is absolutely necessary for spiritual purposes.* Ordinarily they secure their purposes through the *normal ways of worldly men*; but while doing so, they not only exhibit great understanding, keen sense of humour, unending patience and consummate tact, but they also take great troubles to help their disciples and adjust themselves in numberless ways to whatever might be entailed by the needs of the situation.

Some of these points are effectively brought out by the story of the great Mystic Bahlul. Bahlul wanted to contact certain notables of Persia for internal reasons of his own; and the only way of doing so was to go to the Prince's party which used to be attended by these notables. But, unfortunately, Bahlul was bald-headed; and, in those days, no one, who was without hair could be allowed to attend the party given by the Prince. The Prince had lost all his hair; and to see others without hair, made him think of it and prevented him from enjoying the

The Story of Bahlul

party. Since the Prince was very sensitive on this point, no bald person was allowed to come for the party; and so, when Bahlul, who was bald, went to the party in his shabby clothes, he was thrown out. The party, however, lasted for three days; and on the following day, Bahlul borrowed some fine clothes and a wig, disguised himself and again went to the party.

During the party no one recognised Bahlul; and in his fine clothes, he made a great impression upon all the notables who had gathered for the party. He made himself liked so much that even the Prince offered him a warm welcome and invited him to sit near him. No sooner was Bahlul seated, he winked at the Prince. The Prince did not understand the meaning of his winking but vaguely felt that such a gesture from an illustrious man like him must mean something important; and thinking that it immediately required a suitable response, he also winked back. Those who were in the close vicinity of the Prince saw this exchange of winking and felt impelled to imitate them. So they also winked at each other; and soon the winking spread throughout the crowd so that for five minutes the party saw nothing but winking. Then Bahlul cried, "Stop! O you wise men. Why do you wink?" And the notables replied, "We are winking because you great men were winking. We only imitate you." Then immediately Bahlul took off his wig and said, "We two are both bald. Imitate us!" The notables then went away and on the third day they all came with shaved heads, when Bahlul turned to the Prince and said, "We two are permanently Bald; these men will have to shave their heads daily in order to remain bald." And thus through his tactful handling and sense of humour he secured access to those whom he wanted to help.

The Master takes infinite pains to contact and win over the disciple for spiritual life. Since the progress of the disciple is secured only if his love for the Master is not allowed to dwindle, he takes every care to remove all the obstacles which might be standing in the way of the whole-hearted devotion of the disciple. And, *if sometimes he is seen to humour the*

**Dealing with the
Failings of Disciples**

individual nature of the disciple it is only to keep them away from creating a serious impediment in his way. Sometimes, he might even seem to feed the ego of the disciple; but all this is really a part of giving a long rope to the ignorance of the disciple and is only a preparation for the final extinguishing of his ego, just as the animals to be offered in sacrifice are carefully nurtured before their annihilation on the day of sacrifice. The Master is himself beyond good or bad and is not perturbed by the failings of the disciple; and he tolerates them with inviolable patience and infinite capacity to wait, knowing full well, that once the disciple gets established on the Path these failings will take no time to be washed away.

But, once the Master is satisfied that the disciple is firmly established in the Path he is keen about cleansing the mind of the disciple of all the blemishes:

**The Process of
Cleansing the Mind** *and he often achieves this task of his even at the risk of appearing ruthless, just as once a patient is entrusted to a surgeon, he is active at his healing knife with complete disregard for the protests of the patient. But all such measures are really in the interest of the disciple and the disciple cannot fail to see this ultimately; therefore he is never weaned away from his Master and comes closer to him by the process of cleansing which might have come to him as irksome or painful.*

The usual method of the Master, however, is as sweet and agreeable for the disciple as it is effective.

The Master is very pleased when the disciple shows any real progress in the spiritual line. **Help Through
Praise** *By conferring well-merited praise on the disciple he is confirming in him the spiritual qualities which he is in the process of realizing and he is also arousing in him such confidence as will enable him to cope with any situation. The glow of noble emotion, a gesture of self-denial, a heroic sacrifice, or an incident revealing extraordinary patience or love or faith, any one of these is sufficient to make the Master happy*

and evoke from him transparent approbation; and the usual method of the Master to encourage the good qualities in the disciple is plain and unconcealed appreciation of the attainments of the disciple. The disciple soon comes to value the approval of the Master and takes delight in his approval more than in any other thing. He is ready to resist the greatest of temptations and go through the most trying ordeals, which would have otherwise seemed to him as impossible, if only he knows that this will make the Master happy.

Since the Master is, for the aspirant, a symbol of the Supreme Self in all, the problem of true adjustment with the Master comes to him as being the same as the problem of realising his own inner divinity and arriving at true adjustment with all other forms of the Supreme Self. Through his allegiance to the Master, the aspirant gives effect to his conscious appreciation of the fundamental unity of all these problems: and *from the point of view of psychological strategy, he is in a position to tackle them not as separate problems but as aspects of one problem, so that he can arrive at true integration which is different from a temporary compromise between conflicting claims.* In order to be able to help the disciple to achieve this difficult task the Master has to become *the nucleus of all the spiritual idealism of the aspirant*, because intensive concentration of psychic energy is necessary if the aspirant is to break through the many barriers which lie between him and his goal.

The supremacy of claim, which the Master has, cannot be challenged or limited even by the spontaneous reverence which the disciple is bound to feel for Masters other than the one who has accepted him. All Perfect Masters are *one* in their consciousness and it is absurd to imagine any grades between them; but though, from this point of view, one Master is not greater than another, the disciple must, for his own purposes, place the claim of his own Master over and above the claims of other Masters, until he transcends the domain of duality and

Solution of all Problems

The Imperative Claim of the Master

realises the unity of all life. *Psychic energy would be dissipated unless there arises a supremely imperative claim among the many conflicting claims of life:* and exclusive concentration upon *one* Master is, therefore, usually indispensable for the gathering up of the dispersed psychic energy of the disciple. In very rare cases, owing to special circumstances, the Masters themselves might decide to share the spiritual work in relation to a particular disciple: and there are, therefore, exceptional cases of disciples who have had to affiliate themselves to two or more Masters. But this is an *exception* rather than a rule; and *where are more Masters than one they arrange the distribution of their work so carefully that they do not set up any conflict of claims.*

*Individuality and Value**

III

THE ASCENT FROM NATURE TO LIFE AND FROM LIFE TO MIND

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

“To understand man completely is to understand the whole universe, in all its variegated multiplicity”.

—SHRI MEHER BABA

PURELY naturalistic and mechanical explanations meet with a limited measure of success in the realm of what is generally taken to be inanimate matter, where individuality is least pronounced. But even in this realm the limited success is attained by deliberately omitting from consideration those characteristics which make the existents individual. The fixity of laws which is apparently characteristic of this realm may be due to this deliberate abstraction. The natural sciences, as distinguished from history, are not primarily interested in the constituents of their subject matter, *as* individual existents. They are explicitly concerned with general laws.

But even if we examine the

ideal of a purely mechanical explanation it will be seen that such an explanation cannot explain everything in terms of merely general laws of fixed uniformities. It posits along with these uniformities some kinds of ultimate constituents of matter. The uniformities are conceived to operate on and through some molecules or atoms or electrons. And whatever else these ultimate constituents of matter might be they are individual existents which are as much requisites of a mechanical explanation as the uniformities themselves. They cannot themselves admit of a further explanation in terms of mechanical uniformities, and have to be

* *Continued from June 1940*

accepted for what they are. These ultimate constituents are supposed to be exactly like one another for the sake of convenience. And in so far as science is not interested in them as individual existents the supposition might be perfectly legitimate for its own purpose. But the supposition might nevertheless be wrong from the philosophical point of view since the uniqueness of the constituents may be indiscriminable but not nonexistent. Like organisms they too have a structure of their own. And they might all be having some degree of individuality.

But whatever limited success the purely naturalistic categories may have in the realm of matter they clearly break down when we come to the consideration of higher types of individuality.

In the organic order or the realm of life the application of naturalistic categories becomes quite indefensible. It is true that even here it is possible to consider only some of the aspects of the living beings and apply the naturalistic categories to them with a certain measure of success. But this meth-

od leaves unexplained the special characteristics of organic life.

It is not possible to look upon the organism as a kind of *machine*. Unlike a man-made machine, the organism keeps itself in a working order in spite of or rather in and through its metabolism. The organism is constantly changing the material of which the body is constituted. There is the assimilation of new matter in the form of food and there is a constant elimination of worn out or unnecessary matter. But although the organism is thus constantly recreating its own material, it yet remains a self-maintaining whole. But a man-made machine does not, like this, maintain itself through the constant creation of its parts.

There is also a radical difference of principle in the manner in which the organism comes into existence and the manner in which machines come to be created. A machine is built by the bringing together of parts which exist previously to the machine. But the constituent parts of the organism are creations of a process of dissociation of the germ-cell. The parts of a machine are,

therefore, relatively independent of the whole in which they enter. The organism on the other hand is in a sense prior to its parts. It creates its own parts for the sake of itself. To put it paradoxically, *it creates itself*.

The breakdown of the mechanical categories in the explanation of biological reproduction has been well brought out by J. S. Haldane, in a symposium of the Aristotelian Society. "For a mechanical explanation," he says, "the reacting parts must first be given...." Any mechanism there may be in the parent organism is absent in the process of reproduction and must reconstitute itself at each generation from a mere tiny speck of its own body. There can, therefore, no mechanical explanation of the coming into being of a new organism.

But even if we examine the structure of its body when it is fully built up, we have to postulate a teleological as distinguished from the purely mechanical action in the processes of which it is the outcome. *The constituent parts of the individual organism are adapted to the interests of the*

whole. The life of the organism is something over and above the life of its constituent parts. It has a unity of its own which it maintains in and through the variety and multiplicity of its parts.

It is true that a machine, too, seems to be a whole of a kind, having a unity of its own, over and above the multiplicity of its parts, owing to some specific purpose subserved through its functioning as none of the parts can by themselves serve that function. But the unity of the organism is of a kind different from this unity of a machine. *The machine serves the purpose of its designer without in any way sharing that purpose itself*. The purpose of the machine is thus completely extraneous to itself. But in the case of organism there is no extraneous purpose to serve. Even when it serves the purpose of its species it does so by making that purpose its own. *Any purpose which the organism may have is entirely immanent in itself*. The organism, unlike a machine, has an intrinsic value of its own, and its parts are so adapted as to subserve and maintain this value which belongs to itself as a whole.

The purposive adaptation of the parts of the organism to its interests is discernible under such a variety of circumstances and becomes effective in the face of so many obstacles that it cannot be an accidental result of mechanical interaction between the organism and its environment. To take only one instance given by Driesch, "if I cut the head of a *Tubularia* a new head is restored by the combined work of many parts of the stem.... Furthermore if you cut out of *Tubularia*, stem-pieces which are less than ten millimeters in length you will find the absolute size of the head restored to be in close relation to the length of the stem-piece".

We have here an analogue of intelligent and purposive behaviour of the organism as a whole. An organism goes on making all kinds of effort until the particular purpose of its activity is served. If a particular kind of action does not subserve its purpose it tends to vary its efforts within the range of its imagination until the purpose of the initial activity is thereby attained. And the specific efforts are adapted to the needs of the situation within the limits of its

intelligence. In more or less the same way, the organic processes seem to be controlled by the operation of some principle, of selective synthesis, which is guided by the interests of the whole. Organic activity, thus, seems to be essentially teleological.

It is not possible to account for the function of the parts by reference to a structure existing prior to such a function as a result of accidental modifications introduced in the organism by a mechanical impact of its natural environment. It is true that the function cannot exist without structure. But the function is not a result of a *de-facto* structure existing on its own account, without any reference to the function. *The function is, on the contrary, that for the sake of which the structure comes into being.* The development of any organs of the organism is controlled and directed by the specific features of the environment with which it has to cope. But the creation of a useful organ presupposes an operation of a principle which responds to its environment not in a mechanical and blind way but in a way which will secure the

maintenance of itself and its species. There is, thus, *purposive* adaptation of the organism to its environment. As a matter of fact, the essentially creative purposiveness of the principle which is immanent in the life of the organism becomes clear when we take into consideration the fact that *it not only adapts itself to its environment but also adapts the environment to itself*, within certain limits.

The teleological action of the organic processes, however, seems to be different from the teleological action characteristic of any consciously purposive behaviour. The category of teleology in biology is different from the same category as used in psychology. The vital phenomena seem to be "blind". It is misleading to interpret them on the analogy of a person who realizes his conscious purpose with a deliberate plan and foresight. In the development of an embryo the germ does not seem to have any conscious plan about the type of organism which it seeks to become. The constituent parts of the organism serve some useful function in the life of the organism, but they cannot, therefore,

be considered to be the work of an intelligence similar to that of the architect. The germ-cell cannot be credited to have foreseen its own needs and to have provided for them in advance by evolving suitable organs.

When, however, we come from the field of biology to the field of psychology, we find that the conscious behaviour of an individual organism involves the operation of *a planning intelligence which has a foresight of the end* which is sought through the activities. The activity of planning as seen in human behaviour involves the anticipation of a potential future and acting in reference to it.

Owing to this *influence of the future on the present in human behaviour*, we have in the realm of persons not only the breakdown of purely naturalistic but also of biological categories. The *prima facie* difference between the purposive action of human beings on the one hand, and the mechanical or organic action on the other hand was also shown clearly by J. S. Haldane, in the same symposium of the Aristotelian

Society to which I have already referred. "In the physical or physiological actions" he points out, "one object reacts directly with another in *space*; the reaction is immediate or blind. Into conscious action both the actual past and the potential future enter directly ... A psychological object is, thus, in dynamic relation with other objects surrounding it, *not only in space but also in time*". The object of the plan cannot be in a physical or mechanical relation with the individual simply for the reason that it does not exist prior to its realization. It exists, in a sense, not in the present but in the future.

It is true that the plan of the object as distinguished from the object of the plan is a force which is operative in the consciousness of the individual in the present. But it is not the sensory or motor constituents of the idea but its meaning which can really help us to understand the planned action. And the contents of this meaning is not merely an object in the present but a probable object in the future.

In the realm of persons, therefore, it is seen that the action

of the individual can be controlled by *an intelligent appreciation of the results which they tend to bring about*. In other words, the notion of *value* alone helps us to understand the action of the individual. It is not, therefore, surprising that the naturalistic accounts of human individuality are not adequate to account for its specific features. It would be a miracle if either knowledge or value emerged accidentally as a result of the operation of blind and mechanical uniformities on "thoughtless" atoms or electrons. It seems that mechanical categories do not do full justice even to the constituents of the physical world, when they come to be considered in their individuality, instead of as mere types or instances of some concept. But the breakdown of the mechanical categories becomes more evident when we come to the realm of organic life or the realm of persons.

We thus find that it is *futile to try to understand the higher types of individuality with the help of categories which are primarily devised to understand the lower types of individuality*.

Organic individuality cannot be explained in purely naturalistic terms. Nor can the realm of persons be adequately explained in purely naturalistic or biological terms. But the contrary procedure

is more promising. It may be possible for us to understand the world of lower forms by understanding the individuality of man, who is the crown of evolution.

(To be continued)



Marde Khuda—The Man of God^{*}

VERSIFICATION BY DR. ABDUL GHANI MUNSIF

The Man of God is drunken without the aid of wine;
And full without the dainties for which he doth not pine.

The Man of God is truly love-crazy and God-mad;
For food and sleep he little cares, nor suffers he for that.

The Man of God in essence divine is and ethereal;
Nor is he of the elements or earthly or material.

The Man of God internally is verily a king;
He is an untold treasure concealed beneath a ruin.

The Man of God receiveth the prayers of every heart;
Nor bound by actions good or bad from which he stands apart.

The Man of God is infidel and also the believer;
From good and bad he is redeemed and is for all redeemer.

The Man of God hath wisdom from knowledge that's divine;
He is learned not of books which are subtle but supine.

The Man of God the ocean is limitless in expanse;
He raineth pearly drops from skies where no clouds glide and dance.

The Man of God the heaven is, where moon and stars do swim;
A million suns and planets do owe their light to him.

The Man of God rideth the steed known as Infinity;
Of name and form the stirrups, he discardeth in Divinity.

The Man of God, O Shums, is hid from the wilfully blind;
But search, O search, with heart and soul and him you'll surely find.

^{*} Translated from the Persian "*Kulyate-Shams-e-Tabriz*".

God has to be Manifested

BY PRINCESS NORINA MATCHABELLI

WE *find out by our own effort who is God*. We find out by our *own effort* what is God in Use in us. We as intelligent race of the head have to *realize in the heart* that which in us is God in Use. It is a form of speculation which is real and good when it is done to Use the God. In Use of the God—it is unselfish. God in us is Use. He is the furious riot of the mind in search of the victim—the I that in I has to realize the Divine Wrath as *pure experience of divine order*.

It is the same to say: Love your enemy. Be good to the one who offends you. Love all as it is, good, bad, false, real. It is the experience of the Holy Real Life in mind that in its unconscious realized order to self-realize—is *reacting to its own God*.

Meher Baba in his mystical language states:

"God is man when God in Himself is unconscious of being God. God is I in Use in men,

when He is man. Man is God when man is good, real, selfless."

He is God in Himself as nature as mind, as Self as Being. What is God when it is manifested? It is life as it is. It is mind as Self as Divine Portion. As I it is Truth. God is I. This meaningless I, the show of us as Ego is One-All-Existence in the I—that is God. God is volume—and creation is volume. God is motion and life as I is motion. God is mind as divine imagination—and the Divine Self is imagination is Use in all.

"That what is Being—is I. As human creature, I here, as exponent of One—I—God, am the Self as Being. That I am and that I experience in I as man. When I as man experience the Divine realizing order in mind which is to live, to see, to know, to react in I as Self as Being, I, in Use of me conscious do the realizing order in I to realize in me in Use of me—the I as God.

When I say to my own disciple, realize—I say it and it is order in him to realize. When I say, go or come, as external act, he does it unconscious in I. He is shown in I as the subconscious how to do the act of going or coming.

This Self in I as Use of I, the order doing conscious I, is I—me. I, in it conscious is I—order. I am the dictating I in Self. This is, to make no difference in anyone's own way to be, or to do, or to live—as in all in any human creature—I do it in them unself-reactive in I as Self. When I use a mental condition in I for Use of I in mind in Being—I do it to use in I the mental condition which is real false—which is some or other, a condition of Self in reaction. This Self in reaction is to see, to know, to realize in me the Divine Life as the realizing order in conscience.

What is the I? It is as mental show which is dual and unself-reactive and unself-conscious in the show of mind that is a whole—One-All-I as condition of mind. All is mind—and in it is God mind as Pure Existence, the driving order to experience.

This I here sign as Meher Baba the God-realized Man who is here to serve you and all men in mind, to realize God. This will be realizing in full in all when I come to say the word as Verb which is sure power of Truth. This will be when I see it of Use to have its One-in-All-Use be creating the experience of One-All-I as life as head, as heart, as mind in Being.

As Truth-order to self-realize in mind, it is I as mind as me. So see this and realize this. Give-in in all in every one. The Truth is high and low—it is man. Let this be clear. Truth is me as mind that creates the experience. Truth is I that creates the experience as order in conscience. Truth is I as One as I as mind as Being. Truth is me as God that in I in Use as One as I is One-All-I in Use. This know, see, find in you realize as mind that is conscious of its realizing reaction.

See it—know it. Find in you—me. Find in you the One only I be in I—the Truth as Manifestation of I as human creation. See that and in that know and realize in me in you the realizing order to realize

that what in you is One—I—God. This Being that I in you am, is order to self-realize in you—God. As God it is you. As you it is I. As One it is Portion of the Whole. That One as Portion is God in you. See me in Use of it bring in you God-consciousness. See me realize in you—God as conscious realized state of Being that is Truth as Pure Winning Will as life in experience, as good and bad in realizing order for Use of One-All-I as Truth Manifestation—in you, to be Two, to be All-One-I.

God in you is experience of Life as Love. This is the ordinary Order in Use in I in the Universe. All in the Universe is Life of Love. All in the Truth-realizing motion in Being as knowing is One-All-I as realizing order as conscience. All is One-All-I as conscience of God. As unrealized state of God, as unrealized order in conscience is Life—the plane to use the Use, to realize the conscience of the One-All-I Life.

This see, know, find and realize. This see, know, realize in using in you the Truth realizing order that is One-All-I life as conscience. To know how the

conscience is realizing, I here try to give you the idea of God. So it is for God and in Use of God that this I in Use as human creation is order in conscience. Let it be real and true and One in Use in you my disciple. Know that I, Use all in you to realize in you the Real Experience of God.

What for is the I in this Joy-making life? In this pain-creating head? No more is it of Use to worry when I am here and do the Use of the Experience in I. What else has the mind to realize? No one is able to see why I here do the realizing order in mind in conscience.

What is the Divine mind in man in I as Ego? It is Self in Experience. It is the Divine I as Self in Experience. It is the Real I as Self as Ego in Experience if its own controversy. It is God in Use in I as Divine I as mind in I as Being, which is the Portion of I as Divine Order imperative in conscience, which is reacting in I for use of I as Self as I.

As mental condition it is motive and dual order imperative as Ego. All is experience. Life is experience. All is Experience as mind in Experience.

God is All and any order in Experience. This see, know and find in you bring the Duo-order to realize in you the Divine Theme. Know in you is God.

What is man? Man is no more a man when he is in .Being-realized show of non-experience of I as Self as mind as Being. This is of Use to the general mind as the general mind in the plane of the intellect has no idea of what is the state of *Selfless-Experience*. The state of Selfless Experience is to self-realize in I—the Truth. What is it to the average mind in intellect? It is Self-realization of the I as himself as individual realizing reaction, that is to be self-satisfaction that is to have in self-satisfaction the Idea of I, the thought of I.

The Being reaction of I, is Self in I as Use of I in non-reaction. This see, know and let in you self-realize as I. When I see a new mental condition arise in mind as Being—what I do, is to let it experience till it is in experience unself-reactive as head as heart. So it is. I here now do in you the experience to show you in heart the realizing order.

I am in Use in you the Show of mind in Being as order to self-act. I do in it the clearing process of the elimination of the Self, the I, the Ego.

I in it make the clearing in you of the I by creating in you the Self in Experience. I do react in you in I as Use in mind in Being—to experience in you the head the heart. In disunion, as realizing order in I, is I the force that creates the War.

What is the I in me as realized experience that is non-experience in 'I—Use' of I? To serve the I—I here am One—I—God. To serve man, I here am One—I—in One-All-One use, the Divine realizing order as Spirit Awakener. I here say to you as my disciple this: No learning, no lesson, no discipline—but conscious realizing reaction of what is in manifesting reaction in you in conscience.

I here see you see, know, feel in me—you be me. So be me in you as disciple. Realize in you—me as you as God. Bring in you as human order in conscience and realize in you that I here am—you, doing in you—the God as show of

mind in Being as spirit conscious realizing order. Be me as you. See me in you, be I as God.

I here, self-react in you—the real order to serve in you—me. To see in you me—be you. Love is Being in joining realizing order—God and the creature. You and I owe to be One-All-One-I in use of I as Being that in Use in Two in One—is God as Joy and creation as pain. I here say to all: Lift the I to me. Give it to me. Realize in me the dual show of mind and react in me the real order in conscience.

I in you—am you, Oh, my creation. I am you as Truth as Manifestation in I as Being. So see me be in you—you as One. See me show in you the Real I. See me give you in life as father as mother, as creature, that is God-realized—the Real I. I here as your own I, as you as head as heart, as Being, as Self, as human I, as Ego—am you to be in you—One-All-Order to arise in you as me—the I—the One—the God. This know and realise."

So it is. God in Use in us is motive in I that is in perpetual ardour of Realization. It is Order and it is the show of mind as

Being. It is us as Truth Order in conscience. We have to realize in us God. We realize in us God in the perpetual show of the mind in Use of Being, in Use in us, for Use of Him.

Meher Baba answers: "Let it be coming till it is experienced in Self in Use. I am in it God's Use. Create no dispute in intellect as it is unworthy to dispute me in intellect. Dispute me in heart in you. Serve in that way or any other way. Do no more than breathe—it is all the same. You as sub-conscious owe me. You as subtle sow me. You in you—realize me God. So be quiet, confident, calm. I here, do what is to be done. It is Self in service to all.

When I am in mind as man as human creature, I do all to help in Use the way out of Use. That is to make you experience in small and huge order, in little in great controversy the act of annihilation of the I. So be confident that I here, do the play in opposition for the good of all. I make it clear and give it to all to understand. I here help in spirit for the spirit's Use and in no way the individual selfish

benefit of Self in realizing reaction in self-design of I-for the Use of Self as Ego.

Life has no end in Manifestation of I. It is all I till it is none other than *pure ether* which is I as One-All State of God. Be confident that I here, see, know, feel how it is when one is God. It is being a selfless man, an ordinary man, a good friend. Real Master in Servitude is I. Selfless ordinary human being is I. I am ordinary as man. I am ordinary as One-All-I, as Self, as One-All-I, as God.

God is ordinary and Real and pure and unself-reactive in I when He is what I here am. So let the work in you—give-in free. Let me give you the Truth-direction in you as mind in surrender. Let me see in in you the way out and on to Self in unison with the One-All Order imperative in conscience, which is selfless. So have faith. Have real courage to live in Use of me, here as my disciple.

See me live in you in small ways of life—the everyday ritual of selfless harmony. The unsatisfied element in you is God who needs you to be like Him. Unsatisfied humour is God when

winning in you the dual show of I. I am the motive-making I, to lift in I—the Truth. God is monotheistic Realization reaction in I. I am One in All. See me give in you the Real Order to resign in self-importance. I am in you the Truth creating you dual, in humble ways of I. Lift in the I that is me.

Life has two sides and One Way to make the two sides. Left and One. Right and One. God as One is Two in One. See to join the three-fold show of I as sub-conscious, conscious, and Super-conscious Existence in One-All-I Life, realize in sub-conscious, conscious, superconscious union its own Godhood. Love this game in I—see me in it—Pure Joy."

God has descended to make us see the God as Man. God is here to see in Him—us as God. What have we to fear? Have we to doubt when we see Him walk hand in hand with us, side by side in Mercy? Have we to live or die for us when we see in us is He the Truth in separate and joining order as conscious experience? He is the very Life that we breathe. We need not to see one another as separate thing—

we see One and that is He. We live in One-All-I Life as joining order in Use in mind that is surrendered.

Meher Baba states: "Let the world see the dual show of destruction as the Mercy Game in Realization of Truth. Let the head be calm and the heart see free. Life is good as it is. Life is real as it is. Life is my work of Realization."

* * *

We as His disciples find in Him Peace. It is more than Peace it is Absolution in I. We appear selfish and we do in selfish experience many ways of Him to serve in His unselfish Game.

To be able to see life of non-importance as the individual I become unselfish Use of Him the descended Truth individual who has come to realize in us 'the I Theme' of which we seem to be victim—another I has arisen in us—another motion in us is making us live and react and work and real and true experience that *what in experience we have to absolve*.

So we love to live. We live to die. We live to be a subject of self-reaction in Use of Him. We His Eastern and Western disci-

ples, those who have lived for Him for many years and those who have surrendered the same life to Him since only a few years—all join as one devoted pack of Soul-hounds to serve his work. It is *action—action—action* and in it *reaction*. It is Divine Sport—everyday new. We are real and selfish in it. We are good and bad in it. We are both. This or that we do.

No more no less it is right or left. All we do. Good we seem—bad we react. Bad we seem—good we do.

So what is the Use to worry?

Meher Baba is right, good real.

We know this by experience. It is imperative winning urge to realize the Truth.

We see in us the new Life arise in Self-surrender to the Wonder-order of Being. That is spirit awakening.

We see Him the realized state of goodness and unselfishness be fact and that is servitude in us, for us and for all.

We see Him be human—a friend in Use in all situations of life, real, false, low, high—that is true understanding.

We see Him give and give His unfathomable Divine Life—

that is Love unending. Once over He States: "God is to be man. God is unconscious of being man. God

is to serve in mind in head in heart in experience, that in experience *the I may know THE I as man.*"



Absolute Surrender

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

EVERY one worth the name seeks the Grace of God. Some want to attain it through rites and ceremonies; some want to attain it by constant meditation, contemplation and concentration; while others seek the same by doing good to others in the name of God. The philosophy of Action, the philosophy of Knowledge and the philosophy of Devotion explain severally the ways of attaining it. All the theologies of this world devote a large attention on this subject. But what is this Grace of God? Is it a material asset or is it purely a spiritual blessing? It requires not merely a close study of our scriptures to answer the question, but requires a correct application of the several theological and philosophical principles in the incidents of our everyday life. After all is said and done,

we cannot but accept the fact that he who cannot see God's hand in small things of his life, can never see God at all.

The more and more we struggle in life, whether to reach the zenith of material prosperity or to attain individual perfection, the more and more are we convinced of the fact that something outside our Ego but still in us stands there as the supremest factor to determine our very values and lead us on towards our Goal. This determination may either be positive or negative. In all cases of material advancement it is positive and in cases of spiritual development it is mostly negative. The satisfaction born of realizing material enjoyments is positive because the great Cosmic Law operating here is closely allied with

the Law of Causation without which the physical universe is nothing; but the happiness or ecstasy born of the peace of mind, the dynamic resultant of spiritual realizations is beyond the operations of the Cosmic Law and is transcendental both in its subjective and objective aspects. In other words, man is supremely happy within himself and renders everything outside himself happy. This rendering is not guided by any law of operations but is in essence a super-imposition of his dynamic peace on anything and everything in the objective world. In other words, the aspirant unconsciously translates his divine mood into the outer world. Thus amongst millions and millions of human beings in this world these two orders of men are always there in larger and smaller proportions according to the requirements of the Great Purpose in creation and the Transcendental Will behind.

The ego-charged materialist always draws inspirations from this Transcendental Will and ascribes his successes to his current efforts and ascribes his failures to his want of correct

perception and correct rendering in the way of cause and effect. Really, what he does is what he is made to do by the Transcendental Will under cover of the Law of Causation and in perfect agreement with the great purpose in creation. He cannot escape his egoistic tendency because he is himself a creature of circumstances trying to weave an environment of his own round-about himself.

In the case of the other, namely the aspirant, what happens is nothing, but the merging of the Individual Will in the Universal Will in greater or smaller degrees and the ego dies automatically, as the aspirant rises beyond the plane of ego and sees himself as a fulfilment of the Great Truth that man is but a medium of God in this world. Here the Transcendental Will is not sought after but it comes down the super-conscious state of man into sub-conscious where it will nullify ego and discharges the super-conscious and peacefully dynamic effects into his very Being and renders him the Conscious Instrument of God.

At this stage man feels that he is individually Perfect with-

out the slightest touch of ego and he thinks, talks and acts in perfect consonance with the Universal Will. Such few God-blessed are called *Sadgurus* and they are really the connecting links between the materially perfect egoistic man and God indicated to us in the operation of the Transcendental Will of man and the great purpose in creation manifesting in the Universal. God's Grace is thus clearly the coming down of the Dove on Christ's head, or in other words, the coming down of the Transcendental Will which kills ego in the subconscious and establishes direct contact with the Universal Will.

This is *Avatar* or coming down and that fortunate man who lets the *Avatar* work in him without the slightest ego or I-consciousness, simply reveals the working of the Universal Will. God's Grace renders man either a partial *Avatar* or a complete *Avatar*. It is partial where Grace operates for the needed requirement and complete where a higher order of life, a higher evolution, a greater man or an Angel on earth should supersede all that existed before.

Now man wants to know the working of this Grace, to enjoy its bounties to serve mankind through it and share it amongst the varied strata of life. He chooses selfless action and discharge of duties to kill the ego and come in contact with the great coming down of the Transcendental Will; he fails in most cases because human body and the interplay of moods drive him almost mad by destroying mental equilibrium when he tries to work against natural laws and to control the pairs of opposites in an unnatural manner. Then he chooses the faculty of discrimination to come in contact with the operation of the Transcendental Will and his whole life becomes only a drifting experiment from pillar to post and post to pillar amongst the manifold, variegated, never-ending things of life. The more he tries to know the more there is yet to know and he remains a stranger to the conscious realization of *Avatar*. There are people who develop emotion to a great pitch to lose-I consciousness and though they touch the border zone when lost in their emotions, they ultimately

succumb to the terrible reactions in the matter of fact, practical and highly strange existence.

Then what to do, is the problem of problems. There is a solution and that is the only solution. Our *Absolute Surrender* to the Great Transcendental Will in its 'coming down' mentally, orally and bodily is the simplest, easiest and most natural method to swim in its tides. Allow yourself to lose yourself in it when once you come to know of its coming down; for there is not a wretch yet born who has not caught a glimpse of its coming down in his everyday matter of fact existence. See it, think of it, feel it and lose yourself in it and you will gradually see that

you are there to have that Grace and that Will to guide you towards Perfection. Only we have to cultivate two things, viz. (1) God is my only Saviour and (2) God is the means and God is the End. These two things are as great as God Himself but absolutely within our reach of conquest, only we must have the strongest attachment to God-idea in that He is our mother, father, *guru*, guide, friend and All. Anything other than He deviates us from the Track and shall be a bar to keep us away from Him. 'Choose God to merge in God' is a very happy saying because when once you merge in Him, you lose your petty 'I' and you become Divine.

(To be continued)



THE SAYING OF MEHER BABA

Jealousy is not born of love, but of petty-mindedness, and dies simultaneously with the death of petty-mindedness.



Legendary Stories of Jesus and His Disciples

BY WILL BACKETT (LONDON)

THERE is a reference to many of the other records of the life of the Master in the Gospel of St. Luke, which is the third out of the four gospels in the Western Bible, recognised by the Church as inspired, and authentic.

The early apocryphal writings about the Master, so called to distinguish them from the canonical books of the Bible, were read in the scattered communities of the early Christians, and some of the early Church Fathers quoted from them. To-day there is still a widespread interest in those earliest records, which is illustrated by the recent purchase of an ancient Christian MSS. by the British Museum at a cost of many lacs of rupees.

St. Paul, who received his knowledge of Jesus' life and sayings from others who had known the Master, used one of the sayings when preaching at Miletus in Asia Minor, which does not appear in any of the four gospels though there are three parallel

paragraphs in the apocrypha:—

"Remember the words of the Lord Jesus Christ, how He said: It is more blessed to give than to receive".

—ST. PAUL.

"Since even the Lord says: The giver is happier than the receiver.

"Happy is he that giveth according to the commandment.

"It is a good thing to be a giver rather than a receiver. "

—APOCRYPHA.

Some of the grace and beauty in the Bible language, to which our literature owes so much may seem to be lacking from translations of the apocrypha made at a different period.

Two sayings of the Master are given in the *Qoran*, which have not been traced elsewhere:—

"Jesus, the Son of Mary, said:

'He who longs to be rich, is like a man who drinks sea water; the more he drinks, the more thirsty he becomes, and

never leaves off drinking until he perishes'.

"The world is like a deceitful woman (or one worn out by age and decay) who when asked how many husbands she had had, answered that she had had so many that she could not count them.

Jesus said, 'When they died, did they leave you behind'? 'On the contrary,' she said, 'I murdered and got rid of them'. Then said Jesus, 'It is strange that the rest had so little Wisdom, that when they saw how you treated the others, they still burned with such love for you, and did not take warning from their predecessors.'"

It may be that there are further writings to be discovered which can reconcile some of the different interpretations of existing records, the inner truths which the Master's life expresses, Baba emphasises, are beyond the scope of the intellect alone.

The Master's inner spiritual working accompanies His words and actions, and later records of them lack the setting of the original occasion, and the spiritual force of His presence. We can picture the group around the Master Jesus described in the

Apocrypha, "troubled at their thoughts and question, for they had asked concerning the Jewish prophets, who were thought to have foretold his coming." His reply must surely have dispelled vague ideas based upon visions or dreams or studies in prophecy, good in their own way no doubt, when nothing better was available:—

"Ye have let go the Living One who is before your eyes, and talk idly of the dead."

Often have we seen Baba directing our attention from a dead and worn past to the eternal truth which He lives before our eyes spontaneously in the vivid and complete manifestation of divine manhood, combining the qualities of father, mother and friend and playmate, as well as the divine guide and interpreter of events, to all. In the Perfect Master, humanity has its complete answer to the riddle of existence, which outweighs all petty individual problems solved at the same time.

In spite of the reply of Jesus this questioning attitude recurred after his resurrection. Instead of being satisfied with the presence of One who had conquered earth and hell and heaven itself, they wanted Him to tell them about the marvels

of heaven. So Jesus describes to them how the cosmic powers obey the Father in those unseen worlds, and of the golden thrones that He knows they still covet and also of Michael and Gabriel warring with the Devil with many lesser angels to complete the picture. Thus their expectations expand, as they are promised to be taken there to witness it all and much more, for He says the perfected man is ruler in all spheres. Mary, however, with deep understanding and intuition for which Jesus commends her, is still unsatisfied and asks about the inner operations of these powers. Finally, Jesus brings them all down to "earth" by saying the whole journey there would be as long "as it takes to shoot an arrow". He gives this kernel of truth adding, "All men thus perfected shall be fellow Kings with Me and sit on my right hand and on my left in My Kingdom"... "Amen, I say unto you, these men are myself, and I am these men."

The apostle Andrew could not grasp such a high destiny, and exclaimed: "This matter is too hard for me", so the Master explains still further, and adds

that these wonders and signs in the heaven worlds, do not imply real changes at all, which it is hard for them to understand, after expecting so much.

The illusory nature of the heaven worlds is strikingly borne out by Baba's explanation that the whole of creation, is a passing dream in comparison with the one unchanging Reality, the Infinite Eternal Existence; it is real only in the sense in which a dream is real until the dreamer awakes, and consciousness alone is directly connected with God. Baba has also told us, and that it is impossible to make the transition from one heaven in the cosmic planes to the next plane higher, except through consciousness. Jesus concludes on the above occasion, by reminding His hearers that their great reward is only attained through struggle, and in their public teaching they must also show plainly that effort must not be deferred to the future.

Realizing the privilege of hearing this from the Master himself, Mary exclaims:—

"Blessed are we before all men, because of these great truths which thou hast revealed unto us."

Many stories were thus woven into the life of the early Church, to be coloured also by later accounts of the experiences of saints, and others who had glimpses of other worlds seen by those whose inner faculties are unfolding, while for the majority, symbols and ceremonials were used to portray experiences of the spiritual path.

The depth of experience attained by those early mystics, is seen in the following hymn which appears in the Apocrypha, which links pre-Christian thought to the Master of Nazareth, in describing the journey of the soul. G. R. S. Mead* traces the influence of Jewish thought, which he considers is also superimposed upon an earlier pagan commentary of a hymn of the ancient Mysteries, such as:—

"Mind was the first, the
generative law of all;
Second was Chaos, diffused,
(spouse) of the first born;
Thirdly, the toiling Soul,
received the law;
Wherefore surrounded with
a watery form
It weary grows, subdued by
death...
Now holding sway, it sees
the Light;
Anon, cast into piteous
plight, it weeps.
While it weeps, it rejoices;

Now wails and is judged:
And now is judged and dies.
And now it cannot pass...
Into the labyrinth (of birth) it
has wandered.
(Jesus) said: "Father
A Searching after evil on the
earth
Makes man to wander from
Thy Spirit.
He seeks to shun the bitter
Chaos
But knows not how to flee.
Wherefore, send me, O
Father.
Seals in my hands, I will
descend;
Through every æon I will
tread my way;
All mysteries will I reveal,
And show the shapes of gods;
The hidden secrets of the
Holy Path
Shall take the name of
Gnosis,
And I will hand them on".

There is a description given in the Apocrypha, of the work of John Baptist, after his death, for the Master. His name is taken from the fact that he baptised Jesus and foretold his mission, after which he was martyred. In mythology, the souls of the departed are ferried across the River Styx after death, and no living person could take the journey unless he presented a golden bough received from

**Fragments of a Faith Forgotten.*

the Sybil, who was one of the highest sources of inspiration in the religion of Rome. Gold, being the symbol of spirituality, this indicates that when that quality is attained through divine wisdom, the soul redeemed from the thralldom of matter, can cross the river of death in the full consciousness of life, without the payment of the silver coin demanded from others. John is described as taking the souls of those who believed upon his work during their lives, across a river of fire, in a golden boat. Taking the same symbolism, as in the older story, which would be familiar to many in those early days, the golden boat becomes man's spiritualised body after death, which belongs to those who believe in the Master of John, and are thus enabled to pass unscathed over the river of fire, the purgatory of the ordinary man. Vivekananda and other writers in the West, have judged from the similarity between the stories of Christian Saints, and some pagan gods, that the names of the latter were merely changed, in many cases. Such a change may well be synonymous with a finer aspect of the principle underlying

the older pagan representation of natural law or spiritual evolution which the gods depicted symbolically, in spite of the fact that the inner meanings of the story of their exploits had become dimmed or distorted, in later days. The Master's inner work extends to the purification of symbolic meanings through His very presence in the world.

Many stories recount miracles connected with the birth of Jesus, his childhood, and the period after His resurrection, and the disciples' miracles also, and their travels. The Apostle Thomas is said to have been martyred in India, after performing many miracles, and to meet his death on a mountain where he was pierced by the spears of four soldiers where his last words show how much he realized his Master:—

"O the hidden mysteries, which even until our departure, are accomplished in us

O riches of His Glory, who will not suffer us to be swallowed up in this passion of the body
Four are they that cast me down,
for of four am I made.

And one is He that draweth me up,
for of One I am and unto Him I go.

And This I now understand, that
 my Lord and God, Jesus
 Christ, being of one, was
 pierced by One,
 But I which am of four, am
 pierced by four. "

The early Church placed more importance of being directly connected with those who had had personal touch with the Master, than upon written records, and it is said that many of the seventy disciples, who were appointed by Jesus, to preach and do miracles of healing—as were His twelve principal Apostles—founded Churches in Europe, Africa and other parts of Asia, were afterwards martyred abroad. Their names are purely traditional, in the Apocrypha, from which we learn that one was a Bishop in Spain, another in Milan and several elsewhere. Matthias, who was chosen by the apostles of Jesus, to replace Judas who betrayed Him, is said to have founded the Christian Church in Ethiopia, where he was martyred.

The overthrow of the outworn ceremonies of religion described by Jesus' words in the Apocryphal Gospel of the Ebionites, show the same force and power as in the Canonical gospels:—

"I came to abolish sacrifices, and unless ye cease from sacrificing, the wrath of God will not cease from you."

He also points to the true sphere of sacrifice:—

"The flesh must be contended with..... and its unbridled lust in no wise be yielded to, but the soul must be made to grow through faith and knowledge."

These seeds of spirituality are sown by the Master's words and presence. To one, baffled by the intensity of struggle within, Baba said:—

"Think of me...." and again He said, "Try to think of Me if you cannot do so". Love for the Master is a sure means for His Grace to flow to the disciple, and so transmutation of the energy within desires is effected, without repression. Jesus indicates growth through faith and knowledge, and we have Baba's words also:—

"Though the heart cannot take the place of the head, nor the head that of the heart, they are not necessarily enemies of each other. Intellect counts for very little in the spiritual life. When the heart and the head are equally developed and

balanced, man's progress on the path is more rapid".

The effect of the Master's inner spiritual work is seen in Jesus' reply to Zacchaeus, as given in the Apocrypha, in the account of his visit to his house. Zacchaeus was a tax-collector for the Roman conqueror, and therefore despised by his fellow Jews. He was very anxious to see the Master, and climbed a tree on the roadside when Jesus was coming by with the people crowding round him. To his joy and surprise, the Master called to him, before all the people, when he came near the tree: "Zacchaeus, make haste and come down, for to-day I must abide at thy house."

The Master's call may be unexpected, but he knows when the soul is ready; when Baba first arrived in England, he greeted one of his present close followers with the words; "Your love has brought me" thus showing his knowledge of what was dormant in that nature, which after-events have also shown in a strength of character and devotion to his cause that have withstood tremendous difficulties.

Jesus allowed his host to unburden his heart, and Zacchaeus,

who had a high standard of business morality and charity, told the Master:—

"Behold, Lord, the half of my goods I give to the poor, and if I have taken anything by false accusation from any man, I restore him fourfold."

Knowing, as we do, from our contact with Baba, something of his silent spiritual work for those with whom he shares a meal, while sitting at the same table, the reply of Jesus can be seen in its deeper significance of the inner work for his host:—

"The Son of Man came to-day and found that which was lost." Morality and charity are not enough, and it is possible for subtle egotism to lurk within such otherwise praiseworthy tendencies with which the Master is silently dealing.

Baba visited the cottage of some of His English followers and had a simple meal, after his long journey, forming the centre of the little group of his loved ones there, intent on serving him. After the meal, one of his Indian followers said to the hostess, "It was not the tea he wanted, but to have it at your hand."

Thus it is the loving thought that is valued by the Master, and we can see also how Zacchaeus would benefit by his devotion to the Master.

The Master often uses sudden contrasts to focus attention on higher values. Some of us can remember, how often Baba has led us in our imagination, or by actual events along the pathway of our own desires and expectations, to a sudden impasse and entire reversal of the position to which He had been apparently coaxing and encouraging, so that without our realizing the process, the hidden tendencies which would be retrograde without His guidance and Love, might find expression in the full light of our consciousness, without being put into action to form fresh bindings, and so dissipated harmlessly, releasing energy for constructive purposes of real worth.

At Nasik, His Western disciples discussed the project for a magazine which Baba required, and our suggestions were invited by Him; some of us were appointed co-editors, proof-readers, writers, and an Editor's office was furnished with files, etc., complete, while letters were

written to possible subscribers in Europe and America, and the first editorial prepared and acclaimed at a full meeting, to which it was read. Even printers in Bombay were seen, to estimate the total cost, but, as is often Baba's way with us, as part of our training as well as of His own spiritual work for all, the whole scheme collapsed when first one of the party was sent back to America, and others to Europe. But valuable training had been effected, and the work only deferred, after we had experienced our utter inadequacy to produce even the first issue, with our unaided efforts.

Jesus dealt with His disciples' craving for miracles, according to the Apocrypha, by describing greater and greater wonders, which they came to expect, instead of which, His final word was that greater than all these, was the greatest wonder of believing on Him, as they were being taught to do from experience. During this discourse, as they "wondered greatly and pondered over the works in their hearts" Peter could not contain his feelings at the marvels described, but

another of the apostles of the Master, Philip, was affected differently, and lifted up his voice in wrath:—

"What manner of thing is this that Thou wilt teach us?"

Such crises are familiar by now with members of Baba's close circle, for by such means does the Master deal with inner conflicts, through their manifestation amongst the group, and we are left to conjecture what happened after Philip's explosion of language, as the apocryphal record is incomplete at this interesting point. Such an event we know, is used by the Master in His own way for furthering some necessary inner spiritual work upon which He may be engaged, using an outer manifestation as the "scaffolding" for creative work on the inner subtle and mental planes, and for this is needed men and women whose love and devotion are strong enough to stand such tests. The Apocrypha reads:

"Why marvel ye that I raise the dead

O that I make the lame to go

Or that I cleanse the lepers and raise the sick,

Or that I have healed the palsied and the possessed,

Or that I have parted a few loaves, and satisfied many,

Or that I have walked on the sea, and commanded the winds.

If ye believe this and are convinced, then are ye great.

For verily I say unto you, if ye say unto this mountain:—
'Lift thyself and be cast into the sea' without having doubted in your soul,

It shall happen unto you"

One of them was convinced whose name was Simon and said:—

"O Lord, verily great are the works which Thou doest, for we have never heard nor have we seen ever a man that has raised the dead, save Thee. "

The Lord said unto him:—

"Ye shall pray for the works, which I myself shall do ... but the other works shall I do straightway. For these I do straightway for a momentary salvation in time, in these places where they are, that they may believe on Him that sent Me. "

Thus His inner work may have greater scope than the outer vehicle of expression, while both outer and inner fulfil his purpose for each.

The apocryphal account continues with further words of Simon's, which discloses his eagerness on such occasions:—

"Lord command me that I may speak." He said unto Him: "Speak Peter" for from that

day He did call him by name. Peter said: "What then is this work that is greater than these.... except the raising of the dead and the feeding of such a multitude". The Lord said to him: "There is somewhat that is greater than this, and blessed are they that have believed with their whole heart."

The further words of the Master, Jesus, which Clement of Alexandria quoted from the apocryphal gospel according to the Hebrews, may comfort those to whom this presents a difficulty:—

"He that wonders shall reign, and he that has reigned shall rest.

He who seeks will not stop till he find, and having found he will wonder, and wondering, he will reign, and reigning he will rest."

There is another apocryphal story which illustrates the apostle's interest in life in Paradise, which to-day is shared by so many about after death conditions. The Saviour is describing once again its glories, and Thomas, who seems to be the one ever ready with questions, asks how much fruit is borne by the trees. But Jesus was perhaps dealing with their own fixed ideas about the after-life, which cramped their appreciation of

spiritual truth at that very moment, and so by awakening their imagination still further, He drew outward their innermost desires in order to dissipate those desires and free them from that bondage. So he describes in glowing terms in this apocryphal account:—

"I will hide nothing from you concerning which ye have questioned me. As regardeth the vine, concerning the fruit of which ye have asked, there are ten thousand bunches of grapes upon it, and each bunch will produce six metrites of wine. As regards the palm trees in Paradise, each cluster yieldeth ten thousand dates and each cluster is as long as a man is high. So likewise is it in the matter of fig-trees; each shoot produceth ten thousand figs, and if three men to partake of one fig, them would be satisfied. On each ear of the wheat which is in Paradise, there are ten thousand grains, and each grain produceth six measures of flour, And the cedars also are on the same scale; each tree produceth ten thousand cones, and is of a very great height; there are ten thousand apples on each shoot, and if three men were to partake of one apple, each of them would be satisfied."

Thus it is wiser to listen to the Master than ask questions.

How easily those who first hear of the Master and contact Him, are inclined to let their thoughts wander over the things they would like to know and happen instead of submitting to the wiser guidance of the Master. Baba says that obedience is of greater value in a disciple than devotion, and devotion we know is of greater worth than curiosity, though many are the means which the Master

has of drawing to Himself those whose souls are ready to be awakened by Himself. In Nasik, early in 1937, Baba said to us:—

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

(To be continued)



INSPIRATIONAL FRAGMENT

BY ELIZABETH C. PATTERSON

Land of No Desire

Mystic realm of beauty
Lure me into the
Land of no desire,
Into the sphere of God's compelling Love,
Where ecstasy transmutes me into Good.



The Death that is Divine

BY DR. ABDUL GHANI MUNSIFF

THERE are very many instances of saints passing out of life, in a manner which clearly demonstrates to the world the fact of their having obtained mastery over life and death. Their earthly existence is a Divine Song which never fails in rousing people, who care to listen to it, to their divine heritage but even in their exit from the physical plane of existence, some of them have established beyond doubt that life and death is a matter of their choice and will and death for them is not what the laity fear it to be—a leap in the dark unknown.

According to a Sufi poet:—

"When the lovers of God wish to give up the ghost,
The Angel of Death is never requisitioned."

The following remarkable cases are cited depicting the *finale* of the song of life and many more will be given in these pages from time to time:—

Ghausali Shah Qalander relates*, "Once in my visit to the shrine to Makhdum Saheb at Piran-kalayar, I found the place deserted as the people and wardens (*Mujawar*) of the shrine had all left to attend the *Urus* (death anniversary) of Hazarat Abdul Quddus Gangohi, except one Majzoob by name Kafirshah whom I found to be confined to bed because of diarrhea. Kafirshah accosted me saying 'It's good you have come. My end is near. My body and clothes are dirty. Get the clothes washed and give my body a bath.' I literally complied with the request which I felt was more or less a command.

After evening prayers Kafirshah, to my surprise stretched himself on the ground and covering himself up from head to foot with a bed-sheet bade me good-bye and expired.

At the time, the shrine of Makhdum Saheb was surr-

* Vide *Tazkara-e-Ghousia*, p. 40.

ounded by a dense forest infested with wild animals. Somehow I kept guard by the side of the dead body till about midnight when I wanted to offer my prayers. But I found myself in an awkward fix. If I were to leave the body of the saint for offering my prayer, there was every possibility of some wild beast desecrating the body. If I continued on my watch I must necessarily forego my prayers.

While I was thus perplexed, Kafirshah uttering the name of God suddenly came to life and sat up. I was scared out of my wits thinking that the body was possessed by some evil spirit. When I was about to strike at the enlivened body with the stick in my hand, Kafirshah uttered a warning and said, 'Beware, I am no genii or a spirit. I am the same Kafirshah whom you knew. Knowing your dilemma I took some hours' leave from the Divine Court. Go now and offer your prayers. I shall die some time later in the morning to-morrow'.

Putting aside my stick I availed myself of the opportunity to put a few direct and personal questions to Kafirshah.

I asked him as to who and what he was, the name of his Master, and the experience of life after death. Kafirshah replied, 'I am a prince from the dynasty of Taimur, my spirituality is derived from Hazarat Makhdum Ali Ahmed Sabir and the experience of life after death, though indescribable, has been a very happy one for me. You will see and understand it for yourself some day. Now hurry up and finish your prayers, I have very little time at my disposal.'

When I returned after prayers the Majzoob said, 'Now I am going. Have no anxiety about my obsequies and burial. Moulvi Qalander Saheb and his two disciples are coming here shortly. They have with them two sheets of cloth. Together with mine, wrap me up in those sheets and bury me towards the foot of the shrine of Makhdum Saheb.'

Further pointing to his toes the dying saint said, 'Look now, life is ebbing out of the toes, now it is going out of the ankles and the knees. Here it is now in the chest and the throat.' At this stage Kafirshah once again said 'Good-bye' and became silent for ever.

As foretold by the saint, soon afterwards Moulvi Saheb and his disciples arrived and the burial was attended to according to instructions. On hearing from me the full details of Kafirshah and his death, the Moulvi and his disciples were lost in wonderment and could not but say that the departed saint was an adept of his class and kind.

* * *

Saint Kabir* was a weaver by profession and claimed a large following from Hindus as well as Muslims. He derived his spirituality from Shaikh Taqi Saherwardi and later from Hazarat Shaikh Bhiku Chisti and also from a Hindu saint known as Ramananda Bairagi. This accounted for the situation that the Hindus claimed him to be a Hindu and the Mohomedans looked upon him as a Muslim.

When Kabir was on the point of death, the question as to how his bodily remains were to be

disposed off assumed serious proportions. The Hindus wanted cremation and the Muslims insisted upon burial. Both the communities were bent upon drawing swords to fight out the issue.

When approached by the Muslims to give his decision in the matter Kabir said, "If you find me, you may bury me." To the Hindus he replied. "If you find me, you may cremate me."

Having thus passified both the warring sections, Kabir locked himself up in his room and breathed his last (1003 A.H.). After a time when the door of his room was forced open, to the bewilderment of all Kabir's dead body was not to be found and instead a few flowers were seen.

This miraculous exit from earthly life, which averted a clash amongst his followers, greatly impressed the Hindus and Muslims and raised Kabir's saintliness very high in their estimation.



* Vide *Hasanatul-Arifin*, by Dara Shakoh, p. 43.

Meher Baba's Work with the God-Mad Men

BY COUNTESS NADINE TOLSTOY

MEHER BABA said that He is going to have in the God-mad Men *Ashram* one of each type of those mad—56 altogether.

That shows that outside of those who may represent the well-balanced and co-ordinated, the so-called normal human beings, there are 56 typical forms of unbalanced state of mind in the human race among those who follow the Spiritual Path. In consequence there are in the world endless variations of defects and their conflicting combinations which cause so much mental suffering and hindrance for spiritual progress.

The Master who came to help humanity in this crucial period naturally has chosen to give to those unfortunate helpless beings His greatest compassion and care. Their seeking of Truth and all their sacrifices in search of the Ideal call for immediate attention to their inner needs and often

great martyrdom. Besides their individual importance they represent the essential mental troubles of whole humanity in their typical deviations from equilibrium and right proportions of faculties in inner evolution. So this group forms a sort of a nucleus of human consciousness in its spiritual formation with all the difficulties that are involved therein; their characteristic peculiarities gave a useful material to work upon, a mental medium for reaching through them the corresponding weak points in the minds of others in the world, whatever the variation of the defect may be. The God-mad or God-intoxicated men who have lost their way in crossing the planes offer the most appealing need for the spiritual power of the Perfect Master to come forth and thus at the same time to extend its benefit to mental and psychic ailments of all mankind for its spiritual awakening.

Meher Baba's help as He works for the God-mad men—those most characteristic types of various essential mental and psychic difficulties—can be compared to a tone and an instrument: if a certain tone is forcefully sent forth, it will touch the string attuned to the similar note and it will respond in corresponding sound which can be heard right there. This may illustrate as a nearest analogy, the fact of Meher Baba's reaching the minds in the world when He works upon those cases near Him. Representing the greatest need and most typical form of it—those God-mad men draw from the Master all the help required and so it will consequently reach all whom it may concern in the world as well. The variations of this Theme in the mind of mankind are innumerable and it speaks for itself of the extraordinary superhuman value of such function of the Master beyond time and space.

This activity is representing the most vital and important phase in His work for this era, as the mental over-development has reached its climax; as it is at the expense of other faculties, espec-

ially of the heart—it has brought about mental suffering and loss of equilibrium with all its consequences of disharmony, of inner and outer discord and conflict.

Besides many definite cases of mental troubles, how many in the world suffer from semi-psycholathic conditions and are difficult to live with, neurotics or maniacs of their ideas, habits, inclinations and desires! How those conditions hinder and complicate physically the Spiritual Path itself when these have no *true spiritual Guide*!

The help of Meher Baba to all those helpless human beings is indeed incomparable. The faith they have, the effort on their spiritual path will not go in vain; it is and it will be answered by this Invisible Silent Friend in Love and effective response to their need.

Most of their trouble is due to their pioneering in search for God without the help of a real Master. None among ordinary medical and psychic authorities could reach these regions of consciousness, as those scientists do not extend their knowledge beyond certain limits accessible to the mind; their investigations fail, not being based on

direct experiencing within their own *spiritual* planes as they are ordinarily, says the Master, closed and dormant and so circumscribed by their own incompleteness in consciousness, natural to the spiritually awakened individuals.

"Experiencing" would mean the actual inner evolution and actual change of consciousness; new light and understanding comes forth together with the surrender to further enlightenment based on personal spiritual transformation; thus latent resources become activated and expressed, and new creative expansions follow the contact with the source of spiritual power in the person of a Perfect Master. Such experience is proved by self-evidence of their new state in consciousness, in heart, in all being. With such a new inner self opens a new prospective in understanding and knowledge enriched from one's own inner resourcefulness, unawakened before.

So naturally, the One who has the full scope of Divine State in human form is the only one who can perform the subtle and spiritual creative work within the innermost of a human being. The competence in spiritual spheres

here is derived from this actual state of Perfection in his own being, in his own highest consciousness, fully realized through severance of the ego and Union with God, Christ, Supreme Soul—whatever one chooses to call it.

The defects or difficulties of spiritual advancement of a God-mad man are not to be classed as ordinary mental cases; they would be then completely misunderstood; they are usually incomprehensible to the outsider of the spiritual Path and could be diagnosed as hopeless. The extraordinary importance and sacred significance of a God-realized Guide in the life of those helpless seekers together with humanity at large is striking and unique.

The whole process of this work within those clouded or dazed minds is a wonder and for an ordinary observer an impenetrable mystery. It is a manifestation of the superhuman genius and real creativeness within the very life substance with all its ramifications in gross and subtle being as well as in the Spirit and the Soul, the very source of all creation. This help is done as

an impersonal duty to humanity inseparable from His existence on this planet; it is a work of Pure Love, which only the Perfect One can have, Love which awakens a new pure joy, which burns away the human alloy, this deadly venom in the " I ". His Love makes men *new* individuals by opening to them their own pure original Self.

This Love work knows no rest, no limitation, no exception; He is equally fulfilling His Divine Mission within the established Law of spiritual evolution to make men aware of their Soul, of their own excellence and happiness in *spiritual* being.

Much already was said in the *Meher Baba Journal* about this phase of Baba's work and also about even the physical care He is giving to the God-mad.

To wash them, feed them and to take their latrines in the field as He always did lately in Meherabad—take hours and hours of his daily time.

The few pictures given here illustrate some of his daily care to His beloved patients.

But the outer work would fall short of its real significance if not grasped and followed further in

its inner meaning; it gives the access to the seekers' medium of spiritual contact; this contact is a constant infusion of this Life Power, which kindles the heart and reaches "*the very profundus*" of the human individual usually unseen, unknown and unfelt by others. It takes intuition and one's own experience of a spiritual contact with the Master to at least partly elementarily appreciate and realize His creative, all-seeing, penetrating Life, Love and Spirit Radiation into those in need of His help.

Those outer manifestations of His work are most suggestive of their real inner effect and spiritual meaning giving a touching evidence of His selfless Love in His daily activities of years.

He fulfils His spiritual task with a *patience* and *equality of spirit* in all and any instances and circumstances which itself is a sign of His super human state of Being.

In most mental cases of derangements and loss of balance in those spiritual seekers, Baba's work consists in undoing of mental complexes, of fixed ideas and stubborn

persisting inclinations and reactions of a selfish ego. "Striking at the root-cause" of all troubles, at the mind connections with the "I"—He lays the inner foundation to proper equilibrium; in disentangling those ties of formed inclinations and undoing the complications of their network in the sub-conscious mind, He creates ever-increasing balance between the head and the heart on whatever plane the seeker may be. It is usually the mind that dominates and misleads by its limitations and delusions; its *spiritual* help can go no further than spiritually suggestive thoughts, or key formulas expressing the acquired new spiritual experience, or hints in reminding those key-notes of spiritual discrimination.

The mind however great, should not be over-valued in its further rôle in the spiritual evolution of the Self. Within its scope of value the mind as mind can serve best and really be of co-operative help when it yields itself to the *spiritual control and guidance* and serves as a subordinate tool for furthering the *spiritual cause within and without*, especially in elementary phase on

the Path. Meher Baba has definitely established the point that the mind is of no real value on the *higher* Spiritual Path. Rightly understood *true spiritual* development begins through *awakening* of new grasp in consciousness, through higher faculty of intuition, a direct knowing contact in consciousness and annihilation of egoism. It is the *heart*, which gives the new starting impulse to consciousness; this increase in being is a result of purification; the Master vigilantly helps to unload, untie and finally to remove all obstructions that our ego has formed in its inclinations and impressions. "It is the process of *uncovering*", as Baba says, "of the original primal source within the individual, which opens the true, creative state of being—and it is a pure state of the *Self* within each".

The contact with the Master leads to undoing of the ego complexities and so He releases fresh energies: that gives an immediate experience of lucidity and lightness. This release creates a happy contentment, new balance and inner harmony, which become more and more affirmed and expanded as this

contact deepens and expands within the seeker. *The heart awakening is the central key to spiritual evolution.* The awareness of its alive rich and vital experience and its creative benefic influence on the mind stimulates expansion of creative forces and promotes a new spiritual state. In those clouded unhappy forsaken saintly souls this awakening opens the pure love and joy. The recognition of their unique spiritual good given to them through the grace and selfless Love of their Divine Friend—Meher Baba, lights up the mind and lifts the clouds.

Sooner or later the contact with the Master will make the seeker conscious of the new experience, which is bound to open the inner balance and happiness. This Love Divine poured into their hearts with so much compassion, wisdom and healing power returns them to life with renewed response of faith, certainty where there was before separation, cloud of ignorance or despair of weakness and failure. This actual rectification and removal of inner injury is evidenced within their own selves as gradually increasing clarity of

consciousness, as increasing selflessness and new joy. The blooming out of pure Love and spiritual understanding affirm their progress on the spiritual Path. *Pure Divine Love may flood the mind with its happy new inflow of vitality and Bliss-giving glimpses of illumination may lead to complete surrender.*

It is very difficult or may be even impossible to establish a definite criterion satisfactory to a profane observer in judging the outer symptoms and appearances of those God-mad even in their re-birth.

The inner workings and the use Baba makes of those specimens for His Universal Work is far beyond the competence even of a spiritual seeker, unless he is brought to some understanding by the Master or is already able to discern within those subtle and spiritual planes. Therefore, much in this work of Meher Baba may bewilder and puzzle. Yet it is a fact that in time, with confident patience, the harm in their sub-consciousness becomes rectified by slowly growing spiritual expansion and re-adjustment. It is usually a gradual work of doing and

undoing within them, step by step, link by link, bit by bit, yet surely and radically disentangling the inner human spiritual apparatus. Lives of accumulated *sanskaras* (tendencies) in long process of human evolution, says Baba, can be cut short and reduced in one life and if not completely be liberated, it will be set for the advantage of future incarnation.

The outer habits and modes of living may be changed or remain—it is of secondary importance, but definitely the *attachment* to their mode of living will go, the mental state will clear, giving room to spiritual expansion. The Love Divine making their hearts alive, will win and move them forward; what was before stagnating and degenerating, creating disequilibrium and danger of atrophy of the heart, the centre of balance will be saved from its fatal deficiency and awakened. The heart is that feeling, enjoying, experiencing and vitalising force which has a propelling dynamic effect on all beings: it lifts its tone illuminating the whole field of consciousness with a new light and creative joy; it stirs all the

latent creative possibilities, changing the rhythm and the whole meaning of human existence .

Normality as merely normality is not a direct and main concern of the Master in those cases. It may be instrumental or not for the spiritual end of His work; it may take place as a spontaneous natural outcome of the awakened state; it may be the direct result of the undoing of the ego, of release of fixed inclinations.

In some instances, as we have witnessed in Meherabad in one of His God-mad men, the contact with the Master resulted in sudden outbursts of illumination and ecstasy of Love; then the mind, being of secondary value, is of no avail; sometimes no particular change in mental state is apparent, yet, the spiritual light within has moved one far on the scale of spiritual advancement.

Strictly speaking from spiritual point of view the human mind is of no great value and importance at all if not devoid of egotism; it may be even a hindrance if it is not capable to yield to the control of spiritual order. The Spiritual Light is not of the nature of the

mind, and intellect; it is not derived from or through its function; the mind is the by-product; the mind itself is creation of a power beyond the mind ; it is the creation of a spiritual power, independent from the mind, as Baba made clear. The mind ends its role with human limitations of consciousness: its role may be still increased to an extent and rectified by its proper ultimate use in rendering service along *spiritual* discrimination and its constructive applications to spiritual action in life. Dry abstractions disconnected from creativeness and animation of life itself lead to separateness and onesidedness and they deprive from full amplitude of life's happiness and services.

The unique unequalled fortune of having the Spiritual Guide is obvious as the spiritual push of His contact can enable not only to *control the mind*, but completely to subjugate it and *transcend it spiritually*.

So this most difficult obstacle on the Path of expansion toward full Consciousness, this limited mind becomes miraculously controlled and merged in Spirit and Love; then it becomes an

obedient tool for One True worthwhile Cause as far as it can go.

The Master makes use of this faculty of the mind and often for that purpose he sharpens it and inspires the mind with extraordinary creativeness of thought, imagination and word, inducing it to discharge its energy and usefulness as an agent for great efficiency in ordinary practical life or as a spiritual messenger of the Cause in the world on mental plane of service. Yet this phase has to culminate into complete control and surrender of the mind itself. The heart, being the focal centre of all transformation, becomes the main regulator and recipient of Light and Love, the actual stronghold of inner balance.

Through proper co-ordination of psychic centres with the heart—harmony and happy equilibrium is established. In this field of inner human being operates Meher Baba with supreme Mastery and absolute authority, with creative Power and Love. Here the disciple has nothing to say or to wish; for his own happiness and well-being the only requirement is His full inner co-operation and complete surrender; and that

surrender is then real and deep when it is a *spontaneous* response in heart, in will, in all being. Then the Divine moulding by the Master is unhindered; then the uncovering of the Higher Self or God within culminates in the disciple's own inner realization of this Self.

In this process of guidance on one hand and surrender on the other what matters most is the *non-reaction* in personal ego of the seeker. Such *non-reaction* and *stability* is a real sign of *detachment* and of release from bindings of *sanskaras* of the "I". The Master functions in the human being unlinking the ties from the ego and building up the new links and wires with the *Soul* whenever the seeker is ready to respond and follow his inner help in forming the delicate subtle tissues of the Pure Self. This is the New Work of one who operates with and for the Spirit within newly opened up creative resources which make men actually new, free from old marks and impressions, actually all new and pure—a real miracle of the Spiritual Awakener, real Creator's art and Mastery.

The Grace of the Master uncovers within the seeker His own divinity. His Love helps the seeker to sever all human-bindings and live anew as a disentangled free Soul.

In the Divine Purity of Meher Baba all impurities are washed out, all injuries are healed, all errors rectified, and one lives again as one's own real Self. This is a due return to our own primal union, a preordained destiny of consecration to God.

The only thing that matters in view of this end, is the kindling and increasing of the spark of Love into flame within the hearts of his real seekers. That kindling, that nursing within the depths of the psyche of the seeker, its expansion and purifying is the task of both the Master together with his disciple.

He gives the constant furthering, vigilant change for victory, upholding and raising the inner pitch, often creating new life-impulses in outer settings of life to create opportunities for inner tests and strengthening of the Pure Impersonal Self. He is One with all infinite ways of life as it is; with all His superhuman skill

and dynamic oneness with life and man, with all the ingenuity of Love and direct intuition. He responds to all situations, all needs, in order to raise the victims above their imperfections and set them free. Owing to this Oneness of His Being with all states and planes He can link up all like manifestations with the stirred up *spiritual* impulses to help men to make the best of their own spiritual resources and opportunities.

Absolute *trust* and *patience* together with *Love* to this *Ideal* Guide will bring the aspirant to his own maximum in being and closeness to God.

Words fail in praise of the good fortune of humanity in having the God-mad as its Guide. Impossible would be otherwise the merely human efforts and prospects in seeking Truth and endeavouring the annihilation of the Self in search of primal Union.

Meher Baba is our unfailing absolute compass in our onward efforts of our inner emancipation. He ever recharges with a new inflow of vital joyous incentive. He ever inspires and accelerates the unchanging of new life. He is our security, that no effort will be wasted in self-delusion and fatal failure. He, the Light, shines within and without for the sure outcome and victory of the spiritual aspiration of the Soul.

All those mad in mind for God's sake should become more and more "mad in love" in that sense in which Swami Vivekananda spoke about the love of the saints.

Those 56 will represent no more the tortured mind of the world, dislocation and loss of its centre of balance—they will form the very nucleus of the *heart* of mankind *awakened by Love Divine* and so glorify the work of Infinite Love of Meher Baba to all posterity.



Loveliness of Love

BY ADI K. IRANI

Love's loveliness
Love can't forget
The lover's love-stricken
Let the Beloved manifest.

A speck of beauty
Happiness unendured
In His infinite heart
The Beloved manifest.

Love's loveliness
Could Love afford
Without His goodness
Without response?

How could the lover
Live to shine
In the maddening tumult
Of Love Divine?

All the calmness
All the beauty
All the grace
Love ever gave—

Pregnant with them
And with infinite more
Love's loveliness
Did the Beloved contain.

Love's loveliness
Can I define,
When the heart of hearts
Is born to shine?

Reflected am I
Unreflected He stands
Times unprecedented He,
Has the Infinite heart!

The Lotus

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

A thousand-petalled Lotus, He,
And I a wand'ring honey-bee.
Straight to His heart I fly, and then
Away into the world again.
(Ah! bitter, sweet, that mystic kiss,
From dark despair to highest bliss.)

A many-sided prism, He;
Each side a different quality.
Yet all are One, and He above
Transmutes them by His power of Love
Into a perfect, matchless whole ;
Immutable, eternal Soul.

The Master of all life is He,
Complete in His Divinity.
And who approaches shall be given
A taste of hell, a glimpse of heaven,
A cup of fire, a sword of pain....
Disciple, wilt thou come again?

A flaming-petalled Lotus, He,
And I a questing honey-bee.
But now again unto His heart
I'll fly, nor ever more depart;
To rest upon that couch of Gold,
And let the petals 'round me fold.



*The Hierarchy of Saints**

BY DR. ABDUL GHANI MUNSIFF

BESIDES the *Qutub* described in the previous article, the chief members of the saintly hierarchy are studied herein in the descending order of their spiritual status and importance:—

The NUQABA (Overseers) according to *Hujiwri* are three in number. These are perhaps the same referred to by Mohiyuddin Ibne Arabi as the two *Imams* (Leaders) who are the guardians of the visible and invisible worlds. Another authority calls them *Umana*, (plural of *Amin*, i.e., the faithful) and they are two in number placed to the right and left of a *Qutub*. When a *Qutub* dies, the one on his left succeeds him, and the one on his right takes his place.

The AUTAD (plural of *Watad*—a peg) are four in number and they fill in the vacancy in the ranks of the above. One authority† has it that the *Autad* remain fixed to a

spot and no tangible benefit, internal or external, accrues to humanity from them, although their presence on earth is a continuous source of blessing to the universe. Mohiyuddin Ibne Arabi says, 'God has endowed them with powers to safeguard the four directions, North, South, East and West. *Hujiwri* affirms that it is the duty of the *Autad* to go round the whole world every night. If unluckily a certain spot on earth is overlooked by them in their rounds, some flaw is likely to develop in that place and it is the *Qutub*, when informed about the weak spot, that remedies the defect by directing his attention thereto.

The ABDAL (derivative *Badal* meaning change) are so-called because they have the power to change their bodies and are said to be the custodians of the gross sphere only. *Hujiwri*

* Continued from June 1940.

† *Tazkara-e-Ghousia*, p. 158.

puts their number at forty, Ghousali Shah Qalander accounts for them to be seventy in number, forty of them are always in Asia Minor and thirty in different other parts of the world, while Abdul Wahab Sherani drastically restricts their number to seven and avows that the seven *Abdal* represent the seven essential attributes of God the Absolute. Mohiyuddin Ibne Arabi maintains that the seven *Abdal* receive their orders and instructions from the Prophets who represent the seven heavens (*Asman*) and that each *Abdal* is in charge of a particular region from out of the seven regions (*Huft-Iqleem*) into which this world is divided for purposes of spiritual jurisdiction.

Some authorities aver that besides the above dignitaries, there is a class of spiritual functionaries known as *Shohada* (plural of *Shaheed*—a martyr) who have sacrificed their lives for Truth and God. According to some Sufis the *Shohada* also includes those who have obtained complete mastery over their desire-nature and have attained perfect control over their mind (the *Raja-yogis*). They are forty in

number and by some they are called *Rijalul-Ghaib* or the absent ones. These have a *Daiera* or a circle divided into thirty parts equal to the days of the month. The circle has a North, South, East and West and on each day they all together wander over the surface of the globe, which is the *Daiera* (circle) in a certain direction of the compass fixed for each day of the month of which they all possess a perfect knowledge, through the data within the circle. Anyone consulting the circle where the *Rijalul-Ghaib* are proceeding and thus look to them for spiritual aid, will, it is said, be sure to meet with success. All the transactions of mankind come under their jurisdiction and are decided upon spiritually previous to being carried into execution temporally by the rulers of the earth.

It can thus be seen from the foregoing account of the hierarchy of saints available from Sufistic sources that no unanimity of opinion and information obtains with regard to the exact number and the duty of the different functionaries in the spiritual domain. And nowhere is to be gleaned a

workable attempt to record the spiritual experiences or Gnosis of even the Perfect Ones. Where-soever an effort has been made in this direction, the language of the Gnosis communicated, is so heavy and ultra-technical that one feels it is deliberately designed to keep it accessible only to sincere aspirants of the Path who may perhaps come by it after years of effort in the company of a living Master. The utmost that has been effected is to describe or classify the spiritual state of perfection by a simile or a metaphor.

For instance, one Sufi authority classifies Perfect Masters into three categories in the degree in which they are able to impart spirituality to others. They are called *Kamil*, *Akmal*, and *Mukammil*, all the terms meaning Perfection with a difference in degree. KAMIL is who has achieved and enjoys Perfection himself, but is not able to give it to anyone else. AKMAL is the Perfect One who is able to give spiritual and material benefit to people, but he is not able to make others Perfect like himself. His spiritual grade is much higher to that of a *Kamil*. The MUKAMMIL

is one who is able to impart Perfection to any deserving aspirant, either in an hour, a month or a few years according to the latter's preparedness. He confers on the disciple all the miraculous powers of illumination and Gnosis that he has in himself. He is far superior in authority to the *Kamil* and *Akmal*.

Another interesting description is that of Saintly Perfection being of four types and varieties. The first type of Perfection is like that of the metal *gold*, which is incapable of turning anything else it comes into contact with into gold. The second type is like the *paras* (philosopher's stone) which transmutes any metal it contacts into gold, but this gold in its turn is not able to impart this quality to others. The third type is akin to the sandalwood which in the course of its association with other pieces of wood is able to permeate its own qualities into them and such affected pieces of wood are able to transfer the same qualities to others in proportion to what they themselves possess or have absorbed. The fourth type—the most Perfect of all perfections—is like the

flame of a lamp which can light a hundred thousand lamps of equal magnitude and lustre to its own.

As remarked above the attempt by the Sufi world to describe the esoteric knowledge and experience connected with the state of spiritual Perfection, is very obscure and laborious and hence the Gnosis of the different states of Perfection as explained by Hazrat Meher Baba will be of great benefit to sincere aspirants of the Path.

According to Hazrat Meher Baba, anyone entering the seventh plane of the Spiritual Path is said to be God-realized (*Wasil-allah*) and is thus Perfect. But this Perfection varies with different God-realized beings in its Gnosis and spiritual reaction towards creation as is represented in a *Majzoob* (*Paramahansa*), *Salik-Majzoob* or *Qutub* (*Sadguru*) and *Nabi*,—*Qutubul-aqtab* (*Avatar*).

A MAJZOOB after God-realization remains merged in the ocean of Divinity, is not aware of the universe, subtle or gross, has not even the body sense left and is only conscious of the 'I am God' state (*Aham-Brahmasmi*). Such an

one is Perfect unto himself, but is not capable of helping others spiritually. At the most if goaded to it, he will make another one a *Majzoob* like himself, which he infrequently does in the case of a single individual only when about to leave the mortal coil. All the same a *Majzoob's* bodily presence on earth is a blessing to the world and any service rendered unto him, amounts to service and worship rendered directly unto God.

A SALIK-MAJZOOB (*Qutub—Sadguru*) unlike a *Majzoob* comes down to the normal plane of consciousness and as such being human as well as Divine, is able to help others spiritually. He is conscious of his body and the worlds and constantly enjoys the experience of the spiritual states of "I am God" and "Everything is God".

These *Salik-Majzoobs* (*Jeevan-muktas*) are always 56 in number at any given period, and from among these, only 5 are very prominent and important. Everyone of these five has an esoteric circle consisting of twelve members from amongst the most capable and deserving of mankind.

Each one of these twelve members in point of Realization and Gnosis is as Perfect as the Master himself but differs in point of duty and authority.

A QUTUBUL-AQTAB-NABI or AVATAR differs from others in his Gnosis and the scope of his universal working. His advent is always associated with the beginning or end of a cycle of time and it is always one from out of the five Perfect Ones referred to above that assumes this role. This *Qutubul-Aqtab*, also sometimes styled as *Khatme Wilayat* (the Perfection of Saintship), not only is conscious of his body, the universe, but enjoys simultaneously the Divine states of being 'God' and 'Man' (*bandha*) as well. His Gnosis has a subtle shade of difference not enjoyed by the

Perfect Ones described above. Besides experiencing the spiritual states of 'I am God' and 'Everything is God', he experiences that the whole universe has emanated out of him and that he is in everything.

A *Nabi*, *Rasool* or *Avatar* unlike a *Salik-Majzoob* has 120 members of his circle, the innermost circle consisting of 12 members with outer circles of a like number differing in duty and authority.

The fag end of a cycle of time is invariably indicative of the weakening of the spiritual force released by a foregoing perfect Spiritual Manifestation and undeniably the present state of the world is acutely such that it imperatively points to a new order of things to come.



THE SAYING OF MEHER BABA

Real happiness lies in Oneness; wherever there is duality there is trouble.



When the Heart Speaks

F. H. DADACHANJI

Expressions of the heart spontaneously poured out in grateful acceptance of the Master's Grace, loving guidance and inner help, gathered from letters to the Master

(12)

*Islip (Long Island), N. Y.,
Feb. 25, 1936.*

MY BELOVED BABA,

THIS is a blessed day for all humanity, the day of your birth. It is a day of conscious happiness to those who love you and are aware of your love and blessings and even presence—a day of thankfulness for the great and many privileges which is ours through Thee, our Master. The all-important thing is that all humanity know Thee and love Thee as they will at your manifestation.

We all await the end of your year of seclusion. We would be so happy if we were to hear you would visit America at that time. At times, I cry out in longing to be in Thy physical presence once again. But I know you are where you can do the most good for all

at all times. Then I think of you, dear Master, how *Maya* ever interferes with you in your great work. That being the case, who am I to wish no interference from *Maya*? I quickly drive out those thoughts when they come, dear Master. I am happy and contented as you wish me to be and thankful for all experiences, as I realize they help to further me on the 'Path'. I want always to do only that which you would have me do and I know you are always helping me. I have much to learn yet, but "one day I'll know all". Thou hast spoken, Beloved....

—F.V.

* * *

(13)

New York City,

DEAR BABA,

I am and shall be eternally grateful to you for the help and comfort you have sent me by thought cable and particularly in your clear letter,

which I shall always treasure. Due to a higher consciousness which has remained with me since first I had the blessed experience and honour of meeting you, I am facing the ordeal..... with new courage and far greater patience than ever before. I seem to have conquered that..... human fear of death and many other earthly limitations.

Dear Baba, I hope when we meet again, wherever it may be, that you will see an improvement in your poor beloved A... who is struggling, be it ever so slowly, along the Path!

We are all so longing for your return,—when will that be?

May all blessings be yours.

My eternal love. —N. B.

* * *

(14)

London,

8th September 1937.

DEAREST BABA,

Thanks for the silent message of love you sent me through N., I received it already before N...'s letter and the usual metamorphosis came through again in my life. Since the end of last week, I have been like an empty old husk with-

out soul, without energy, driven by the winds of circumstances, but my Destiny did not want me to lose myself and these few months of weakness finished at once when I had your message. I feel myself young again, strong, clear in mind and my old ideals are alive and more brilliant than before.

I know how foolish it seems that it is your magical force which created temporary order in my confused life. This sounds almost offensive, but you understand my meaning, and it is the truth, that you created this order. I know that for years I revolted against guidance by the big Puppet's player, but I know that we too can play this divine play together without the degrading feeling of humiliating and subordinating myself to a superior Will, which is part of yours and Christ's teaching. You know, my Beloved Master, that I love you ... and slowly I overcame the false pride of my Luciferic mind and I am very grateful that you occupy your big spirit sometimes, even if only for a few seconds, with my little confused existence. Even the feeling that we met

put clarification and crystallization since years in my struggling life and slowly love and understanding came into my revolutionary spirit. Is this a compromise? ...

It is not strange that from the Far East, a great superman is sitting now on the Riviera and millions of mad men and women are suffering here in this degener-

ated Europe, not knowing anything about him, and he could help them in all their misery and mistakes through a simple gesture... Until this moment will come when I come to you or you ask for me, send me further friendship and love: you will find a not unworthy echo in my heart.

Embracing you in tender friendship, your devoted —G.



Notes from My Diary

F. H. DADACHANJI

IT is so very disappointing that man hasn't realized till too late the calamity that a war with its modern armaments brings to the world. However much man may boast or glorify in the discoveries of science of this so-called civilized age and century, when mankind has eventually descended to the animal and brutal stage of destroying the structure of human body, piecemeal or in part through the destructive effects of bombing, gun or shellfire, science and civilization certainly do miss something human. If instead of raising the human element to the

spiritual and divine, science has been led to serve the degrading aim of carnality and bestiality, it is high time humanity should turn its eyes and ears in another direction, to a source which saves humanity from this degradation, and teaches it not only to be human, but angelic and godly as well. That source can never be discovered in the present-day science with its degrading tendency. It comes not from scientists or intellectualists, but from the fountain-sources of all knowledge, as revealed in the spiritually-advanced souls, saints and Masters who, even in their

silent and secluded corners of hut or cave, hold the master-key for the treasures of life and hereafter. Unless the world turns its eyes towards these torch-bearers of humanity, the mystery of life can never be solved. Half-truths from intellectual giants or scientific explorers and philosophical discourses can, at the best, lead humanity, but mid-way to its goal. Masters of spiritual perfection alone who have themselves mastered the mysteries of life and have infinite powers, who look only to the far distant goal of humanity, can rightly lead mankind towards that. It is to them the world *has* eventually to turn.

During the rush of a hurried tour last month, Meher Baba dictated two important messages which were released immediately after his return to Meherabad. Both these messages are published at the end of these notes. One is private and intended for his intimate group, while the other universal and is meant for all, irrespective of caste, creed or nationality. The principal theme of both messages explains and lays bare certain facts about the present

chaotic conditions the world over, and about the War, how all these are brought about—even the present War, as a necessary evil, to usher in a new era that will bring real peace on earth.

Every several hundred years, a great spiritual upheaval takes place during which, "the old order changeth", a universal spiritual revival starts, and a new Cycle is established. The world at present is passing through such a period of transition—of the changing of a cycle, or an *Avataric period*, as this particular cycle may rightly be called. Such a cycle is always preceded by unusually disastrous events everywhere—of earthquakes of immense magnitude and force, epidemics, and world-wide wars, which take toll of millions of human lives and cause colossal destruction of property. The world under these conditions may be compared to a patient suffering from a longstanding disease necessitating an operation by surgeons who open the body to remove the disease. However painful a trial this is for the poor patient, such suffering is essential for the relief it will

bring to his life after the removal of the disease.

All the religious scriptures speak of such *Avataric* periods. The Masters of spiritual perfection, however, know them—as a fact—and some, who have special duty and mission, actually work them out.

Meher Baba has been referring to such matters, for years, both publicly and in private. The writer of these notes, who has been in closest personal contact with him for over 15 years, has references given from time to time by Baba, of numerous notes of all such events that have already transpired. Others who have been with the Master even longer and heard him speak in the early days, know and confirm these. The Master's *mandali* have a vivid memory how unbelievable all such references appeared when they were mentioned by him years ago, and all are amazed at the clock-work precision with which events have followed one after the other. Except for slight differences in minute details or in time, the principal facts have all proved precisely true, as evinced from past notes compared with current events. Some of these references

events. Some of these references as stated above, have already been published in papers in the East and West, and are reported by press representatives and others who met the Master at different times and in different places and had long interviews with him. At these interviews, questions of various important problems in life were asked and significant replies were given by the Master.

My object in referring to this at the present is merely to draw the attention of the readers of the *Journal*, as also of others, to the poignantly significant words of the Master, conveyed in these messages, to take warning in time, and in the light of the explanation given, to participate in his great work and mission for the spiritual regeneration of mankind with whatever humble efforts they can command.

Ever since the cessation of the last War, in spite of all talk of pacifists and the frantic efforts of institutions like the "League of Nations" to establish peace, the Master has been regularly remarking "*War is inevitable*". Many smiled, many giggled at this for a number of years. But

the words of Masters never fail. Not that they want wars for the mere fulfilment of their words, but they clearly see know how essential, even though an evil, war is for the eradication of evil itself, like poison killing poison, for the remodelling of a new world where spirituality, divinity and peace will reign supreme.

* * *

Meher Baba's retirement into seclusion is no period of rest, as the world would think it to be. Just as his silence is more eloquent than words and speeches, his seclusion is indicative of greater spiritual activity and of such hard, strenuous working as Masters alone can undertake.

* * *

One of the most momentous documents in human history, issued by a Divine Being, is released for mankind during the very commencement of his seclusion, disclosing plans of great work ahead. It is perhaps the only one of its kind, especially in this age, revealing the naked Truth of human history and evolution, foretelling the greatest tragedy humanity has ever faced. It admonishes mankind not to be

scared by the ghastly outlook of an impending world tragedy and of other catastrophes brought about by the ravages of nature, but encourages them to face the situation boldly, to be prepared for all eventualities, and to participate, in spite of inconvenience and suffering, in bringing about real Peace on earth for which humanity craves.

* * *

Meher Baba will do his work, as he has been quietly and silently doing it all these years, for the coming *spiritual revival*; but those of mankind who would participate in this great task of the Master, will not only be helping in bringing peace nearer for suffering humanity, but will also themselves be benefited by reaping good *sanskaras (karma)* through loving and willing service to others. It is one thing to do so by oneself intuitively guided, and quite another to do the same with the guidance and instruction of a Master who sees and knows far beyond our comprehension.

Some 240 of his very intimate group have been called upon and all responded to the call of the Master to obey

him implicitly and to participate willingly in his work for the spiritual upliftment of humanity, and to do whatever is allotted to them. It is a veritable "Love Parade" of the World's greatest disciplinarian in the personality of the Master—Meher Baba—with his spiritual band of true lovers, "all attention" to perform loving and selfless service—at whatever sacrifice to themselves, obeying implicitly his will and orders, in the greatest spiritual upheaval the world has ever seen.

* * *

Everything in the Master's work has been minutely calculated and planned according to the conditions and exigencies of the times for the enactment of this great spiritual awakening through which the world has to pass. All the fasts that Meher Baba has observed, and the different periods during which he has retired into seclusion from time to time in the past were no vague whims of a spiritualist, or attempts of a soul struggling on the lower stages of the path for the achievement of his ideal, but they formed part of

a universal plan of working of a Perfect Master, who, together with his trained disciples in periods like these, had a unique duty for the fulfilment of his Mission for resurrecting mankind. Consequently, all the fasts he ordered his immediate circle to observe in the past from time to time, all the discomforts of a life of *Ashram* discipline and self-denial under him for years, have been for the preparation of a supreme self-sacrifice that a time of test like this would demand, and to-day, we find hundreds of Meher Baba's disciples and devotees all over the world ready to lay down their lives at a word from the dear Master, and prepared for any hard test enjoined by him in facing difficult situations.

Even from his seclusion, the Master's all-pervading spirit will keep a vigilant watch over every one of his disciples, doing his or her duty as assigned, inwardly helping and inspiring everyone of them to prove true to the test in the most trying times that are ahead. For as he says:—

"It is now time that religion goes, and God comes."



Meher Baba's Message to His Disciples

(Given on his return from Calcutta)

*Meherabad,
Ahmednagar
June 21, 1940*

"THE present world chaos and the universal suffering are absolutely necessary for the eventful spiritual upliftment and for a new world, wherein peace, love, and Divine aspirations will reign supreme. From the spiritual point of reality, the words nation and foreign, killed and killer, war and peace, success and defeat, have no meaning, because the world of forms and of duality have no existence and are imaginary and dreams and the present universal chaos is just a universal nightmare necessary for the real universal awakening.

Body-forms and minds are innumerable and of infinite variety, but souls are all originally and eternally one. In fact only one Infinite Reality exists and that is God. So the present apparent world catastrophe is, by Divine Will, essential for a Divine manifestation in the near future, of love and real peace in which I have to play the

greatest. part, and in which I want my men and women disciples to play the corresponding parts of helping me in this, my work.

Those of you who are absolutely willing and prepared to share my present universal burden and to help me in my work have to obey my following order implicitly:—

Things are happening and will happen as they ought to happen by the Divine Will and so whether war ends now or next year, or whether there is truce now or peace next year, having no thought in mind whatsoever of war or peace, you will have to stay here or go wheresoever I may send you and do whatsoever I may tell you, at the cost of the supreme self-sacrifice, from August 1st, 1940, to July 31st, 1941.

I definitely will speak on the 1st of August 1941. It will be the Divine Word that I shall utter first and which will resurrect the dead world.

This is my last war, peace, and manifestation message to my disciples."



Meher Baba's Universal Message

"The present world crisis, chaos and the universal suffering are absolutely necessary for the eventful spiritual upliftment and for a new world wherein peace, love, and divine aspirations will reign supreme. None should therefore feel scared and dismayed, bearing in mind the certainty of this bright future.

From the spiritual point of reality, the words national and foreign, killed and killer, war and peace, success and defeat, have no existence and are imaginary dreams, and the present universal chaos is just a universal nightmare necessary for the universal awakening.

Body-forms and minds are innumerable and of infinite variety, but souls are all originally and eternally one. In fact, only one Infinite Reality exists and that is God. So this apparent world catastrophe is, by Divine Will, essential for a Divine manifestation, in the near future, of love and real peace, in which I have to play the

greatest part.

Men and women all over the world who care to share in my work can do so by trying their utmost to maintain a pure character, and to avoid strictly feelings of lust and enmity in any form; to try not to be the victims of fears, nor of the weaknesses of lying and back-biting; in personal quarrels never to attack anyone save in defending the weak, but to do even that absolutely without hatred; to meditate on Divine love for any period every day, according to individual circumstances, and to observe fast (either to remain on milk and water, or on water and one meal, during 24 hours) once a week, for a period of 12 months, from 1st August 1940 to 31st July 1941.

I shall remain in seclusion during this period of one year and no correspondence will be attended to, except telegraphic communications in most urgent and serious matters."



Register of Editorial Alterations Vol. 2, issue 9

- Page 507, para 1, line 7, change *wel-defined* to *well-defined*
Page 508, para 2, line 18, change *Mukameafasan* to *Mukam-e-afasan*
Page 508, para 3, line 2, change “innerplanes” to “inner planes”
Page 510, para 1, line 8, change handfulls to handfuls
Page 510, para 2, line 10, change worldly to worldly
Page 513, para 2, line 11, change tackel to tackle
Page 514, para 1, line 4, change therfore to therefore
Page 514, para 1, line 6, change disicple to disciple
Page 515, col 2, para 1, line 8, change constitutents to constituents
Page 515, col 2, para 1, line 19, change futher to further
Page 516, col 1, para 1, line 13, change indiscrimible to indiscriminable
Page 516, col 1, para 3, line 4, change indefencible to indefensible
Page 516, col 2, para 2, line 13, change unnecessay to unnecessary
Page 517, col 1, para 1, line 5, change creats to creates
Page 517, col 1, para 2, line 15, change “can” to “can be”
Page 520, col 1, para 1, line 10, change pshychological to psychological
Page 525, col 2, para 3, line 9, change decipline to discipline
Page 537, col 2, para 2, line 9, change “meet” to “have met”
Page 541, col 1, para 4, line 2, change O to Or
Page 546, col 2, para 3, line 1, change passified to pacified
Page 548, col 2, para 2, line 4, change psycholathic to psychopathic
Page 550, col 1, para 4, line 4, change take to takes
Page 552, col 2, para 1, line 8, change *vitality* to *vitality*, (add comma)
Page 554, col 1, para 1, line 19, change onesidedness to one-sidedness
Page 555, col 2, para 3, line 7, change psychy to psyche
Page 566, col 1, para 1, line 5, change revolutionalry to revolutionary
Page 572, col 1, para 1, line 9, change certainty to certainty