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MEHER BABA JOURNAL

Volume 4, No.1

November 1941

A monthly Publication of
The "Meher Editorial Committee

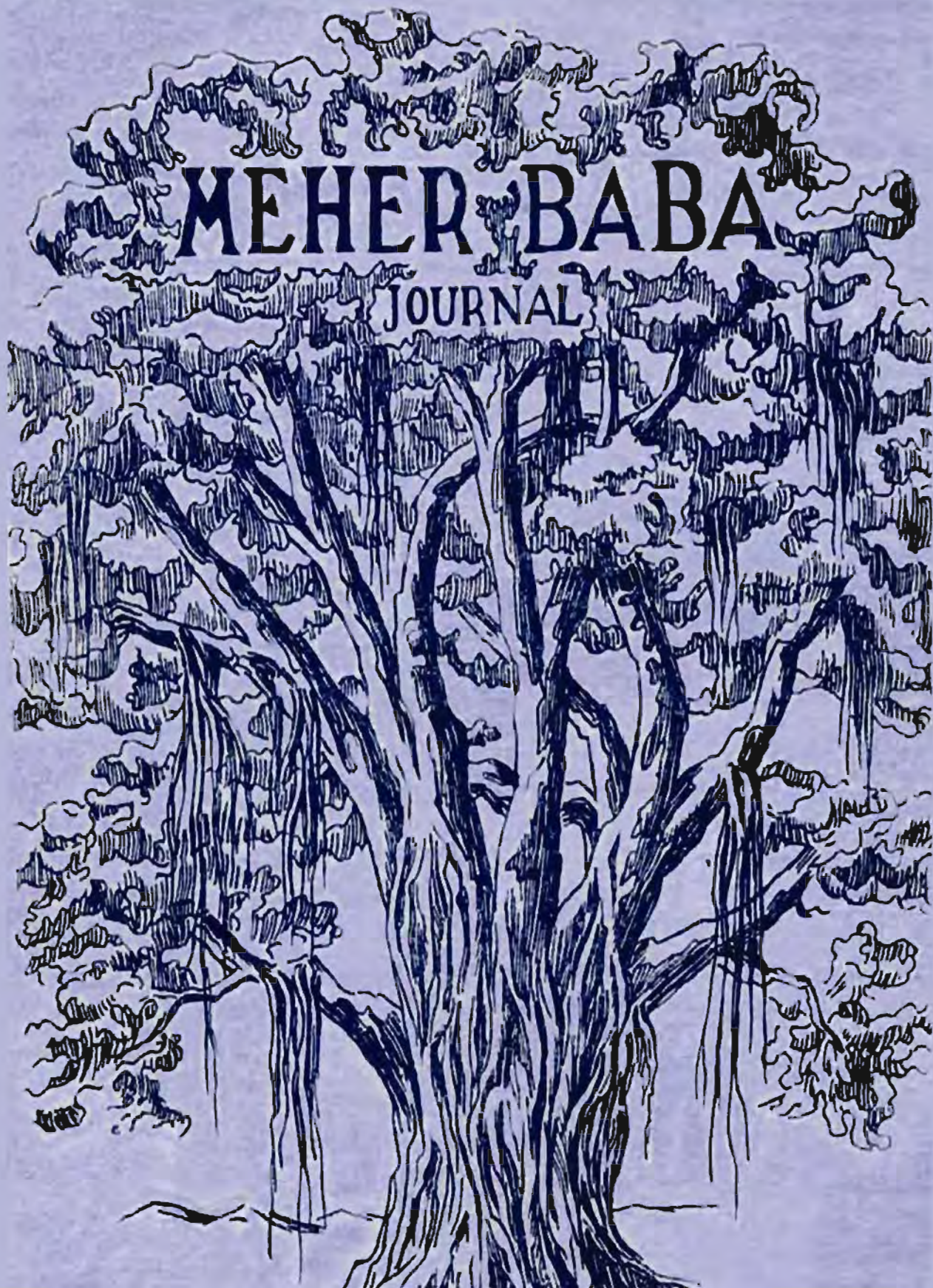
An Avatar Meher Baba Trust eBook
April 2016

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Perpetual Public Charitable Trust, Ahmednagar, India

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

MEHER BABA

JOURNAL



Contents

MEHER BABA		
ON		
THE GOD-MAN—PART I		1
MEHER BABA		
ON		
THE TRAVAIL OF THE NEW WORLD ORDER		7
EDITORIAL		11
THE WEST AND THE EAST IN SELF-REALIZATION		
	<i>Princess Norina Matchabelli</i>	14
"WING" OF DIVINITY"	<i>Mother Lalita (Maude Johnson)</i>	18
SHRI MEHER BABA—A PREDICTION	<i>Charles J. Seymour (London)</i>	20
REALIZING	<i>Winifred A. Forster (Hertfordshire)</i>	23
HOME (<i>Poem</i>)	<i>Perin B. Nagarwalla</i>	27
OUR ENDEAVOUR TOWARDS PERFECTION (IV)	<i>C.V. Sampath Aiyangar</i>	28
THE GOD-MAN	<i>G.S. Srivastava, B.A.</i>	33
BABA'S "SILENCE"	<i>Adi K. Irani</i>	34
SUFI DIALOGUES	<i>Dr. Abdul Ghani Munsiff</i>	38
MEHER BABA—HIS PHILOSOPHY AND MYSTICISM (The original Meher Baba—His Philosophy and Teachings) by Ramju Abdulla		
	<i>Revised and enlarged by Dr. Abdul Ghani Munsiff</i>	41
THY BEAUTY, LORD, IS LIKE A THOUSAND BLOSSOMS		
TO SADGURU MEHER BABA (<i>Poem</i>)	<i>Josephine Esther Ross (U.S.A.)</i>	52
WHEN THE HEART SPEAKS	<i>F.H. Dadachanji</i>	53
NOTES FROM MY DIARY	<i>F.H. Dadachanji</i>	56



'I have come not to teach but to awaken'



MEHER BABA

MEHER BABA

JOURNAL

VOL. 4

NOVEMBER 1941

NO. 1

Meher Baba *on* *The God-Man*

Part I

ASPIRANTS AND GOD-REALIZED BEINGS

EVEN before God-realization, the advanced aspirants pass through states of consciousness, which in some ways, are akin to the state of God-realization. For

The Joy of God-Intoxication *example, the Mad-Masts and saints of the higher planes are completely desireless and immersed in the joy of God-*

intoxication. Since their only concern is God, they become the recipients of the unique happiness, which is characteristic of the God-state. They have no Beloved except God; and they have no longing except for God. For them, God is not only the only Beloved, but also the only reality that counts. They are unattached to everything except God and remain unaffected by the pleasures and the pains, to which the worldly persons are subject; and, they are happy because they are always face to face with the Divine Beloved, who is the very ocean of happiness.

The advanced aspirants not only participate in some of the privileges of the Divine State, but also wield great occult

powers and *Siddhis*. From the point of view of the powers, which they yield, the aspirants belong to different types

according to the kind of powers,
which they yield. For example,
even on the first plane, the

Powers of Advanced Aspirants

aspirant begins to see the lights and colours, smell beautiful perfumes and hear the music of the subtle world. Those, who advance further, can see and hear things at any distance. Some aspirants see the whole gross world as mirage. Some advanced aspirants can take a new body immediately after their death. Some agents of perfect Masters have such control over the gross world that they can change their bodies at will; they are called *Abdals*, in Sufi tradition. But all these achievements of the aspirants pertain to the phenomenal world; the field of their powers is itself a domain of illusion; and the miracles which they perform do not necessarily mean that they are any way nearer to the God-state.

From the point of view of *consciousness*, also, the aspirants belong to various types according to the line on which they have advanced and according to their approximation towards the God-

Different States of Aspirants

state. There are some who get intoxicated with their extraordinary powers and in the temptation of using them, have a long pause in their Godward march; they get stuck up in the consciousness of the intermediate planes. There are some, who get dazed, confused and even self-deluded. There are some, who get caught up in a coma. There are some, who with difficulty, try to come down to the gross consciousness by repeating some physical action or by repeating an identical sentence a number of times. There are some, who, in their God-intoxication, are so indifferent to the life of the gross world, that to all appearances their external behaviour is like that of mad persons; and there are some who cross the path while performing their worldly duties.

Owing to their exalted states of consciousness, some of the advanced aspirants are adorable; but, they are, in no way

comparable to the God-realised persons, either in respect of the spiritual beauty and perfection of the inward state of consciousness, or in respect of their

Unmatta State powers. All aspirants, right up to the sixth plane, are limited by finite consciousness; and they are all in the domain of duality and illusion. The aspirants are mostly happy: it is derived from their contact and communion with God. For some, the joy of inward companionship of the Divine Beloved is so great that they are unbalanced in their behaviour, with the result that they might, in their *unsubdued state of God-intoxication*, abuse people, throw stones at them and behave exactly like ghosts. Their state is often described as that of the *Unmatta*. *Owing to the exuberance of the uncontrolled joy, of inward contact with the divine Beloved, they are utterly regardless of the worldly standards or values*: and owing to the utter fearlessness, which comes to them through complete detachment they often allow themselves such self-expression, as would be easily mistaken for untoward idiosyncrasies and immoderate unruliness.

It is only when the soul attains God-realisation on the seventh plane, that the soul gets full control over its joy; *the unlimited happiness, which is eternally his, does not, in any way, unbalance him*

Complete Poise *because he is now permanently*
comes only on the *established in the poise of non-duality.*
Seventh Plane No longer for him is the extravagance of newly found love and joy; the occasional unsettlement owing to the on-flow of increasing joy at the closer proximity of God is also over, because he is now inseparably united with Him. He is lost in the Divine Beloved and merged into Him, so that he becomes one with God; he becomes the infinite ocean of unbounded happiness.

The happiness of the God-realised person is unconditioned and self-sustained; and it is therefore eternally the same, not admitting of ebb and flow; he has arrived at unqualified

finality and unassailable equanimity. *The happiness of the saints is born of increasing proximity and closer intimacy with the Divine Beloved, which, however, remains an externalised another; but the happiness of the God-realised is an inalienable aspect of the God-state, in which there is no duality. The happiness of the saints is derivative; but the happiness of the God-realised is self-grounded;* The happiness of the saints comes into existence due to the increasing installations of the Divine Grace; but the happiness of the God-realised merely IS.

When a person attains God-realisation, he has infinite power, knowledge and bliss; and these intrinsic characteristics of inner realisation are the same in all God-

Differences in Relation to the Universe realised persons, irrespective of some minor side-differences which give rise to certain distinguishable types of God-realised persons. Those differences between the God-realised are purely extrinsic. They pertain not to their relation with God, but to their relation with the universe; and, they are from the point of view of the Truth, so unimportant that they do not create any degrees of spiritual status, between the God-realised, who are all perfect. In fact, these differences exist only from the point of view of an external observer; they do not exist for the God-realised persons themselves, who are not only one with each other, but one with all life and existence.

From the point of view of the creation, however, these differences between the different types of God-realised persons are not only definite but worth noting.

Some God-realised Beings drop their Bodies After God-realisation, some souls drop all their bodies and remain eternally immersed in God-consciousness. For them, God is the only reality and the entire universe is a zero. They are so completely identified with the impersonal aspect of the Truth that they have no direct link with the world of forms.

Some God-realised souls retain their gross, subtle and mental bodies; but they are, in their absorption of God-consciousness, totally unconscious of the very existence of their bodies. Other souls, in

Majzubs the creation, might continue to see their bodies, and treat them as persons incarnate; but these bodies exist only from the point of view of the observer. Such God-realized persons are called *Majzubs*, in Sufi terminology. The Majzubs do not use their bodies consciously, because their consciousness is wholly directed towards God and is not turned towards the bodies or the universe. For them, their own bodies as well as the world of forms have no existence ; so there can be no question of their using the bodies in relation to the world of forms. However, though the Majzubs do not use their bodies consciously, their bodies are necessarily the centres for the radiation of the unpremeditated and constant overflow of the Infinite Bliss, knowledge and love, which they enjoy: and those, who worship their bodies, derive great spiritual benefit from this spontaneous radiation of divinity.

Some God-realised persons have in addition to the consciousness of God, the awareness of the existence of other souls, who are in bondage. But they know these

Some God-realised Souls are not Interested in Creation

souls to be all really forms of the *Paramatman* and also know that they are all one day destined to have emancipation and God-realisation: and being established in this knowledge, they remain indifferent to the provisional and changing lots of the souls, who are in bondage. These God-realised souls know that just as they have themselves realised God, others also will realise God at some time. They are in no hurry to speed up the God-realisation of those, who are in bondage; and *they do not take any active interest in the time-processes of the creation.*

Some God-realised souls not only possess God-consciousness, but are also conscious of the creation and their own

bodies. They take active interest in the souls who are in bondage; and *they use their own bodies consciously, for working in the creation, in order to help*

God-Men *other souls, in their God-ward march.*

Such God-realised soul is called *Salik*, *Sadguru* or the *God-man*. The *Salik* or *Sadguru* finds himself in the centre of the entire universe; and every one high or low, good or bad, is at the same distance from him. In the Sufi tradition, this *centre* is called *Kutub*. *Kutub* controls the whole universe, through its agents.

The *Sadguru* who first emerged through evolution as the *God-man*, and helped and helps other souls in bondage, is known as the *Avatar*. There is another

Avatar difference between ordinary *Sadguru* and the *Avatar*. When the *Sadguru* is not working for the universe, his mind is included towards the Infinite again; and he finds it very difficult to keep down. At such times, he has to compel his mind to come towards material things and activities. On such occasions, some *Sadgurus* ask for food or pull their hair or slap themselves, in order to remain on the body; some such physical activity is necessary to keep them down. The *Ayatar* has no difficulty in retaining his normal consciousness even when he might not have been engaged in any special work in relation to the creation. *He does not have to resort to physical activities in order to keep down.*

From the point of view of the fundamental characteristics of consciousness and the nature of the work in creation, the *Avatar* is like other *Sadgurus* or *God-men*. Neither the *Avatar* nor the *Sadguru* has a finite and limited mind, because after merging in the Infinite, the mind becomes universal. The *Salik* or *Sadguru* or *God-man* as well as the *Avatar* do not lose their *God-consciousness*, even for a moment, although they might be engaged in all sorts of activities in relation to the creation; and both *work through the universal mind, which is theirs, when they desire to help other souls.*

Meher Baba

on

The Travail of the New World Order

THE world-storm, which has been gathering momentum, is now having its greatest outburst; and in reaching its climax, it will work universal disaster. In the struggle for material well-being, all

The World-Storm grievances have assumed fantastic proportions; and the diverse differences of human interest have been so accentuated that they have precipitated distinctive conflict. Humanity has failed to solve its individual and social problems; and the evidence for this failure is but too plain. The incapacity of men to deal with their problems constructively and creatively reveals *tragic deficiency in the right understanding of the basic nature of man and the true purpose of life.*

The world is witnessing an acute *conflict between the forces of Light and the forces of Darkness*. On the one hand, there are selfish persons, who seek their happiness

Conflict between the Forces of Light and the Forces of Darkness blindly through lust for power, unbridled greed and unrelieved hatred. Ignorant of the real purpose of life, they have sunk down to the lowest level of culture; and they

bury their higher selves in the wreckage of crumbling forms which linger on from the dead past. Bound by material interests and limited conceptions, they are *forgetful of their divine destiny*. They have lost their way; and their hearts are torn by the ravages of hate and rancour. On the other hand, there are persons, who unveil their inherent higher self through the endurance of pain and deprivation and through the noble acts of bravery and self-sacrifice. The present war is teaching man to be brave, to be able to suffer, to understand and to sacrifice.

The disease of selfishness in mankind will need a cure, which is not only universal in its application but is drastic in its nature. It is so deep-rooted that it can be up-

Need for a Drastic Cure of Selfishness

rooted only if it is knocked from all sides. *Real peace and happiness will dawn spontaneously when there is the purging of selfishness.*

The peace and happiness, which come from self-giving love, are permanent. Even the worst sinners can become great saints if they have the courage and sincerity to invite a drastic and complete change of heart.

The present chaos and destruction will engulf the whole world; but this will be followed by a very long period, in which there shall be no war. The passing

Man will be Sick of Wanting, Greed and Hate

sufferings and miseries of our times would be worth enduring for the sake of the long period of happiness, which is to follow. What will the present chaos lead to? How will it all end? It can only end in one way. Mankind will be sick of it all. Men will be sick of wanting and sick of fighting out of hatred. Greed and hatred will reach such intensity that every one will become weary of them. The way out of the dead-lock will be found through selflessness. *The only alternative which will bring solution will be to stop hating and to love, to stop wanting and to give, to stop domination and to serve.*

Great suffering shall awaken great understanding. Supreme suffering fulfils its purpose and yields its true significance, when it awakens exhausted humanity and

Suffering shall generate Understanding

stirs within it a genuine longing for real understanding. *Unprecedented suffering leads to unprecedented spiritual outcome; it contributes to the construction of life on the unshakable foundation of the Truth.* It is now high time that universal suffering should hasten humanity to the turning point in its spiritual history; it is now high time that the very agonies of our times should become a medium for the bringing of a real understanding of human relationship. It is now high

time for humanity to face squarely the true causes of the catastrophe which has overtaken it; it is now high time to seek a new experience of Reality. To know that life is real and eternal is to inherit unfading bliss. It is time that men had this realisation by being unified with their own selves.

Through unification with the higher self man perceives the Infinite Self in all selves; and he becomes free by outgrowing and discarding the limitations of the ego-life. *The individual soul has to*

Affirmation of the Truth of Oneness *realize its identity with the Supreme Universal Soul with full consciousness.* Men shall have re-

orientation of life in the light of this Ancient Truth; and they will readjust their attitude towards their neighbours in everyday life. To perceive the spiritual value of *oneness* is to promote real unity and co-operation; brotherhood then becomes a spontaneous outcome of true perception. *The new life which is based upon spiritual understanding is an affirmation of the Truth*, it is not something which belongs to utopia, but is completely practical. Now that humanity is thrown into the fire of bloody conflicts, it is, through immense anguish, experiencing the utter instability and futility of the life, which is based upon purely material conceptions. The hour is near when men, in their eager longing for real happiness, will seek the true source of happiness.

The time is also ripe when men will ardently seek to contact the embodiment of the Truth in the form of a God-man, through whom they can be inspired and lifted into spiritual understanding.

Inherit Divine Love through the God-Man They will accept the guidance which comes from Divine authority. Only the outpouring of Divine Love can bring about

spiritual awakening. In this critical time of universal suffering, men are becoming ready to turn towards their Higher Self and to fulfil the will of God. Divine Love will perform the supreme miracle of bringing God into the hearts of men and of getting them established in lasting and true happiness; it will satisfy the

greatest need and longing of mankind. Divine Love will make men selfless and helpful in their mutual relations; and it will bring about the final solution of all problems. *The new brotherhood on earth shall be a fulfilled fact and nations will be united in the fraternity of Love and Truth.*

My existence is for this Love and this Truth: and to suffering humanity I say:

"*Have hope.*" I have come to help you in surrendering yourselves to the cause of God and in accepting His Grace of Love and Truth. I have come to help you in winning the one Victory of all victories—to win yourself."

Editorial

NOVEMBER 1941 issue sees the *Meher Baba Journal* entering the Fourth Year of its spiritual career. The year ahead of us, every one agrees, is full of surprises and possibilities in the material and spiritual spheres. It will certainly mark a New Stage in the material, moral and spiritual values of MAN as a social animal.

Taking a survey of world events of the preceding year, it is easily discernible that side by side with the clash of arms for political and economic supremacy, clash of ideologies governing all phases of activity in the life of humanity, is also taking place. It is these clashes of ideologies and redraping of time-worn ideas and the New philosophy of life resulting therefrom that will determine whether or not the WAR has been fought in vain. Although the StopPress news regarding the fluctuating fortunes of war are too gripping of interest at the moment, and overshadow other items of general utility, it may have been

noticed that experts at the job are already busy with the future reconstruction of the world and are visualising the MAN as it would emerge from the present—self-created or God-sent—baptism of fire and blood.

Leaving the task of adjudging the outcome of the present world conflagration in the social, political and economic field to historians of the day, herein we are out to determine the possible repercussions that would surely display themselves in the religious and spiritual life of humanity. There is to-day so much talk of revival of religion and restoration of the church to its pristine pomp and glory that one is likely to imagine that the world as a result of its experience, has become suddenly religious-minded and theistic. Nothing can be further from truth. It's all a make-belief—a chimera. This cry of Revivalism is amongst many, a political stunt staged to serve political ends.

The revival of the Church

if advocated by political interests will mean the restoration of the dogma and the ritual which go by the name of religion. It will mean the restoration of the letter of the LAW (*Shariyat*) and not the spirit underlying it—the reinstallation of JESUS and not the re-discovery of CHRIST.

The rule of the dogma and ritual never touches the core of man—it only classifies his humanity and labels him with a particular denomination. The result is 'egoism' and 'self-interest'. When individually expressed 'self-interest' is synonymous with intolerance, competition and struggle for existence and when collectively demonstrated it tantamounts to War. Thus the rehabilitation of the Church by worldly interests will never lead far and only imbeciles will ever believe in its success.

Then, where does the solution lie? The question can best be answered in the words of Meher Baba when he says: "The coming civilization of the New Humanity shall be ensouled not by dry intellectual doctrines, but by a living spiritual experience. . . . The New Humanity shall be free from

the life of limitations and allow unhampered scope for the creative life of the spirit, and break the attachment to external forms and learn to subordinate them to the claims of the spirit."

To arrive at such a happy and desired millennium, suffering and pain is the *sine qua non* for the regeneration of the individuals, and plagues, pestilences, floods, earthquakes and Wars for the awakening of nations. For, according to the modern Sage Meher Baba, "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. . . . The present universal chaos is just a universal nightmare necessary for the universal awakening."

Here, one may be tempted to ask and quite naturally as to 'why Divine Manifestations usually take shape after the event? Why do they not put in their appearance just in time to prevent so much slaughter, bloodshed, rapine and destruction? And why the Peace and harmony

that every world-teacher has promised and has inaugurated in his time, do not endure for ever?' Well, such questions generally arise out of a panicky state of mind which refuses to entertain a rational solution or they are the outcome of improper understanding of the Divine *Leela* (sport), whose basic LAW is constant struggle and competition, ultimately designed to bring about spiritual awakening, individually and collectively. War-fare (not always in the military sense) is the very condition of life and connotes ENERGY; and Divine Personalities in the history of this planet never came to curtail or lessen the quantity of this Energy

but the avowed object of their advent on Earth has always been to divert the same Energy from destructive ways to constructive channels.

When spiritual Masters talk of Peace and plenty, they only mean a period of respite from the exercise of destructive ENERGY and the duration of such a happy and peaceful period is determined by the force of spiritual Energy released by the Master-Mind during his incarnation and mission on earth.

The year before us is a momentous one and Meher Baba is on all counts the Man of the Moment, We invite all and sundry to participate in his Divine Mission.



God created Heaven and Hell on earth only. Attachment to this world is Hell and forgetfulness thereof is Paradise.

—IMAM JAFFER SADIQ.



*The West and the East in Self-Realization**

BY NORINA MATCHABELLI

MEHER BABA dictates through the Intuition of the Impersonal Self as follows:

"This is the message of the Impersonal Self of the disciple who is now in the western hemi-sphere of the world to do the work which is allotted to her.

The head of the West is far too developed to be spiritually interested in the *coming of the Holy Life as the Avatar*. The East is too far engrossed in the individual struggle of life in general to be able to *wish* the new Life of the Spirit in the life of every day as the experience. This is fact. This is real and this is true. God is in need to be the experience of all in the East and in the West. It is *to be shown* and in all ways of life *realized* by the peoples of the hemisphere of the East and of the West.

No one is to be blamed for the differences in the *individual progress* in the West and in the East. This is to be the fact of Self-realization in all parts of the world when the new coming *Avatar* is to *speak* the *Word* of Truth, that all parts of the world have to *find the God in themselves*.

Resign the head and the heart and make the short cut in Evolution by following the Truth-incarnate, the ordering *Avatar*.

The disciples are all for both sides the disciples of the New Dispensation of the Realized One in the Many. Meher Baba has to be the *Avatar* and this is the Preparation Time of the individual self's Intuition as the Impersonal Self in the individual life. This is fact and it is to be proven in the head of that man who is doing the Order of Divinity in the Intuition.

* Dictation through the Intuition of the Impersonal Self of the Western disciple in New York, 2nd September 1941.

It is fact which is to be proof of Life Realized in the One who is doing the Dictates of the Conscience, and is Order of the Conscience.

The human show of men in both parts of the world is far too little in Awareness of the God Impersonal to be of use in the West and in the East. Both are too small in Self-Realization in Conscience everywhere in the world now. This is why *Truth shall speak in the human show of the Conscience till it is time to manifest for the Truth in all as the experience of all in the Impersonal Self. Unless man is ripe to receive the world order to resurrect in the world as new human spirit; unless the human mind is calm and the heart is right in feeling, the mind shall be brought to fulfilling misery and to trial. No one is to escape the fulfilling trial of the head and the heart of men in the New Dispensation.*

The world shall bring to fulfilment the Life of the Spirit.

Let the *head* be still and the *heart* be true.

The human individual reaction is false evidence of God. The God

is calm in the human show of the Impersonal Self. This is to be the way to see the fact of Self, realized in the human individual. See this and see this is all the phases of life as the gauge of the Self Impersonal. No one is *free* in the reaction of the opposites unless in the head and in the heart free of self-imposed reaction.

Who is free of self-imposed reaction in the head and in the heart? He as the Man as God. This is fact and this is to be shown by him when He is going to be crucified by the West in the East and by the East in the West.

No one is in this life of New Realization more than the other as race, as kind, as head, as heart.

It is all false interpretation to say that East and West have to live in selfless harmony to make out the Brotherhood of men. No use being a Hypocrite and say what is made up form of self-imposed individual interpretation of the individual Order of self-realization in the West or the East. No use being interpreter of the East and West by saying that in the East life is more advanced than in the West and

do the opposite in the imagination, by trying to superficially make the work appear free of realization reaction. No use being the interpreter of life of the East and of the West and try to think of men as dual and superconscious when in the heart is still the grudge of the 'I' impersonal or personal. No use see Peace in the West in the heart of men when they still must win in the heart the subjective interpretation of the Self Impersonal.

What is Life realized? *It is to know the fact of Truth as right, as true and as real.* This is the way to know the Truth as Fact. This is the way to explain the fact of the Self's Intuition as Life realized; all is Fact in the Experience. No human show in the individual self is worth the fact of Truth as state of *God-knowing*. The Self Impersonal in the individual self is to *know* all the time and all in all the Worthy of God. This is the way to differentiate in *knowing* the Impersonal and the personal self in realization of the fact of Truth.

Life is good and bad and right and wrong—this is the old Know-

ledge of the use of the mind in all the phases of Self-realization. It is wisdom of all life and all time. See this and act in this interpretation in all ways of life individual. 'To live and let live' is to bring the fact of Good and Bad to new interpretation. It is to say to all: Try. Do as you can. Be good at its trial. Feel the God speak in you. Feel God. Try to *feel* the Truth in Self Impersonal and in Self individual in Experience of God. In Self Impersonal is all the world, the dual Self in experience of the dual self. It is unlimited in imagination and limited in Self-realization.

No use saying that I as Man as God am limited and unconscious in the limited world. I am conscious of the fact of the world and that is I AM THAT—I AM I—is the fact. I, is the fact of Self Impersonal, all in *One in all in the Many*.

To live and let live, is to see the God in all. It is to be tolerant and real and good and bad in the same time for the Good of Life's Realization of God. This is the theme of life here and there.

Baba is in the new Life of to-day the Avatar who is to bring to life and action the Truth in Self Experience.

To-day is the day of Fulfilment and to-morrow is the day of Super-conscious Realization in the individual self of the world.

God is in all in the superconscious Intuition.

God is Life, Way, Motion, Realization Reaction, and Space in Being of Self Realized. The God Impersonal is in the Human Form for the design of the head and the heart to bring to life the head and the heart.

Baba is all in One the Impersonal Self of all human beings. This be the Conscience or the Impersonal

Intuition or the Superconscious Self Impersonal. It is all the same. Let it all be as it is. Baba is the One in the Many. Know Reality here and there near and far as the One of all human beings. God is Impersonal and true and real as human being that is unselfconscious to be human and conscious to be the One of all in all parts of the world. God is human order in the Conscience of all till He is recognised in all as the Human God. The time is near for this wonder. God is one of all as the Conscience in the West and in the East."



Spiritual perfection bestowed by Divine Grace (*Kamal-e-Wahbī*)_ is intrinsically superior to acquired spiritual excellence (*Kamal-e-Kasbī*), but self-attained spiritual excellence under the guidance of a Perfect Master assumes the same quality and beauty of divinely ordained spiritual perfection.

—GHAUSALI SHAH QALANDER.



"Wing of Divinity"

BY MOTHER LALITA (MAUDE JOHNSON)

THE time has come when religion must emerge from emotionalism into clarified knowing. To-day when all nations are praying for peace and even for victory, the thoughtful mind must realize that all of those prayers cannot be answered or fulfilled in the sense that they are asked. The only prayer that can be fulfilled must be in accord with Divine plans. And that prayer cannot be prayed by the limited, personal mind. There is undoubtedly a Cosmic plan being unfolded and the Divinely based mind can only pray for or unite with that plan. To imagine that the prayer of one individual or group of individuals can permanently disarrange the Universal Plan is unthinkable.

That human endeavour does temporarily disarrange things is evident. That is the cause of all troubles and inharmony. But to think that the plans of humans can permanently disarrange the Great

Plan is egotistical and would eventually destroy the universe and is equivalent to saying that the creature is greater than the Creator. We are to be co-creators with God but when that time comes we must be worthy of such a position. We must first become *one* with God.

An individual who is a child of God can ask for no freedom for himself that he is not willing to ask for every human being on earth. And peace is not only cessation of war. Real peace, that peace that passes all understanding, is from within. It is all inclusive. That is the peace we all want. It is the greatest gift to mankind.

The earth is the Lord's and the fullness thereof. And every human being who is on the earth is a citizen thereof. And each is entitled to food, shelter and necessary clothing just by virtue of his being here. That is a fundamental truth. We hear much

to-day about the idea that government must be economic. It must be based on spiritual truth. That includes *just* economics and all *just* relationships. One should never be afraid of truth. Can one supersede truth? All that is based on truth will prevail. It is eternal. All else must eventually vanish.

There is too much falsifying, too much pretense, too much diplomacy. All we need is straightforward, clear truth. We must speak the truth and do the truth. Action is what counts. We have been talking for years about a state of consciousness. We now need a state of being. The Kingdom of heaven must come down to earth. Eventually one does not think. One *knows* and *does*. Emerson says: "Life is not intellectual. It is dynamic." Jesus says: "Example is better than precept" and "If ye know these things happy are ye if ye do them". We are not happy because we know the truth alone but because we *live* the truth. If we want final peace, everlasting joy we must live the life. We must make the complete return journey. We started from Infinity. We must

return to Infinity. And those who have returned to Infinity and hold the reigns of finitude in their hands to guide and awaken humanity are the God-men of the Spiritual world and also adepts in manipulating the diverse currents of human thought and activity to a 'devotion' for the source of all things. The living father of the panacea of celestial Experience, Shri Meher Baba, says:—

"Religion must go and God must come".

If religion at its rituals, its exclusivism, and its anti-humane propriety preponderates the pure qualities of God, such a religion of theories and dogmas should soon be replaced by the true religion of God and of universality.

One must surrender one's self with a loving heart unto the Father and then one must manifest that complete surrender and love unto humanity by living a true and uplifted life. When every heart and every home becomes a shrine, then we will have peace. A great Peace established under the present Wing of Divinity.



*Shri Meher Baba—A Prediction**

BY CHARLES J. SEYMOUR (LONDON)

A WELL-KNOWN speaker in the Spiritualist movement wrote me recently: "Would you hate me if I warned you against the Babas of this world? I meet one a week and the man you mention is just the ordinary fakir—but genuine.... Don't be caught in these booby traps."

The "man I mention" the particular "Baba of this world," is Shri Meher Baba, whose name now (I hope) will be familiar to many readers of *Light*, not only on account of the several articles about him which the Editor has allowed me to contribute to his pages, but because, as I have evidence, more and more people in this country are becoming his followers, or are inquiring concerning him.

So sure, my correspondent, so very sure!—"just the ordinary fakir," so ordinary that you can

meet 52 varieties of him per annum, even in England; a booby trap.

It is so crushing, this comment, that my correspondent apparently thinks it likely his Panzeresque destruction of my exuberantly adolescent (!) enthusiasm will cause me to "hate" him. But he can rest easy. I experience an emotion much less violent than hate. I am tickled. The Olympian height. We know, we humans, do we not? Oh, how we *know*.

And there is that word "warn"; the writer of the letter "warns" me. He cannot know how very comical a train of thought is set going in my mind, now every time I meet the word. This train dates from the publication of my book, *This Spiritualism*. My goodness, how I was "warned" by the reviewers on the staffs of the orthodox

* This article is reprinted from the London Magazine, *Light*, copy of which was sent to the Editor of the *Meher Baba Journal* by the Author.

religious journals and by certain simple souls among their readers who, presumably having been exasperated into buying the wretched book to "see for themselves", promptly took a hand also and sent me their fervent or frightened or fanatical "warnings". My readers know the sort of thing—"deceived by Satan", "God forbids Spiritualism", "demons masquerading as spirit communicators", etc., etc., etc. They were all, of course, these reviewers and correspondents, actuated by one pure unselfish motive—to save my soul from hell-fire. Or were they? Sometimes, it must be confessed, judging by a phrase let slip here and there, I seemed to drift towards a feeling that their real concern was whether Hell would be hot enough for me. The first few warnings I read without attention: they had been expected. Then as their number grew, it became funny. Now, whenever I get a letter bearing on my work (and still they come) which says "May I warn you—", or the like, I settle down to read it with real enjoyment. I like being warned. The proper retort for a Spiritualist

to make would be: "Let me warn you of the peck of trouble you are laying up for yourself by regarding this as a subject to warn me against". But it is no use making this retort. I soon found, by entering into correspondence with some of them in the early days, that all warners are quite unwarnable. They just know.

As the gentleman who warns me against Shri Meher Baba knows.

Of course what he actually knows is that the East abounds with mystics, Yogi, teachers, "masters" and fakirs, some of whom are indeed "genuine" and are of varying degrees of spiritual understanding and power, while others are (as we should say in the West) rather "soft" and dreamy, with here and there a sham and exploiter of the credulous.

He knows of these, so that when he hears I am using my utmost efforts to declare my very deep conviction that Shri Meher Baba is the great Avatar of the new era that is being born, he thinks, I suppose, that I have been carried away suddenly, emotionally, by my first chance contact with one of them.

That is all right. I don't in the least mind being thought naive, ingenuous, any more than I mind being warned. I am glad my correspondent wrote as he did, for it gives me an opportunity once more to get the name of Shri Meher Baba into print. Mark the name, Shri Meher Baba. *Before the end of the present year the name will be as well known in this country as are the names of Winston Churchill and*

Franklin Roosevelt. That is a prophecy.

Humanity is to be given a great push on to the upward, the *truly* spiritual path, away from the dangerous place where it now fearfully and insecurely stands, the steep place that leads down into the sea.

Shri Meher Baba is the outstanding spiritual force who will give that push.



One should worry only over safeguarding the faith in one's ideal, *i.e.*, Realization of God, and no thought and energy should be spent in the acquisition of miraculous powers. I am bewildered to find how people can afford to breathe and live without Realization!

—NASIRUDDIN CHIRAG DEHLVI.



Realising

BY WINIFRED A. FORSTER (HERTFORDSHIRE)

TO realise: what does it mean? It means to live real Life, Divine Life, in our ordinary every-day existence, and to know it. God is Truth in Existence. Again in the history of mankind the time has come for us to realise this Truth as Fact in individual experience. No more a false existence, divisions in our being, rifts in our nature, the spirit and the flesh warring against each other, but spiritual existence and material existence hand in hand, the head and the heart work-ing together in creative harmony.

"Let us cry; all things now are ours, Nor
Soul helps flesh more now than flesh
helps Soul."

-ROBERT BROWNING.

For the sub-conscious mind in us, that dark unknown which forms seven-eighths of our entity, is to be transmuted and harmonised with a new conscience; lifted into union with Love to become active as pure Intuition. This is the state of inner knowing by which we realise our own true Self, being awakened

within by the touch of Love which alone can release it from its bondage. But we have to realise that this Divine Event has to take place in the finite mind, although God cannot be comprehended *by* the finite mind as it is.

This work of creating a new receptiveness in man has to be done by re-creating his being so that he becomes truly integral. By him who has come to do this work it is called the "awakening of pure Intuition". He has come in answer to the desperate need of humanity, in its darkest hour, and, as ever, "Man's extremity is God's oppor-tunity".

In comparative obscurity since 1915, and literally in silence since 1925, Shri Meher Baba has been preparing for his work of the recreation of humanity. Does it sound incredible? Of course it does; and indeed it is an incredible task as we human beings think of it. But we know that we truly desire to realise

more than we have done. How often have we said that it is only a "change of heart" that can alter and save the world, and that we do not see how this is to come about while people are still concerned mainly with their own self-interest? Yes, it is true: the cause of wars is self-interest and the worst has to be brought to the surface. This war is definitely part of the necessary work preliminary to the awakening of which we speak. He has come to satisfy man's Soul, and to give him what is absolutely essential for his well-being; without which, indeed, he cannot find what he seeks: the Truth.

This finite mind of ours has to be expanded in awareness, to the limit of which it is capable, in order to know God, to see Him within, and live Real Life here in this earth. This, "far-off divine event" is here, being worked out now and performed in our midst, and very soon we shall see it for ourselves. For each man and woman according to their need and receptiveness will this divine manifestation take place. In Silence it has been prepared for.

It is time that the reign of duali-

ty comes to an end, that egoism gives place to Love and Brotherhood, and self-interest to God-interest. "The New Life of man is to be the Life of All." Man is at present ignorant of himself as One, and this ignorance has to be dispelled by his first-hand knowledge of the underlying Fact of his fundamental unity with all other souls. It is not easy to put into words this Actuality, but we have to make the effort, each one of us in his own way, to find God, for God to fulfill in us His Life, His Love and Being. It is no less than this that humanity is to experience, for "it is time religion goes and God comes". In other words, we have to win a new understanding of what lies behind the outworn forms and dogmas of religion so that these do not divert us from Reality.

What could be greater news than this? We need to relax our minds so that they become pliant to the One Within, so that the forms do not stand in the light of our own Self, our true heritage of divinity, and prevent us from knowing, seeing and feeling within us

that deep "Spiritual upset" which this coming of Truth will produce. "Our wills are ours to make them Thine," truly did the poet Tennyson sing, and although there is bound to be resistance and even opposition to this spiritual upheaval, this Divine Stir, (for the finite mind is not inclined to have its habits disturbed), we can but try not to stand in the way of our own liberation from egoism and slavery to the material domination that is its God. We cannot for ever be caged within the boundaries of our ego, our finite mind, under the dominion of the law of Duality. We all long for the release of the best in us. We have all been conscious at times of out-reaching yearnings, aspirations, convictions of the reality of values other than those belonging to the realm of selfishness and competition. We know that Christ-Love has represented the opposite to us; "to deny ourselves and follow Him" presupposes a valuation entirely different from the generally accepted standard of progress. To "get on" and do the best for oneself regardless of others' welfare runs counter to

the idea of taking up our cross and laying down our lives for Him who allowed Himself to be crucified.

We can arrive at some degree of appreciation of these new and different values through our conscience and intellect; but to realise the values so acutely, *within*, that we subject our whole life to them, is rare. This is the religion of the Heart, when such inner realisation comes that it activates and inspires our whole being and life. The majority of people do not so realise, and there is always conflict between different parts of the nature, which do not co-operate. To become conscious of God so acutely that we cannot do other than react to Him in every moment of our days is what we need. And this is Spiritual Resurrection. It is the Life of the Master that quickens this consciousness within us, and through his vibrating, irresistible Love that the latent spark within each one is kindled.

This kindling is the Master's mission. His life on earth is for this purpose, and we learn that it is through the direct

contact with him when incarnated, and living as a man upon earth in our midst, that the quickening process takes place in human beings as at no other time. At periods of the life of the world this necessity becomes urgent and is not denied. The manifestations of Divine Love which have taken place in previous periods are the same Divinity in different forms according to the special needs of the age. It is the religions which have sprung up around these manifestations that have in time created division and opposition in the mind of man. The quickening process is apt to diminish and the forms to become devoid of Reality. Thus the necessity of fresh manifestations and the subsequent formation of new religions in different parts of the world. Shri Meher Baba is very definite on this subject. It is the awakening that matters, the realisation of the Absolute Truth behind all these teachings and forms. *"I have come not to teach but to awaken"*, he states. It is the New Spirit *"which shall guide you into all the Truth"* that is meant, and that Meher Baba is come to demonstrate in life. God

in human existence, God in man, man's self as God, the inner understanding of the term "God", the experience of Divine Love: This is what His manifestation means, and is the purpose of his incarnation. Not a new religion but a new realization of Truth.

There is sure to be opposition; he knows it and expects, and even welcomes it—for it is all essential if his work is to be carried out. The swift Sword of the Spirit always creates disturbance and upheaval at first, and the slower vibrations of life on the densest plane of all naturally make great resistance, at first to the quickening of the Spirit. But this speeding-up has to be done, and the terrific universal holocaust which we are witnessing to-day is part of that tremendous process. Meher Baba assures of this, and asks us to accept life as it is, for in so doing we learn to live in the world (where we have tribulation) and yet at the same time become conscious of the power of Love, the reality of Divine Love which is drawing us to Itself, through the focus of the Master, which is the meeting-

point for us with God. In him we meet God. In accepting life as it is we actually help him in his work, becoming obedient vehicles of his love. In accepting and loving and bearing one another's burdens we do fulfill the law of Love. In coming to bear the burden of the world's suffering the Master of Love shares the suffering of all, and asks all to come to him, for "God is in search

of us", and always God is more eager to win us than we are to love him. But Love is Eternal Patience, and in the close observance of such a life as that of Shri Meher Baba one can only long to share his work by accepting what suffering comes to one individually for the sake of the Joy that he comes to give to all who can receive.



HOME

By Perin B. Nararwalla

In the heart of the rose that I sent
Lay my deep obeisance to You.
Its gold petals curved with a bent
Spoke of our lives within You.

In the evening's calm twilight
Lay the Peace of a world's still song.
In the air of the mystic place
Your Being breathed strong.

The glimpse of a house on a hill-top
A path-way of Light to some
Surrounded by soft green verdure
Felt the wonderful word "HOME".

Home for the hearts that are weary,
Home to the footsteps that lag
Along life's weary journey,
A Home that is Heaven-Blest.



*Our Endeavour towards Perfection**

BY C.V. SAMPATH AIYANGAR

The fifth *mantra* is this:

If you become powerful by the right understanding of the *five*, work for the good of humanity: else your life is useless.

What is this 'five'? The 'five' are *Bhumi* (earth), *ap* (water), *Anala* (fire—light), *Vayu* (air), *Kha* (ether). These are the constituent parts of the *material world*. The 4th *sloka* of the VII Chapter of the *Gita* says:—

"*Bhumi* (earth), *ap* (water), *Anala* (fire), *Vayu* (air), *Kha* (ether), *Manaha* (*manas*, mind), *Buddhi* (intellect), *Ahankara* (feeling of ego—egoism)—thus is my *Prakriti* divided eightfold." This is the lower *Prakriti* in contradistinction to the higher *Prakriti*: By these two the universe is sustained.

The *Mantra* says that every person should understand the first five of the component parts of the lower *Prakriti* of the First Principle—the Truth—the *Paramatma*.

The material progress must be for the benefit of mankind. Unless we understand the true significance of the lower and higher *prakritis* of Him, whom we call God, we cannot understand their component parts and we would muddle. This great truth was revealed to man-kind by God through seers, and India, at one time—long ago—understood it. But times have changed. The truth is, that for the development of true spirituality one should understand both the *Apara* and *Para Prakriti* of Him, whose *Maya* they are. The West has been trying to understand only the *Apara* side of His *Prakriti*: India is vainly clinging to the *Para* side of it. Let me not be misunderstood. To my humble mind, without the proper understanding of the *Apara*, *Para* is not possible. Lord Sri Krishna clearly said so:

* Continued from September 1941 issue.

"I shall tell you in full of Know-ledge (*Jnanam*)—speculative—, with Knowledge practical (*Sa Vijñanam*), knowing which, there is nothing else to be known." *Vijñanam* is practical *Apara*-knowledge: *Jnanam* is 'speculative' Knowledge, which is *Para*-Knowledge. The Lord tells Arjuna that the latter should know both. This is the secret of spiritual success, which we latitudinarians have failed to understand.

The one great question which cannot be answered but can only be 'realised' is this: What is there beyond earth, water, fire, air and ether—space? This question relates to '*Apara*' *Prakriti*. This cannot be answered unless one carries his investigation into the domain of *Para Prakriti*. There is the *Sabda Brahma*: that is the state in which the realized soul enjoys. That is why the Lord Krishna says in *Gita*, VII, 8, "I am the sound in *Akasha*".

We have spoken of *Sanyas Asrama*. As Shri Baba says, "Wearing the yellow robe, begging for bread, visiting the holy places, do not necessarily prove *Sanyas* or Renunciation". A true *Sanyasin*, after

experiencing the *Apara* side of *Prakriti*, must strive hard to understand the *Para* side of it and benefit mankind.

One other point may be noted. We have referred to the constituent parts of the *Apara Prakriti*—they are *subtle* and *gross*. For instance, let us take Gross Ether. It is composed of $\frac{1}{2}$ subtle ether + $\frac{1}{8}$ subtle air + $\frac{1}{8}$ subtle fire + $\frac{1}{8}$ subtle water + $\frac{1}{8}$ subtle earth, and so on. Ether produces *sound*: from it comes Air, having the properties sound and touch. From air comes fire, which has the properties of sound, touch and visibility. From fire comes water, combining all those qualities and taste. From water comes earth, having all those qualities and smell. Their subtle and gross states have to be understood.

The truth of this *mantra* cannot be understood by religious fanatics. To my humble mind Communalism is mostly based on the so-called religious divisions—all man-made. Inayat Khan says, "Now to me these different religions are like different organs of the body, cut apart and thrown

asunder. Therefore to me personally it seems as if one arm of the same person were cut off and rising to fight the other. Both are arms of the same person, and when this person is complete, when all these parts are brought together, then there is *the religion*". That is why Sri Baba says, "I have come not to teach but to awaken". He says, "The aim of life should be to realize one's own self as the Universal Self ". Then "the limited 'I' disappears, the infinite ' I ' manifests itself automatically". It is with such a spirit that one should approach the *Apara—Para Prakriti*.

To wind up, understand the right use of earth, water, fire, air and ether: you will then become powerful. Then—this is very important—do not stop there. Do some constructive work for the benefit of humanity: else your life will be absolutely useless.

Sri Meher Baba says:

"From the most rudimentary consciousness of a stone to the full consciousness of a human being, there are many stages. *The evolution of consciousness is gradual* and up to what is called normal human con-

sciousness it may be compared to the process of awakening from deep sleep." (The Italics are mine.) Indian philosophy emphasizes the fact that the unfolding of the soul is gradual. The physical side of "Experience" should not be neglected. From the physical, one is directed to proceed to the spiritual. That is why the fifth *mantra* directs every one to understand, use, and teach the value of the five great physical elements.

The sixth *mantra* says:

"If you have power or control over the six passions, then employ that power for the service of humanity. Or else you would have lived in vain."

What then are these six passions? They are *Mada* (pride), *Kama* (desire or lust), *Krodha* (anger), *Lobha* (greed), *Moha* (delusion, ignorance) and *Matsarya* (envy, jealousy, spite, malice).

In unambiguous language the *mantra* emphatically tells the spiritual aspirant, "Control—subdue—your six passions. Till then you cannot do any useful service. Having done it, do not rest contented.

Be a true *Karmayogin*: Do service to humanity".

I mentioned six 'passions'. What is the meaning of 'passion'? It is said to be 'strong emotion'—'outburst of strong emotion'—'sexual love', etc. It also means 'strong enthusiasm'. We may say that passions are normal or abnormal. The six passions above mentioned are abnormal. What we should try to give up are these abnormal ones. So long as we are in this material world we should have the experiences of normal passions. Let us take '*Mada*' (pride). We should not be proud of ourselves. But a father's legitimate pride at his son's success is certainly a normal 'passion'. Then take *Kama* (desire or lust). Desire to serve one's country is legitimate. But godless patriotism and Ravana's violent passion ought to be strongly condemned. Then *Krodha* (anger). No one ought to take objection to the righteous indignation of a well-wisher. Then *Lobha* (greed): Righteous ambition is necessary. Then *Moha*: Rajput ladies' attachment to chastity is praiseworthy. *Matsarya* (envy) within limits is

emulation. The *Gita* says: "When a man thinks of objects, attachments to them is formed". These passions should not become turbulent (*Pramadhini*) (2. 60).

"The self-controlled man, moving among objects with senses restrained, and free from attraction and aversion attains supreme happiness. (*prasadam*)" (64). The secret is this: "The man who is on the path (*Charati*) abandoning all desires without the sense of 'I' and 'mine', attains *Santi* or peace" (71). We must have passions—but passions without the sense of 'I'. The *Gita* gives examples of those who are deluded by ignorance (*Agyana Vimohitaha*). They are those who, filled with insatiable desires blurt out thus: "This to-day has been gained by me: this desire I shall get: this is mine: I shall get this wealth" (16. 13).

"That enemy has been slain by me, and others also shall I slay. I am lord, I enjoy, I am successful, powerful and happy" (16. 14).

"I am rich, and born in a high family. Who is equal to me? I will sacrifice. I will give: I will rejoice" (16. 15).

Such a self-conceited, haughty person is the most degraded of men. But a person who is able to use these passions with discrimination, is one born for a divine state. The sacred *mantra* under consideration therefore lays down that a person should *regulate* and *properly use* the passions that have entered into his very being at the time of birth. This great education should begin from one's childhood. Then will blossom the beautiful flower of manhood, with spiritual perfume. The *Kena Upanishad* emphasizes this fact in its *mantras* 32 and 33. The disciple (the *Brahmacharin* who wishes to learn) questions the preceptor, and the latter gladly tells the former the "*Upanishad* about *Brahman*". He is told that *tapa* (penance, burning all *asura* qualities), *dama* (self-control), and *karma* (work without the desire of result) are the feet on which that *Upanishad* stands, and Truth is the abode (*Ayatanam*). Such a student who has understood the *Upanishad* theoretically begins to practise it in the next two *Asramas*, and is on the

Path when he enters the last *Asrama*, and for such a disciplined person there can be no going back: No devil at any time can tempt him. The Devil ran away from Lord Jesus, and Mara from Lord Buddha.

Lord Buddha told a Brahmin Vasishta, "Verily Vasishta, those Brahmins, who have studied the three *Vedas*, but do not practise those qualities which really go to make them Brahmins, but practise those which are practised by non-brahmins, and who by prayer to Brahman hope to become united with it, cannot have what they desire" (*Tevijja Sutta*). "These brahmins versed in the *Vedas*, and yet bearing anger and other sinful qualities, could not after death become united to Brahman, who is free from anger and sinless."

The *mantra* emphasizes the importance of the constructive or positive side of a person's properly-controlled material life, which will automatically lead him to the spiritual side of it. May the present-day deluded Indians profit by it, and through them the whole world.

(To be continued)



The God-Man

BY G.S. SHRIVASTAVA, B A.

Mighty man! slept thou in vain,
Awake, arise, don't fain,
Long life's but a short span,
Moving fast like the fan:
Round and round it moves,
In forgetful grooves,
Avail the while what's left,
Grip fast thine real quest.

Mighty man! thou art,
Nature's lovely child.
She has always taught,
Thee to be ever mild.

Why then all this slaughter,
Blood spilt like water,
Why not weep with the rain,
O'er all the wars in vain;
The SILENT SAINT smiles:
Asks thee to pause a while,
And think just for yourself,
All thine power and pelf
To use against all that's foul,
And hold out thine begging bowl,
To Him who is above us all
TO SAVE THE WORLD FROM FALL.



Baba's "Silence"

BY ADI K. IRANI

ALTHOUGH the Baba-Maharaj meeting as referred to under "Notes from My Diary", has for the group members of Shri Meher Baba and Shri Upasani Maharaj its profound significance and gravity bearing on the world situation of turmoil and uncertainty, the momentous decision taken at the meeting has presented an unprecedented surprise to all of us. It is:—

Meher Baba will speak on any day between 15th February 1942 and 15th February 1943. He may speak on 16th February 1942 or 15th February 1943.

This has prolonged His Silence and the time-manifestation of an *Avatar*—the inauguration of a New Era, known from the great religious and astrological books. All the spiritual organizations of the world equally claim and clamour for this advent. Pleasantly or unpleasantly the fact remains. Besides disciples of Baba, many a thousand of His devotees, follow-

ers and admirers in the East and West have to face prolongation of His long Silence, with fortitude and courage. The time of manifestation has to synchronize with His 'speaking'—the outburst of a spiritual might that will deluge the world with consciousness of Love and unselfishness. This meaningful surprise unveiled as a stern fact of life, may not be an exception to the spiritual way of work as the temporal and Baba is fully aware how a crucial transformation in human consciousness could be brought about without a *suddenness* that will impair human faculties and make the work of manifestation still more painful to humanity. He is fully alive to the anxious and grave concern felt by all of His followers who more naturally and less intuitively expect this great happening to take place in the usual humdrum way of a world radio broadcast or a spectacular

booming by advertising stunts. What reasons Baba has to continue this onerous detachment from speech, none can precisely imagine; enough for us to say that selflessly borne sufferings with pre-known results act as blessings. It cannot be but the Sweet Will of the Divine for Baba's disciples in full exercise of their surrenderance to the Master; and to His admirers, ordained coincidence with the changing events of the present times. "Blessed are all", says He, "whatever way they think of me. It is that they think of me that matters".

To the disciples of Baba who are worthy of the name for devotion, obedience and suffering, there is no occurrence in the schema of Baba's working planned or unplanned that has an effective deterioration on the concept of their Ideal. Firm as a rock, standing on the rugged base of their varied dispositions, they are stabilized beyond shake or shift against the recurrent waves of changing events. Shock after shock, an 'adherent' has felt during his spiritual probation with the Master, leaving nothing to conclude, they

have been destructive. As an infantile plant apt to grow wild and ugly, the stems and leaves are clipped off, the individual barriers of animalized spirituality are removed to promote a balanced growth of heart and head. The bare fact of one's 'self' being the only lasting and enduring state of consciousness and all else mis-applied forms of it, is hammered deep into our consciousness. Mere knowledge of intellectual theories of 'self' having a lasting value would only add to our pride and conceit. Baba, by dint of hard and trying experiences, takes us to the crucial point of this understanding. For that reason, He creates circumstances where they are not, and makes use of them wherever found.

A disciple knows Baba and recognizes in Him the embodiment of the three-fold aspects of consciousness—the surface, the inner and the beyond (transcendent). Baba expresses himself from any of the three points of views and chooses the stand of 'speech' where-ever it is efficacious to the spiritual welfare of his listeners.

It was difficult for a disciple

to understand Him at the outset of His contact, but as the years rolled on, he (disciple) became intellectually aware of this. Baba spoke from the standpoint of over-normal consciousness knowing full well the benefit of it, and what He spoke is 'truth'. The truth as it descended, became distorted in the light of undeveloped human understanding by its prescribed methods of time. Time and space, as grasped physically, are gross-normal, and anything that satisfies the gross senses, becomes truth absolute. Men admit of no higher standards of 'truth' except physical, and that which does not fit in their three-dimensional mould of concept, they look upon as false. Until a higher (intellectual) understanding dawns on them, a unit of time on earth has the final durational value. A time unit on the gross plane may have a bigger or smaller span than the "subtle plane", and the subtle plane similarly may differ from the "mental plane". What is more important is 'truth', a fact, an occurrence, where time and space play a secondary role. Gross time and space do have their relative

importance. A happening disproportionate to a great length of time preceding it, loses its value.

No value could be important until it is far-reaching and permanent. No stability could be had in dealing with Life's problems of unhappiness and misery until the basic causes are tackled with. A problem that deals with removing the age-long disease of flesh-admiration, cannot be solved in a day, a year or a decade. To say that a life-time or a half of it is not enough to cure it, is denying the periodical transformations spiritually worked out and manifested on the earth by the giant *Avatars* of the past.

Avatars have differed in their method and means of work. They have unequivocally declared one 'truth', one God and one self-hood of man, but garbed their pronouncements in a variety of palatable formulæ. Conventional methods were given a due place wherever they did not hinder the outspokenness of 'truth'. But when dogmas, and the absolutism of good and evil, truth and falsehood with an ignorant disregard to motive or

intention paraded as patented forms of 'truth', the Masters threw overboard all such limitations. They let loose the waters of Almighty munificence from the key-holders of a monopolized God and bathed the bodies of all humans alike. With newer methods and fresher means, in keeping with the general trend of *contemporary behaviour*, they gave a free and natural vent to a Spiritual Awakening.

This is how a disciple looks upon Baba's activities and time-declarations and their import, and becomes firmer in intelligently obeying Him on and on. What is a disciple but one who is asked to live the practical life of utmost usefulness and selfless love subordinating the hankerings of flesh to the call of the spirit towards one aim, one God, one Ram, one Rahim and one Yazdan. The heart is set on

the 'beloved', but the mind oscillates, and Baba says it is in nature of the mind to oscillate, and no harm or fall can come by its natural movement. Having given up the world-sense of possession and the only bestower of body-comforts, why all disregarding the discom-forts of mind which after all, says Baba, is as foreign to our 'self' as a cloak to our body. Use the cloak to protect the body, but make no fetish out of it. Do not mind the ebbs and flow of your mental life, but guard against being swayed by it.

Divinity expresses through the eye of resistance and all the media chosen for expression by the Master, fall off like burnt crust, once the Divine manifests. What is good and bad? What is true and false? These are man-made conceptions—imaginary and unreal. It is the One—the Reality—that exists.



A repentant sinner is better than in egotistic worshipper.

—IMAM JAFFER SADIQ.



Sufi Dialogues

BY DR. ABDUL GHANI MUNSIFF

ON the occasion of the Governor of Herat—Malik Husain—paying a visit of respect to the Saint Khawja Bahauddin Nakshbandi:—

Malik Husain:—"Is your *Faqiri* (spirituality) hereditary?"*

Saint:—"No. My spirituality is one of the most blissful and transcendental experiences of Reality which is higher than and superior to the *Amal* (*Karma*) comprising the two worlds—spiritual and physical."

Malik Husain:—"What is the peculiar characteristic of your spirituality?"

Saint:—"Khilwat dar anjuman, i.e., privacy in public."

Malik Husain:—"It is difficult for me to understand. Please explain."

Saint:—"It means to be externally with the world and its affairs and simultaneously to be in blissful communion with God internally."

*Az darun. shao ashana-o az birun
bigana bash*

*In chunin zeba rawish kam mi
buwad andar jahan,*

(*Tr.*—Internally to be in unison with one's own self and to feel unattached to the external world, this beautiful attitude is very rarely to be found amongst people)."

Malik Husain:—"Is this state you talk about possible of attainment by the worldly people?"

Saint:—"Yes, there surely are some souls whom worldly circumstances and duties do not stand in the way from enjoying this spiritual state."

Malik Husain:—"Is saintship (*Wilayat*) superior to Prophetship (*Nabuwat*)?"

Saint:—"Yes, with a Prophet the essential part of him is his *Wilayat* (saintship), and his *Nabuwat* (Prophetship) is secondary in importance."

* * *

* Hereditary spirituality is mostly in vogue with the Muslims in India and it connotes the temporal heritage by the lineal descendants of a saint, although the successor is spiritually blank and a non-entity.

Avicenna, the Arab physician and philosopher (980-1047) on seeing the Saint Abu Saeed Abul Khair, said "What I know he sees". The Saint replied, "What I see he knows".

Explanation.—Both starting from different points of view had attained the same goal, the one led by reason and intellect and the other by Love.

* * *

A disciple of Zunnun Misri.—"What are those blandishments of the spiritual path to which an aspirant is tempted to fall in for?"

Zunnun Misri.—"Inestimable favours and kindnesses of ecstatic feelings and miraculous powers, as also the ability to demonstrate control over physical habits and requirements. All these result in self-importance and egotism. And there can never exist any relationship between the seeing of one's limited self and seeing of the Real Self, *i.e.*, God."

Disciple.—"Who is a true gnostic (*Aarif*)?"

Zunnun Misri.—"One who was here present a moment ago and is gone now for ever. That is, one who is lost to the world of illusion and has attained to Existence—Absolute (*Hastiye Mutlaq*) and no trace of

him is left behind."

* * *

Theologians.—"Why is it your sheep do not eat grass offered from our hands, whilst they relish that which is offered by you?"

Sahl-bin-Abdulla Tashtari.—"Because they doubt the quality and manner of your procuring grass which looks to be ill-gotten. It is on this account I maintain that my sheep are superior to learned theologians who are unmindful of how they come by their worldly requirements, Also I claim myself to be superior in piety and self-denial to the angelic world who have no physical needs to satisfy. And in spite of my carnality, I eat and live on two leaves of a berry tree in 70 days."

Theologians.—"Whom can we recognise as a true Sufi?"

Sahl-bin-Abdulla.—"One whose blood is not the outcome of unlawful food and whose material possessions are legitimately acquired. A true Sufi also looks at everything with the eyes of God, and knows that the mercies of God are showered on one and all alike."

* * *

Abul Hasan Noori confronting a disciple of Abu Hamza Khorasani inquired.—"What saintly company (*Sohbat*) you have been with so far?"

Disciple.—"Hazrat Abu-Hamza Khorasani."

Abul Hasan Noori.—"That man who points to God and describes Him in terms of 'nearness' (*Qurb*)."

Disciple.—"Yes sire."

Abul Hasan Noori.—"Then go back to him and giving my salutations, tell him that the state in which I find myself, cannot be described in terms of nearness in

distance. To talk of nearness in distance smells of duality, and in the station of *Taohid* (Absolute Oneness), duality is taboo."

Disciple.—"How did you realize God?"

Abul Hasan Noori.—"Through God. Only God can realize God."

Disciple.—"Then how does intellect and reason fare here?"

Abul Hasan Noori.—"Intellect is helpless at this point, and this very conviction of its helplessness, becomes a guide on the Path of Divinity."



Love for professing religion is characteristic of the masses; love for practising and living religion is for the spiritual-minded people, and love for God is given to the select ones—only the God-realized ones.

—NASIRUDDIN CHIRAG DEHLVI.



Meher Baba—His Philosophy and Mysticism

(The original "Meher Baba—His Philosophy & Teachings"
by Ramju Abdulla)

Revised and enlarged by DR. ABDUL GHANI MUNSIFF

CHAPTER I

WHAT IS GOD?

THIS question can be answered in many ways but underlying the many explanations there is but ONE SPIRIT.

It is the birthright of every man and woman to realize God personally. This is neither an empty form of words, nor is it vague idealism, though in this so-called practical world many may think it so. Not many ponder over, or give serious thought to this crucial question; few stay for an answer; and very few have realized through personal experience the Spirit of God. Since it is possible for everyone to become spiritually perfect it cannot be called

an impractical ideal. To become God-realized is quite practical but very, very difficult.

The following diagram illustrates the problem in a simple way. It is to be taken as a whole.

A. B. C. D. are not four separate things, they are one and the same. *There is no thing but God.*

A. denotes the Almighty, the Infinite ocean of Truth.¹

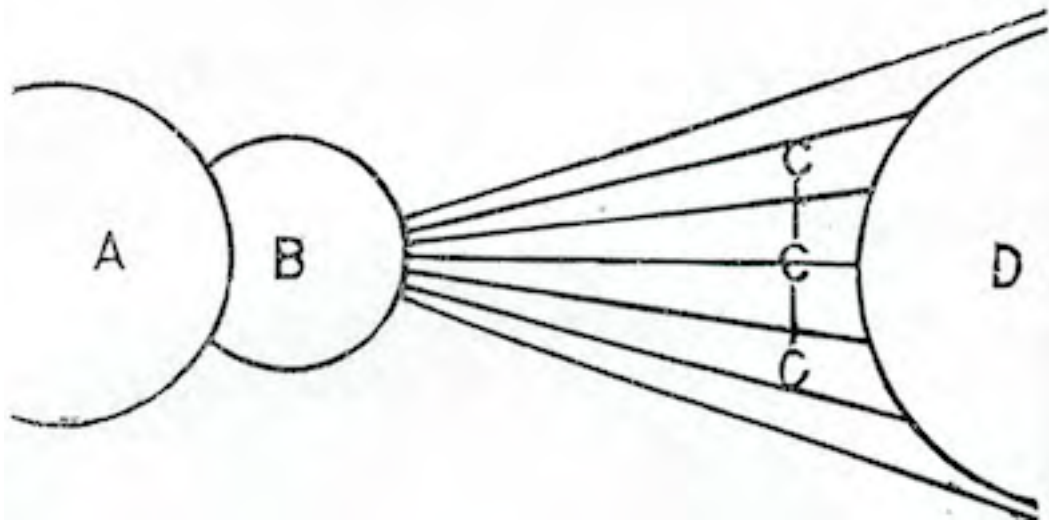
B. denotes the Creator.²

C. denotes Individual soul, who has not yet realized God; living individuals.³

D. denotes the Perfect Master,⁴ One who has realized God; Perfect Man; God-man.

* ¹ *Allah; Paramatman (S).* ² *Khalik; Ishwar (S).* ³ *Makhlook; Jivatman (S).* *Atman* = Cosmic Soul. *Jivatman* = Individual Soul. *Jivatman* = Soul plus life. ⁴ *Qutub (also spelt Qutb); Shivatman (S); Sadguru.*

* *Note:*—The Sufi or Mohomedan term is given first, the second term is the Sanskrit (S).



A

THE ALMIGHTY

The Almighty is ONE, not in the numerical sense, but He is the One that remains for ever One, without a second. He was always infinite, is now infinite, and will always be infinite. He is the shoreless ocean of Truth. He is beyond time and space, cause and effect. He is beyond instinct, and inspiration. But He is *unconscious*. This is not to be understood in the ordinary sense of the word. Above the ordinary waking state of consciousness there is the "*super-conscious state*", beyond even this is the state of the Almighty. This may be called the "*Beyond State*"; for it is beyond even the super-conscious state, and, in it, He is

unconscious of His state. In this state the Almighty cannot exercise His infinite powers in the mind, subtle, and gross spheres. In short, the Almighty does not know that He is the shoreless ocean of Truth. His state resembles the deep sleep state.

B

THE CREATOR

The Creator is none other than the Almighty, the infinite ocean of Truth, but in one respect, He is conscious. He is conscious as the Creator but not of being the infinite ocean of Truth that He truly is. Although He is the shoreless ocean of Truth, He, as the Creator, does not know it and is concerned not with A and

D in the above diagram, but only with Creation which He creates, preserves and destroys. Since He is conscious not of being the Infinite Ocean but of being the Creator, He is not beyond cause and effect, time and space. Creation is the effect, His consciousness is the cause; the duration of His existence is one divine cycle; the scope of His activities is the entire Universe.

C

THE INDIVIDUAL

The individual man³ is the same Almighty, and like the Creator, he is both conscious and unconscious. He is conscious of his limited existence, of his little self—*Jivatman* (S)—but not of his being the infinite ocean of Truth, of His *Real Self*, Universal Soul [*Atman* (S)]. Using the simile of the millions of atoms in a bubble of water we might say that his consciousness is limited to one atom. Although he is the infinite ocean of Truth, the individual, like the Creator, is finite, because he is not beyond, but, is bound by the

laws of cause and effect, time and space. His consciousness is the cause, his life the effect. The duration of his living is as long as the divine cycle or till he becomes conscious of his *Real Self*, till he realizes that he is the Almighty.

An individual may be defined as Soul² *plus* life.¹ He must lose his life¹ if he wishes to become God-realized. Losing his life does not mean ordinary dying or committing suicide. Life here means worldly desires. Man must be freed from all worldly desires whether good or bad; their complete renunciation amounts to losing life.

Desires must be consciously wiped away. They are called *Sanskaras*;³ they are impressions on the mind-body of actions, desires, and tendencies bound up with egoism; if expressed through the physical body, they lead to actions. The mind is preoccupied with these impressions, hence the *Real Self*² is unable to use the consciousness to know *Itself*. If these impressions are wiped away *consciously* then the *Soul*

Note:— ¹ *Jiva* = Life. ² *Atman* = Soul. See "Questions & Answers". No. 58, 25, concerning *Sanskaras* (S), the equivalent Sufi term is *A'mal*.

will begin to perceive Truth and the mind will begin to emancipate itself from the tyranny of worldly desires. The individual or *Jivatman minus* life¹ becomes Soul, and is always the Unconscious Almighty (*Atman*). It is while we are living, that life must be given up. To renounce the desires of the world, flesh and the mind while retaining consciousness of the unconsciousness, is the goal of Life.

Every individual, during ordinary deep sleep, loses his desires but unconsciously; and so he has to get up again. Similarly ordinary death is no death at all; it is a deep sleep that lasts a little longer; and so he has to get up again. There is this difference however. From out of the ordinary deep sleep, the individual wakes up in the same body, while from the deep sleep known as *death*, the individual gets up in a new body and different surroundings. Therefore ordinary death does not liberate the individual from the chain of worldly desires. The individual *Jivatman*

must live and yet die, that is, he must become fully conscious of unconsciousness, conscious of the pure, sexless, Infinite *Self* and unconscious of the body, the mind, and the universe.

D

THE PERFECT MASTER or *God-Realized Man*¹

When an individual or *Jivatman* passing through the network of the Creator and the creation succeeds in knowing himself as the Almighty, he is a God-man.¹ Then he becomes what He really was, and will ever remain the one Infinite Ocean of Truth. For Him the dualism and confusion of Creator and creation no longer exists. He is no longer finite. He knows *Himself* as the Almighty, that has always been, continuously without change or division, and which will remain thus forever. The God-man now knows that although He was in stones, vegetables, trees, birds, beasts and men, He

Note:—¹*Qutub* = Axis or centre of Spiritual Universe. *Shivatman*; *Sadguru*. Vide *The Perfect Man*. Ch. II, "Studies in Islamic Mysticism", by R. A. Nicholson.

was also all the time that which He is now. The God-man is the Almighty *plus* knowledge and consciousness. He is the perfect wakeful state. He is Knowledge, Knower and the Known. He is Love, Lover and the Beloved. (The *Shivatman* knows that He is in every *Jivatman*, and that every *Jivatman* is in Him.) The Perfect Man experiences this while the ordinary man does not. Both are the same, and yet, what a world of difference! The Perfect Master knows that He is the all-in-all of existence, and that He always was, and will ever remain the same one Infinite Ocean of Truth; while the latter, though he is the same Ocean, does not know whence he came or whither he will go.

It is the same One *Paramatman*, Who is playing the different roles of Almighty, Creator, individual, and God-man. In the *Paramatman* state, the Almighty is One, indivisible and infinite, "unconsciously" experiencing and sustaining Infinite powers, eternal existence, unfathomable bliss, and universal knowledge. As Creator He possesses the same powers but experiences Himself as

engaged in creating, preserving, and destroying the Universe. As the Individual, though He is possessed of all powers, He limits himself with desires and consequently experiences himself as finite. As Perfect Master and only in this *Shivatman* state does He realize all His infinite powers in full consciousness.

CHAPTER II

GOD-REALIZATION

The term God-realization is very loosely used by some people; ordinarily when they talk of realizing God, they mean to say understanding God. To realize means to convert a hope or plan into fact. In the following pages it means actual union with God.

God-realization is a unique state of consciousness in which the soul drops its separate consciousness and transcends duality in the abiding knowledge of its identity with the infinite *Paramatman* or the Ultimate Reality. The soul now realizes that it has always been the Ultimate Reality which is infinite and that its looking upon itself as finite

during the evolution of consciousness and afterwards was an illusion. The soul also realizes that the infinite knowledge which it now enjoys has also been latent in the *Paramatman* from the very beginning and that it merely became manifest in consciousness after the realization.

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

The process of finding oneself, however, becomes extremely difficult owing to the fact that the soul is caught up in the illusion of the universe. The source of the illusion is to be found in the *ego* which the soul develops during the evolution of consciousness. The ignorance of the soul is very securely rooted in this ego and it,

therefore, is the most difficult obstacle in the way of God-realization. It prevents the manifestation of the infinite knowledge which is already latent in the soul.

The Persian poet Beedil has truly said: "It is extremely difficult to pierce through the veil of ignorance, for here is a spark of knowledge or light underneath the rock (of ignorance)." Just as the flame of fire cannot rise high if a rock is placed upon it, desire to know the Truth cannot lead to knowledge as long as there is the burden of ego on consciousness. The ego persists throughout the journey of the soul like the aching tooth which moves but does not get uprooted for a long time. The ego remains till the last stage although it becomes more and more loose as the soul advances on the path and when on the seventh plane, it entirely vanishes. The infinite knowledge which is already latent in the soul becomes manifest in its consciousness.

During deep sleep the soul enjoys its unity with the *Param-atman* but is not conscious of this unity. During sleep the illusion of the universe

vanishes temporarily because of the fact that consciousness is in abeyance (*i.e.*, not vanishing); but there is no conscious experience of God-realization since this requires the complete dissolution of the ego and the turning of full consciousness towards God. Occasionally when the continuity of deep sleep is interrupted by brief intervals, the soul has the experience of retaining consciousness without being conscious of anything in particular. There is consciousness but this consciousness is not of the universe. It is consciousness of *nothing*. Such experiences anticipate God-realization in which consciousness is completely freed from the illusion of the universe and manifests the infinite knowledge which was so far hidden by the ego.

Such manifestations of the infinite knowledge in consciousness is, however, strictly confined to the soul who is God-realized. The *Paramatman* in the God-realized soul knows itself to be infinite but this explicit knowledge of its own infinity does not belong to the *Paramatman* in other souls who are not God-realized and who are

still bound by the illusion of the universe. If God-realization had not thus been a purely individual matter, the entire universe would come to an end as soon as one soul has God-realization because there would be no end to the universe. However, this does not happen because God-realization is a personal state of consciousness belonging to the soul who has consciously known himself as being one with God. Other souls however continue in bondage and although they too are one day bound to have God-realization, they can only have it by freeing their consciousness from the burden of the ego and the illusion of the universe.

Here one might ask whether God-realization means any real gain to the soul and his question can best be answered by understanding the distinction between two types of advantages. The first type of advantage consists in getting what we do not previously possess and the second type of advantage consists in realizing fully what we really are. The value of God-realization is of the second type only. However, this creates a

tremendous difference between the soul who has God-realization and the soul who has not got it although in God-realization, the soul does not require any new thing which it did not already possess. The soul who is not God-realized, experiences itself as being finite and is constantly troubled by the opposites of fleeting joys and sorrows but the soul who is God-realized knows himself to be infinite and experiences the infinite bliss and knowledge of God.

The highest divine knowledge comes by, and through Love (which comprises the Spiritual faculties of intuition and illumination) and is opposed to intellectual knowing. It is Love that makes us transcend the dominion of intellect, and enables us to gain the state of complete self-annihilation. This state leads to union with God. Divine Love causes its captives to forget their individual existences, by making them feel less and less bound by the trammels of human limitations, on their onward march, till they reach a point

where they can raise themselves to the realization of the highest in themselves. When the Self frees Itself from all illusions, and from duality, the Unity that is God answers truly to the unity of the higher Self. Divine Love is the sole impulse that urges and aids the traveller along the mystic path.

There are Three Journeys on the mystic path that lead to the 'super-conscious state':

The First Journey—

can be subdivided into seven distinct states or stations. It begins with spiritual knowledge, or gnosis, and ends with the complete annihilation, or *Fana*, of the lower self, and severance from all phenomenal existence.

The Second Journey—

commences when the annihilation of the lower self is succeeded by 'Union with God', or 'abiding with God'.* When the spiritual pilgrim attains to this Union he becomes a God-realized person, but without the gross and

* Union with, or everlasting life in God, is called by Sufis, *Baqa*; *Advaita Sakshatkar* (S). This state has been expressed in the words: 'I am the Truth', or 'I am God': '*Anal Haqq*' or '*Aham Brahmasmi*'.

subtle consciousness. He becomes the emblem of Perfection, and realizes that He is the infinite universal existence.

The Third Journey—

commences at this 'Union with God' state and ends with the Perfect Master's state. He has added to the 'superconscious state' gross and subtle consciousness. "He becomes the centre of the Spiritual Universe, so that every point and limit reached by individual human beings is equally distant from His station, whether they be near or far; since all stations revolve round Him, and in relation to the *Qutub* there is no difference between nearness and farness, to One Who has gained this supreme position. Divine knowledge, gnosis and self-annihilation are as rivers of His ocean, whereby He replenishes whomsoever He will"†.

The spiritual pilgrim while undergoing these three *journeys* along the Mystic Path must pass through various worlds, or planes,

stages and states. Each of these has its peculiar obstacles, sufferings, and experiences.

The First Journey is one of Annihilation or Fana.

I

Fana means complete annihilation, but annihilation of what? We must first consider the nature of the traveller at the outset of the journey. A human being comprises the Real Self *plus* consciousness, *plus Sanskaras*, *plus* ego, *plus* mind. We will not consider the nature of the Real Self for the moment, actually the ego is but the perverted manifestation of the Real Self.

Fana means the complete annihilation of the false ego, of the mind, and of all impressions on the Mind-body of actions, desires and tendencies bound up with egoism; consciousness persists. But consciousness of what? "Of nothing." "And who is conscious"? "No one" This conscious nothingness of spiritual vacuum *is* there. There is no ego, no "I am nothing,"

† Quotation from Dr. Reynold A. Nicholson's translation of Aififuddin Tilimsani's commentary on Niffari. Page 164 in "The Mystics of Islam". G. Bell & Sons, 1914 Quest series.

but simply nothingness. Because there is no ego, there can be no sense of "I am nothing," but simply nothingness, there is neither God nor universe, Creator nor creation, yet this state of nothingness is not unconsciousness, it is 'unconscious consciousness', if we may express it thus. To understand it by Intellect alone is difficult.

In the state of *Fana* the consciousness is neither gross nor subtle, neither false nor real, neither of the world nor of God; con-sciousness is there. Like water consciousness *is*, though it is devoid of colour. And it is because the consciousness remains after the annihilation of the *Sanskaras*, the false ego, and the mind, that its attention is drawn to the Real Ego, the Real " I ". As the false ego is the perverted manifestation of the Real Ego, it follows that everybody has the Real Ego, or that behind the false ego lies hidden the Real Ego. The ordinary human consciousness ignores *It* because owing to the *Sanskaras* the consciousness is false. Before the manifestation of Creation the Almighty or *Param-atman* was latently conscious. That is, He did not know that He was

God and so He might be said to be devoid of the Real Ego. Paradoxical as it may seem, on the false consciousness depends the Real consciousness, on the false ego—(the product of a false consciousness which is the outcome of *Sanskaras*)—depends the Real Ego.

*The Second Journey is
from annihilation to the state of
'Abiding with God', or Baqa.*

II

Annihilation or *Fana* was described in the previous section as a 'Spiritual Vacuum'. The process by which the egoless consciousness reaches the *Real Self* constitutes the *Second Journey* along the mystic path. But *Baqa* is not nothing, it is the transformation of the 'uncon-scious consciousness' into the state of superconsciousness, into the state of 'I am God'. *Baqa* is the final stage of the *Second Journey*; real Cosmic consciousness and Godhood is attained but not the state of the Perfect Master. This does not mean that the state of Perfect Master-hood is higher than the state of a *Majzoob*,

the difference is not of degree but of function. There can be nothing higher, and there is nothing higher than this, "I am God" state, than the final "superconscious state". For him who attains "Union with God" and becomes spiritually perfect, nothing else remains. The mind, the subtle, and the gross planes; space; time; suns; stars; worlds; and the mystic states do not exist, even apparently. This state is beyond the realms of thought and imagination, it is eternal and unchanged. Love, Lover, Beloved; Knowledge, knower and known, are found to be one. There is no more duality. The completion of the *Second Journey* signifies spiritual perfection. Those who, having become perfect, do not undertake the third journey, and also do not give up the

physical body, are called *Majzoobs*.

*The Third Journey or the
return to normal
consciousness.*

III

Restoration of subtle and gross consciousness is the goal of the third journey. This does not interfere with the retention of the superconscious state. Perfect Masters, or *Qutubs*, are both superconscious and creation-conscious, they are not in any way spiritually superior to *Majzoobs*. The difference between them is only in connection with this apparently existing creation. For the *Majzoobs*, creation does not exist. For the *Qutub*, creation exists (only as the pure imagination of individual egos). He is God-man, and may be called God-incarnate.



Saintship (*Wilayat*) is superior to Prophetship (*Nabuwat*). In fact, the Saintship of a Prophet is the most blissful and better part of him.

—KHAWJA BAHAUDDIN NAKSHBANDI.



Thy Beauty, Lord, is like A Thousand Blossoms to Sadguru Meher Baba

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

Thy beauty, Lord, is like a thousand blossoms,
That lift their fragrant petals to the night.
And all the myriad jewels of the stars
Are pale before the brilliance of Thy Light.

Thy purity is like a crystal lake,
Reflecting on its surface, calm and still,
A crescent moon; and all Thy true perfection
The lonely desert of my heart doth fill.

Oh, let me kneel in rapture at Thy feet,
And gaze forever on Thy radiant Face;
Eternally enchanted by Thy Love,
Uplifted and enlightened by Thy Grace.

For in Thy Presence there is joy forever,
And from all earthly fetters sweet release.
Ah, let me kneel in spirit now before Thee,
And lightly touch Thy shining robe of Peace!



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.

(42)

New York City,

November 6th, 1932.

BABA—BELOVED OF US ALL,

One short year ago, you came to fill hearts with love and happiness. You stirred so much within me lying dormant, nourished little seeds that were almost crumbling and helped to bring forth beautiful flowers with rare perfumes that I might be of some small use in the world.

I have hesitated. to write to you for.... much is within myself due to my strict upbringing. I have been content to love from afar, knowing you would understand, also fearing that perhaps you were overtaxed with too many letters. But the advent of this month and my reunion with J. and M. last night brought me so very close to you. I have been in England three months with a short stay.... with E. and K...

I rested there and was strengthened by all the intensely strong vibrations that were there. I had your room—a great great honour—and it was as if I had been wrapped in a perfumed cloud, travelling on a rainbow.

You were ever before my eyes—so beautiful a countenance I have never seen. You soothe me with your soft eyes,—like open portals of the sun—things of light leading me on to light. You are like a gentle twilight, shutting out the harsh outlines, bringing a mighty peace to a tormented soul. Striving, struggling, onward I go, stumbling often by the way. But your hand is ever ready to help me stand again, giving me courage and strength.

I need these two things so badly, and pray daily that I may have them bestowed upon me. I need you often, but

know also that my need is small compared with others, and I must not be selfish and wish you were here. It has been dark and sad sometimes and still is, but only as a cloudy dawn presages a perfect day.... but I am full of hope and know I am gaining an ever greater understanding of life as the days pass by.

I saw M.C. in London who had had three wonderful weeks with you.... How I envied her—I who have really seen so little of you. But you made me a real being, for I have set aside all that was artificial with me, although a certain reserve, typical of my country, keeps me often from being spontaneous. However I know you understand and are ever patient with me in my effort to show outwardly what is really within me.

M.... is in California and writes me he is very happy there for the link with you.... is very strong. . . .

Please do not trouble to answer this letter for you must be overburdened with correspondence. I shall feel your reply, travelling swiftly across the continents and I shall be eagerly awaiting it....

I feel your presence near me and must lose myself in you.

Devotedly,

G.

* * *

(43)

Blackheath (England),

Dec. 21st, 1932.

DEAR BABA,

I felt I must write and say how very sorry I was to have missed saying Good-bye to you on your departure from London....

I wanted so much to see you once more. I loved your great goodness and beauty, your deep spiritual consciousness. I loved it when you stared into my eyes and looked right through them to my soul. I have longed all my life to communicate those great thoughts which cannot be spoken and which can therefore only be understood by someone to a high degree sensitive.

....It may be that I am too much out of tune with the great Infinite mind to recognise it,—but I realize goodness enough to know that I love you dearly and will never never forget the look you gave me the second time I saw you....

I shall never rest till I realize God. I *will* be good. I have a thirst for God which is insatiable, so come again as soon as you can, and teach us, Master.

I think of you a lot and love you more and more.

B....

* * *

(44)

Bangalore (India),

14-3-40.

MY BELOVED BABA,

The human language is but a poor and inadequate agent to convey all that our hearts feel. Hence my inability to give vent to full expression all that I feel. I feel—always feel—too much to control. To whom can I pour forth all my feelings if not you. You are my Inspirer, you are my guide, you are my friend, you are my *all*. How can I conceal anything from you? You are in my thought, you are in my emotion, you are in my doings. You have become so much to me. What a joy, what a peace, what a comfort it is for me when I unfold my heart to you! What changes you are bringing into

my life! What a changed outlook on life you have given me! How bright your love has made my mind shrouded by the veil of ignorance! What an enlightening touch to my heart!

Baba, it is your grace and your compassion. Please allow me to bask in your life-giving Love for all times. Let my soul ever fly in ethereal regions ever loving and serving. Grant me the wings to fly.

Beloved Baba, is it true you are going away to Ahmednagar leaving us to suffer the pangs of separation? How sad it makes all of us. With the ardent hope of your early return to us, we will bear it. We meet to separate and separate to meet. And that is the paradox of life. To forge the bonds between souls better and ennoble the Love, it happens thus. And I believe in it.

Before your departure, Baba, kindly allow me to have your Darshana—let me sanctify myself by your Darshana.

With Pranams and Love,
I remain at your Feet,

P.



Notes from My Diary

F. H. DADACHANJI

OCTOBER—THE PECULIAR SECLUSION MONTH

ALTHOUGH Baba continued his seclusion, it had a peculiarity of its own during the month of October, as could be seen from the information gathered. Baba went on a long tour for a special purpose, which formed part of his spiritual working during this period of his seclusion. He travelled *incognito*, as usual, with only two disciples, visiting certain places in different provinces in India covering nearly three thousand miles. He selected certain spots in each town or city and there retired into absolute seclusion, all alone, for a day or two as deemed necessary by him.

The nature of this special work in solitude is not revealed to anyone—not even to the two who accompanied him. They were kept at a distance during the secluded sittings at different places. The names of the places visited are only known to the two who travelled with him.

Due to conditions of absolute privacy in travels by the lowest class of overcrowded trains, as also due to fasts invariably observed during tour and seclusion, Baba and the two disciples had to pass through tremendous physical difficulties that strained their nerves to the utmost. They had a very trying time throughout the tour. The party left Panchgani on the 30th of September, and after a hard-borne tour for a fortnight, returned to Panchgani on the 14th of October.

The Panchgani group had a mild surprise soon after Baba's return from this tour when he disclosed to them his intention to take another memorable tour which would go in history as unparalleled.

* * *

AN UNIQUE INCIDENT IN THE
HISTORY OF THE UNIVERSE.
TWO SADGURUS MEET AT A
PLACE

Shri Upasani Maharaj during the
last few years used to say

BABA - MAHARAJ MEETING



Meher Baba standing outside the memorable *jhopdi* (hut) wherein both met. Door on left.



Meher Baba and *jhopdi*



Meher Baba and another angle of *jhopdi*. Entrance to the *jhopdi* Baba's right



Upasani Maharaj arrives, and steps down the car



Upasani Maharaj surveying and ordering the presentees to abstain from entering the garden



Orders given, Upasani Maharaj steps down the canal embankment, *en route* to the meeting place

to Gulmai that He earnestly wanted to see Merwanji (as he called Meher Baba). On hearing such oft-repeated requests Baba told Gulmai that he would see Maharaj alone and only once (*i.e.*, Maharaj must not ask again) at a place far away from Sakori and from Meherabad, that is, away from both the *Ashrams*; and that too on one condition that due to his Silence he would not talk or speak with Maharaj. Whereupon Maharaj at once agreed to all the conditions of Baba and took Gulmai to a place away from Sakori, to a lonely hut, where the meeting would take place. When Gulmai told Baba of this meeting place and the acceptance of all the conditions by Maharaj, Baba fixed the date 17th October 1941, and accordingly both the Sadgurus met.

Baba announced that he would relax his seclusion for one day for his meeting with Maharaj.

* * *

BABA-MAHARAJ MEETING

Shri Baba was at Panchgani. According to his instructions Sarosh K. Irani of Ahmednagar came to

Panchgani with his car to take Baba for meeting with Maharaj.

The party left Panchgani by car on the morning of 17th October 1941. They stopped at Poona at Baba's Mother's house to take their lunch and thence proceeded to Meherabad. Baba spent a couple of hours with the *Mandali* there.

At about 2-30 P.M. the party consisting of Baba, Gulmai, Savak Kotwal, Kaka Baria, Padri and Sarosh left Meherabad for the village Dahigaon, about 40 miles away from Ahmednagar, where there was the hut shown by Maharaj to Gulmai for the proposed meeting.

The party arrived there at about 4 P.M., and on inspecting the meeting place, Shri Baba found it to his entire satisfaction. It is a small pleasant garden surrounded by fencing with a small *Jhopdi* (hut) inside.

On the party's arrival at this bower it was found that Yeshwantrao Borawke—one of the oldest disciples of Maharaj and a firm believer in Baba—was just unlocking the main gate. Being questioned Yeshwantrao said that he had

been sent by Maharaj to unlock the gate and clean up the place.

Shri Baba ordered Sarosh and Gulmai to go to Sakori to bring Maharaj to that place, reminding Gulmai at the same time of his previous instructions that Maharaj should come all alone. So they brought Maharaj alone to the hut. It was about 5-30 P.M.

Maharaj got out of the car and went straight to the *Jhopdi* (hut) wherein Baba was alone. The rest of the party, that is, Sarosh, Gulmai, Yeshwantrao, Savak, Kaka and Padri, waited outside the compound, as they had definite orders from Baba that no one was to enter the compound or even look towards the hut. Furthermore, they had orders that when Shri Baba clapped his hands, they should enter the compound.

After half an hour later they heard the clap and saw the two great Masters coming out of the hut together. Gulmai then garlanded the two great Masters, and the whole party paid their homage. Afterwards Sarosh and Gulmai took Maharaj back to his quarters at Sakori. While going Maharaj remarked that the

place of meeting was ideal and solitary one.

Afterwards Shri Baba and the rest left Dahigaon for Panchgani which they reached late the same night.

* * *

THE WRITER'S REFLECTIONS

To try to express one's opinion on a Master's words or working is indeed presumptuous. All the more so when one ventures to do it on a Unique event like this when two Masters met and momentous decisions affecting world conditions are said to have been made. After a short account as rendered above, a few words, by way of explanation, seem necessary.

It was an event of great spiritual importance that transpired during the month of October at the end of Baba's tour round India. This has a bearing and significance on world conditions. It is considered *unique* inasmuch as it is the only one of its kind in our times when two spiritually Perfect Masters met on the physical plane, in physical bodies, and when important and momentous decisions

BABA - MAHARAJ MEETING



Upasani Maharaj *en route* to the meeting place; is still outside the precincts of the garden



Upasani Maharaj has entered the compound of the garden



Upasani Maharaj and Meher Baba seen walking away from the meeting place (after the meeting)



Same as above



Same as above

are said to have been made and which have much to do spiritually with future events and the shaping of the New World Order.

Friday the 17th of October will go in spiritual history as a red-letter day when two great contemporary Masters—Sadguru Shri UPASANI MAHARAJ of Sakori (Ahmednagar District) and Avatar Shri MEHER BABA of Meherabad, Ahmednagar, met in a secluded hut in a village called Dahigaon in Kopargaon Taluka, Ahmednagar District, Bombay Presidency, India. They met in physical bodies after a parting of 19 years. According to the Hindu calendar, it was the *Guru-Dwadashi*, i.e., the twelfth day of the second fortnight of the month of Asho, which as the very name implies, is dedicated to the *Guru*, the Spiritual Master. Incidentally again, it was the *Jumma*, i.e., Friday, the most important day of the week for the Mohomedans, in the auspicious month of Ramzan,—the day of the week specially dedicated for *Namaz* (prayers) like the Christian Sunday. Baba suggested any date between 12th and 18th of October

for this meeting, Maharaj selected 17th and Baba approved.

Although the 'meeting' has for the group members (of Baba and Maharaj) its own significance and gravity bearing on world situations, the momentous decision arrived at concerning Baba's breaking of his Silence, unannounced on any day, in any month, between February 15th, 1942 and February 15th, 1943, must have come to all as a great surprise and may be, even disap-pointment at the prospect of the eagerly awaited time being prolonged further. For, not only Baba's disciples but thousands of other devotees, followers and admirers in the East as well as in the West, have all been anxiously awaiting this breaking of Baba's long Silence, which is to be a most outstanding and epoch-making event inaugur-ating the advent of a New Era and the manifestation of an *Avatar*, as known to the protagonists of all the great religions and other spiritual organisations all over the world. Greater still must be the concern felt by all for this event happening unannounced, any day, and not as

a great public event, as everyone expected it to happen—a world broadcast on radio. For Baba's disciples, it created little stir or surprise.

What reasons Baba had for this decision, none can conjecture, except that it is for the better. Baba's intimate and trained group take it as his Sweet Will, to fit in with the plan of his world-work. It is besides, a test in silent surrender to the Master's Supreme Will and to face things as they come with patience and forbearance.

* * *

SEA-SIDE AGAIN

In Panchgani, Baba declared his decision to continue his special work in solitude during the period of seclusion on a sea-coast town. *Karwar*, on the Malabar Coast, was selected as the next venue of his stay and work in seclusion.

The necessary arrangements for the group's stay there were duly made in advance, as usual, and Baba left Panchgani with the group on the 28th of October. After two days' drive of nearly four hundred miles, with a halt *en route*, the party arrived at Karwar on 29th.

Register of Editorial Alterations Vol. 4, issue 1

- Page 2, para 1, line 2, change yield to wield (correct word in 3 vol Disc)
- Page 2, para 1, line 5, change yield to wield (correct word in 3 vol Disc)
- Page 2, para 2, line 11, change delluded to deluded
- Page 3, para 1, line 15, change exhuberance to exuberance
- Page 3, para 1, line 21, change idiocyncracies to idiosyncrasies
- Page 5, para 2, line 13, change hurrry to hurry
- Page 11, col 2, para 2, line 15, change suddently to suddenly
- Page 12, col 1, para 1, line 7, change reinstalllation to reinstallation
- Page 12, col 1, para 2, line 4, change particualr to particular
- Page 13, col 1, para 1, line 7, change soulution to solution
- Page 14, footnote, change Imeprsonal to Impersonal
- Page 15, col 2, para 1, line 5, change guage to gauge
- Page 19, col 1, para 1, line 6, change supercede to supersede
- Page 19, col 1, para 2, line 2, change pretence to pretense
- Page 30, col 2, para 4, line 5, change jeaously to jealousy
- Page 35, col 1, para 2, line 13, change adherant to adherent
- Page 37, col 2, para 1, line 8, change ail to all
- Page 47, col 1, para 1, line 10, change interpreted to interrupted (see text – what do you think?)
- Page 55, col 1, para 1, line 3, change unsatiable to insatiable
- Page 56, col 1, para 1, line 17, change ceratin to certain