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MEHER BABA JOURNAL

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MEHER BABA

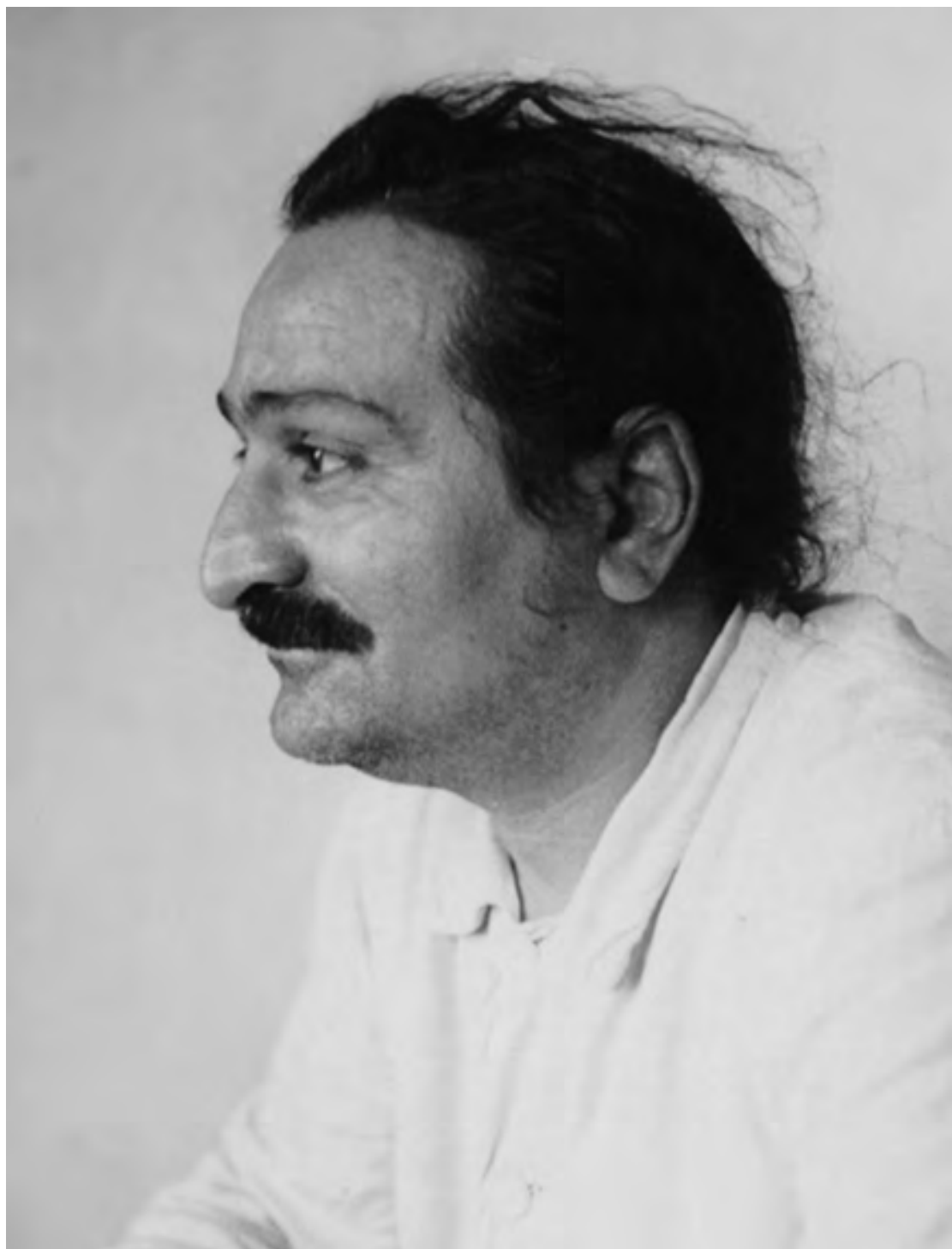
JOURNAL



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'I have come not to teach but to awaken'



MEHER BABA

MEHER BABA

JOURNAL

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Meher Baba *on* *Reincarnation and Karma*

Part III

THE EXISTENCE AND THE MEMORY OF PAST LIVES

THOSE, who have an immediate access to the super-sensible truths concerning the life of the soul and its reincarnation, know, through their unclouded perception, that the so-called **Incidents of birth and death** birth is only an incarnation of the individualised soul in the gross sphere. The unbroken continuity of the life of the reincarnating soul, is punctuated by the incidents of birth and death, which are both comparable to the gateways of the stream of life, advancing from one type of existence to another type of existence. They are both equally necessary in the greater life of the soul; and the interval between death and birth is as necessary as the interval between birth and death.

Like those, who consider death to be the termination of individual existence, those, who consider the birth of body

to be its beginning, are also confronted with conflict between their false assumptions, and the claims of rationalised intuition. From the

The demands of intuition point of view of individualistic justice the uneven lot of the good and the bad in respect of material happiness or prosperity seems to seriously impugn the rationality and justification for the entire scheme of the universe. The sight of the virtuous being, at times, in the throes of suffering and the vicious being in possession of the amenities of pleasure, creates unsurmountable difficulties for any one, who would rather look upon life with the faith, that it is meant to fulfil an eternal and divine purpose.

Unless there is some deeper explanation, human mind is riddled with agonising perplexities that tend to embitter man's general outlook on life and foster a

Natural tendency to accept deeper explanations

callous cynicism, which in many ways is even worse than the deepest of personal sorrow, which death may cause. But in spite of all appearances to the contrary, human mind has in it, *an inborn tendency to try to restore to itself a deep and unshakable faith in the intrinsic sanity and value of life*; and, except where artificial resistances are created, it finds acceptable those explanations, which are in conformity with this deeper law of the spirit.

Those, who have direct access to the truth of reincarnation are even fewer than those who have direct access to the truth of the immortality of the individual soul. The memories of all past

Effect of changing the brain

lives are stored and preserved in the mind-body of the individual soul; but they are not accessible to the consciousness of ordinary persons, because a veil is drawn over them. When the soul changes its physical body, it gets a new brain; and its normal waking consciousness functions in close association with the brain-processes. Under ordinary circumstances, only the memories of the present life can

appear in consciousness, because *the new brain acts as a hindrance to the release of the memories of those experiences, which had to be gathered through the medium of other brains, in past lives.*

In rare cases, in spite of the resistance offered by the brain, some memories of past lives leak into the present life in the form of dreams, which are entirely unaccountable by means of the

Memory of past lives present life. A man may see in his dreams persons whom he has never

seen in his present life; it often happens that the persons, who appeared in the dreams, were persons whom he had met in his past lives. But, of course, such dreams when they are of the ordinary type, cannot be treated as *memory* of the past lives; they merely indicate that the imagination, which worked in dreams, was influenced by materials, taken from the past lives of the man. *The real memory of past lives is clear, steady and sure like the memory of the present life;* and when it comes to a man he has no longer any doubt about his having existed in several lives, along with many others. Just as he cannot doubt his own past life in the present incarnation, he cannot doubt his life in his past incarnations.

The number of persons who can remember their past lives is very small as compared with the vast majority, who are so completely bound to the gross sphere of existence, that they do not even

Release of the memory of past lives suspect super-sensible realities. The release of such memories is severely conditioned by the limitations of the

brain, as long as consciousness is entangled with the physical body and its brain processes. But, *when consciousness is emancipated from the limitations imposed by the brain, it can recover and re-establish the memories of past lives, which are all stored in the mental body.* This involves a degree of *detachment and understanding* which only the spiritually advanced persons can have. The memory of past

lives can come with full clarity and certainty, even to those who are still crossing the inner planes but have not yet become spiritually perfect.

The memory of past lives does not, except in abnormal and rare cases, come back to a person, unless he is sufficiently advanced from the spiritual point of view;

Loss of the memory of past lives does not affect spiritual progress

this provision, made by the laws of life, secures unhampered spiritual evolution of the individualised soul. On the first view, it might seem that the loss of the memory of previous lives, is all a loss; but this is far from being so. *For most purposes, knowledge about past lives is not at all necessary for the guidance of the onward course of spiritual evolution. Spiritual evolution consists in guiding life in the light of the highest values, perceived through intuition and not in allowing it to be determined by the past.* In many cases, even the memory of the present life acts as an obstacle for certain adjustments, demanded by the spiritual requirements of the changing situations of life. The problem of emancipation may, in a sense, be said to be a problem of securing freedom from the past, which in the case of those who are bound to the wheel of birth and death, inexorably shapes the present life.

Life would be infinitely more complicated if one who is not spiritually advanced is burdened by the conscious memory of numberless past lives; and he would

Shielding from complications

get dazed and unsettled by the diversity of settings in which persons would appear to him in the light of his memory. But he is not called upon to face such confusion, because he is shielded from the resurrection of the memory of past lives. Things and persons come to him in a limited and definite context and setting, with the result that he finds it easy to determine his actions and responses in the light of what he knows from the present life. This does not mean that his

actions and responses are *entirely* determined by what he knows from his present life: all that has happened in the past lives also has its own unconscious but effective share in determining his actions and responses. But in spite of the actual influence of the past lives, the fact remains that, *since he is shielded from the resurrection of conscious memory, his consciousness is not subjected to that confusion, which would result, if the conscious memory of the past lives were to be among the data, which he has to consider for the purposes of determining his actions and responses,*

The resurrection of the memory of past lives can be faced without confusion or loss of balance, only when the person has become desireless and has lost all feeling of "mine" and "thine". The persons,

**Condition of safety
in the release of
sanskaras**

whom he has once looked upon as belonging to him, might in the present life be seen by him to belong to some one else; and if he were to carry on his attachments and supposed claims, into the present life, he would create untold complications, misery and confusion for himself as well as others. *Possessiveness of all types has to be purged from the mind, if the aspirant is to be spiritually prepared for withstanding the disturbing influence of the memory coming back from past lives.*

When a man is spiritually prepared, he is completely desireless and full of impersonal love; all the entanglements of the personal ego have disappeared from

Spiritual preparation

his mind; *he can look upon his old friends and enemies with the same equanimity*; he is so lifted out of his limitations, that he is the same to his relations and non-relations of his past and present lives; and he is free from the idea of any pressing claims and counter-claims of himself against others or of others against himself, because he has realised the deeper truth of the unity of all life and the illusoriness of the mundane happenings.

It is only when a person is thus spiritually prepared that he is unaffected by the revived memory of past lives; and it is only then that it is worthwhile for him to

Wise use of resurrected memory have an access to it, for he can then have that cool and unerring judgment and pure and incurruptible love, which enable him to make right and wise use of the new knowledge, gathered through the resurrected memory of past lives. This knowledge opens to him a great deal of information about his own incarnations and also about the incarnations of others, connected with him in the past lives; and, *it not only enables him to advance further on the path by conscious karmic adjustments*, but also to help others, on the path, by directing them, in the light of their past lives.

The speed of spiritual evolution is faster after the natural recovery of the memory of past incarnations. Disentanglement from the mundane things is facilitated

Advantages of recovered memory by the conscious knowledge about the history of the development of such entanglements. Evolution, which so far was mostly unconscious of the limiting past, now becomes conscious of the limiting past; *the obstacles as well as the facilities created by the past, are now in the reach of consciousness, and, therefore, are capable of intelligent and careful handling*. Inarticulate intuition is supplemented by rationalised data; therefore, action has less possibility of error and becomes more potent, in producing desirable results.

The Masters of wisdom, who have become spiritually perfect, have no special interest in past incarnations; they are among the many unimportant facts of mundane existence. If

Shortcut through knowledge of past lives they make any use of their knowledge of the past lives of a person, it is only for helping him onwards towards the eternal Truth. Their knowledge of the past, places them in a special position of giving an aspirant, just that

guidance which he needs. The details of the Path are often determined by (i) the incidents of the past, (ii) the manner in which the aspirant has sought the highest Truth in his past lives, and (iii) the obstacles or the facilities, which he has created for himself, through his past doings. All these things, which are hidden from the aspirant, are open to the unclouded perception of the Master, who uses his knowledge in order to accelerate the spiritual progress of the seeker of the Truth. The Master leads the aspirant from the place in which he has landed himself, through the experimentation and search of several lives. *In matters spiritual, as in matters mundane, greater and unerring knowledge means economy of energy and time.*

Violence and Non-Violence

FURTHER EXPLAINED

BY MEHER BABA

We regret, through oversight, the unfinished copy of this article was submitted to the Press. Hence this Reprint, for the benefit of our readers, of the very same article from May 1942 issue, with the corrections in red ink.

—MANAGING EDITOR

Non-Violence

(1)

Non-Violence Pure and Simple
(based on Divine Love)

Here one sees all as his own Self and is beyond both friendship and enmity, and never does a single thought of Violence enter his mind under any circumstances.

Violence

(III)

Non-Violent Violence
(based on Unlimited Love)

Violence done solely for defending the weak and where there is no question of self-defense or of self-motive.

(II)

Non-Violence of the Brave
(based on Unlimited Pure Love)

This applies to those who, although not one with all through actual realisation, consider **no one** as their enemy and try to win over even the aggressor through Love and give up their lives by being attacked, not through fear, but through Love.

(IV)

Selfless Violence
(based on **Limited** Human Love)

Violence done in self-defense when attacked treacherously, and with no other selfish motive;—for example—when one's mother's honour is on the point of being violated by a lusty desperado and when one defends his mother; so also when the motherland's honour is at stake and it is being attacked by enemies, the nation's selfless effort at defending the motherland is selfless Violence.

(Va)

Non-Violence of the Coward
(based on Unlimited Weakness of Character and Mind)

Those who do not resist aggression, because of fear and for no other reason, belong to this class.

(Vb)

Selfish Violence
(based on Hatred and Lust)

When violence is done for selfish motives by an individual or nation for power and selfish gains, etc.

NON-VIOLENCE, pure and simple, means Love Infinite. It is the Goal of life. When this state of pure and Infinite Love is reached the aspirant is at one with God. To reach this goal there must be the intense longing and the aspirant who has this longing to realise the supreme state, has to begin by practising what is termed 'Non-violence of the brave'. This applies to those who, though not one with all through actual realisation, consider no one as their enemy and try to win over even the aggressor through love and give up their lives by being attacked, not through fear but through love.

As pointed out, 'Non-violence of the brave' is practicable for those individuals who have the intense longing to attain the supreme state. This longing is not to be found in the masses. If, therefore, it is intended to lead the masses to pure 'Non-violence', it is necessary to first prepare them for the 'Non-violence of the brave'. To achieve this aim in a practical way, it is necessary to make them follow, in the beginning, the principle of 'Non-violent Violence', that is, violence

done solely for defending the weak without any selfish motive whatever. In times of actual war, when the masses are taken by surprise and when they are not even in the mood to listen to advice about having intense longing to attain the supreme goal of life, the only practical way to lead them finally towards the goal is to begin by inculcating in them the principle of 'Non-violent Violence' and then gradually introducing the 'Non-violence of the brave'. A premature attempt to introduce 'Non-violence of the brave' amongst the unprepared masses in actual wartime would not only fail but, on the other hand, there is the serious danger of bringing in the fatal 'Non-violence of the coward', *i.e.*, the masses will not resist the aggression simply because of fear and for no other reason.

The masses may also be educated and led to the 'Non-violence of the brave' by making them follow the principles of 'Selfless Violence' instead of those of 'Non-violent Violence'. This selfless violence is violence done in self-defense when attacked treacherously.

No other selfish motive should be allowed to justify the violence. Thus, for example, when one's mother's honour is on the point of being violated by a lusty desperado and when one defends her by resorting to violence, he is said to have followed the principles of 'Selfless Violence'. Similarly when the honour of the motherland is at stake and it is being attacked by enemies, the nation's selfless effort in defending the motherland is 'Selfless Violence'. A tinge of selfishness being there (as the mother is one's own mother), the love expressed here is limited human love.

'Non-violence of the coward' is, as pointed out, fatal; so also is 'Selfish Violence', *i.e.*, violence for selfish motives by **individuals or a nation to gain power or other selfish ends.**

It will therefore be seen that while Non-violence, pure and simple, is the goal of life, this goal has to be attained by individual seekers of God by following 'Non-violence of the brave'. The masses who have not the requisite intense longing for being one with him, have to be gradually led towards this goal on the principles of 'Non-violent

Violence' or those of 'Selfless Violence' according to the circumstances. In conclusion, it must be very clearly understood that 'Non-violent Violence' and 'Selfless Violence' are merely means of attaining the goal of life, namely, the pure and simple 'Non-Violence' or the 'Love Infinite'. These means must not be confused or otherwise mixed up with the goal itself.

The motive and the result are always determined by the general acceptance of their being good or bad; for example, 'Non-violence of the brave' and 'Non-violence of the coward' are both non-violence, but, from the viewpoint of the motive force behind it, 'Non-violence of the brave' is born of *love* and 'Non-violence of the coward' is born of *fear* which is opposite to *love*; although as '**Non-violence**', they are not opposites, their motives are infinitely opposed to each other. The motive behind 'Non-violence of the brave' is losing one's life to gain Infinite Love, and the motive behind 'Nonviolence of the coward' is to save one's own life and gain infinite contempt. So 'Non-Violence (of the coward)' we

put under the headline of 'Non-love', as we put 'Non-Violence (of the brave)' under the heading of 'Love'.

'Non-violent Violence' is justified not under the heading of love but under the heading of *duty*—duty done selflessly to others according to *Karma Yoga*, which eventually is linked up with unlimited love,—but human love.

The difference between the two opposite forces cannot be obliterated;

but the transformation of one force to another can happen when expressed rightly through the right channels. Food given wrongly becomes poison and poison (like strychnine), given in small quantity as tonic, becomes food for the nerves. Although food in substance does not become poison and *vice versa*, the action and the result due to the expression become transformed.



The Lesson

TO THE MASTER—SHRI MEHER BABA

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

O Love, Love,
Let me clasp my arms about Thee,
And hide my face in the soft clouds
Of Thy hair.
Or wilt Thou rest
Thy head upon my breast
For one brief moment,
That I may know that Thou hast need of me?
Or let us sit,
My hand in Thine,
Upon the dais by the empty hearth.
And let me turn and look
Upon Thy Face,
Wherein lies all the beauty of my dreams,
And all the loveliness I never knew
Till now.
Ah Love, Love,
Thou hast looked away,
And I too turn my eyes from so much beauty.
In silence we two sit,
Hand clasped in hand,
And suddenly I am aware—
(Oh Lesson taught and learned in utter silence!)
That Thou art gone,
And I am all alone.
One moment Thou art here beside me,
And the next
I am alone!
What Truth is this?
That Thou and I are one,
There is no other.
There is only I—or Thou—what matter
The name we give it?
Master, Master,
Let there be only Thou,
And let me be no more;
For only beauty is eternal,
And Thou art Beauty.

*A Prophet of the New Age**

BY CHARLES J. SEYMOUR (LONDON)

Author of "This Spiritualism"

MANKIND is divided into three broad groups. There are those who believe that everything that man does results from man's thought, and that all thought is a product of the brain. The brain being, obviously, a physical organ, the manifestations of which are conditioned by the state of the organism as a whole, thought, therefore, is a purely "natural phenomenon", a "secretion" of the brain. These are the materialists. They probably constitute a majority in the Western world (and really include a large number of the upholders of organised religion. These latter profess to believe no such thing, but the reason why their religious institutions are as barren and moribund as they are is that, fundamentally, they do believe it). The second group do not think about the matter at all. They know

only that they are in the world. They suffer as they must, and snatch what happiness they can. The third group know—know, not "believe"—that Spirit is primary, and that man's thought is an expression of what is taking place in spirit, within his own spirit. These promptings from spirit issue as "ideas"—that is to say, the useful instrument, the brain, registers the promptings, manipulates them, gives them form and direction according to the circumstances and environment in which the owner of the brain finds himself.

The world is as it is, homicidal, fearfully at the mercy of unevolved souls which have a crude cunning in knowing how to evoke and inflame the basest and most reactionary passions, solely because the third group is in a marked minority.

The Editor of *The Two Worlds*

* This article is reprinted from the Magazine *The Two Worlds*, 14th Nov. 1941 issue, copy of which was sent to the Editor of the *Meher Baba Journal* by the Author.

—ED., MEHER BABA JOURNAL

has asked me to say, as briefly and simply as possible, why I am a follower of Shri Meher Baba, and this is my way of doing so.

For Meher Baba has a clearer apprehension of the truth I have stated—and what Spiritualist will deny that it is a truth?—than any person of whose existence to-day I am aware. And, what is far more important than diagnosis, his followers, of whom I am one, are sure that he is a soul so advanced and so potent that he can, and will, bring about a great enlargement of this "Group Three". He is here for that purpose, he tells us, and we who have had abundant evidence of the power of his spirit, of his divine love for mankind—that love which alone can "conquer the world"—have no doubt about it, nor any doubt that he will achieve the purpose.

We, his followers, declare that there has not been such another since Jesus of Nazareth. We accept him, completely, as the Prophet, the Spiritual Leader, the Avatar—the term matters little—of the New Age. He tells us that he is working in the

realm of spirit, in a way that is only possible by taking human form, to bring about the regeneration of men. He brings a great peace, and a great courage—for knowledge of Reality banishes fear. Does he teach? Will he preach? No. "I have come not to teach, but to awaken," he says. Man already knows the truth about his spiritual nature, but his restless brain, his unquiet life, shield it from him. Baba will pierce the veil of illusion, to enable every man, if he will, to realise himself *as God*. "Life in the coming period", he explained to a questioner, "will be raised to a higher level of consciousness. . . . The transition from sensation to reason was one such step; the transition from reason to intuition will be another."

But do not let any reader suppose that by this Baba means to belittle the value of reason. It is solely that in the new era spirituality must be foremost. And he defines "spirituality" as "that which makes man more human", "It is a positive attribute of realising all that is good and noble and beautiful in man.... It does not require the

renunciation of worldly activities or the avoiding of duties and responsibilities. It only requires that while performing the worldly activities or discharging the responsibilities... the inner spirit should remain free from the burden of desires." Does the West regard Baba as a "mystic"? Here is what he says on that subject: "There is nothing irrational in true mysticism, when it is, as it should be, a vision of Reality as it is. It is a form of perception which is absolutely unclouded; It is so practical that it can be lived every

moment of life and can be expressed in everyday duties; and its connection with experience is so deep that, in one sense, it is the final understanding of all experience."

Here my very brief notes on the Master must end, for I have used up the allotted space. If any reader wishes to know more—and I hope many readers will—he should write to me care of the Editor and I will send him a biographical sketch of Meher Baba and a reprint of his discourse, "The New Humanity".



Aspiration

BY WINIFRED FORSTER (HERTFORDSHIRE)

Beloved, let me creep into Thy Heart,
And there in silent rapture lie:
Let all that is unworthy in me die
That of Thee I may be a part.

There is no rapture can compare with this
Of knowing I am always thine:
And body, mind, and Soul, no longer mine,
Live but to swell the Ocean of Thy Bliss.



The Silent Resurrection

BY WINIFRED FORSTER (HERTFORDSHIRE)

"The New Humanity will come into existence through a release of love in measureless abundance"

"If there is to be the resurrection of humanity, the heart of man will have to be unlocked, so that a new love is born into it"

(From *The New Humanity*, by SHRI MEHER BABA.)

"The greatest gifts are given and received in silence."

(SHRI MEHER BABA.)

"So long as men are raised to the highest of which they are capable, it matters little, comparatively speaking, in what *words* we define this highest, because the *thing* is always more important than the *name* of it."

(The REV. G. W. ALLEN in *The Mystic, the Church and the World*.)

THE familiar theme of all great teachings given to Humanity is the renouncing of low aims for the attainment of high qualities, the discipline and control of the senses, and the elimination of egoism, that man may come to complete knowledge of his true nature and origin. But, to know Reality, we must experience it. Resurrection has no meaning for us unless we can experience it. Christ has no meaning for us unless we can experience Him. Through our experience in life, in the worlds of phenomena, we come by striving, by suffering, losing, enduring, loving—to hunger and thirst after something deeper, something beyond what we are and know here.

"*It is the finite that suffers; the infinite lies stretched in smiling repose*," said Emerson. Secretly we long for the Infinite. There can be no repose in us without a long-distance view—an infinite vista. A picture that is all foreground does not satisfy us; our souls seek the repose of the unlimited, the Beyond.

"*From the unreal lead me to the Real*," is the secret cry of all souls struggling in the meshes of the net we call life. That net of illusion in which we are caught—what a mystery it is to us all—until we possess the knowledge and experience of an abiding Reality. Tossed about, like fishes caught in the fishers' net, jostled and

hustled, and unable to escape, what can we know of repose? Why should it be cowardly to escape, if we could? What makes it worthwhile to stay in such a life? To endure and to love, for what purpose—to love, what? Out of these questions arise others: What is it to be a man? What is it to be God? We are in the throes of travail—the agony of spiritual rebirth. Our questions must be answered. If there is no answer, then escape is justified; evolution is a farce, and oblivion the only thing worth achieving. A poem recently quoted in one of the daily newspapers expresses eloquently what many may feel about being human. It is by Sir John Davies (1569-1626):

"I know my soul hath power to know
all things,
Yet she is blind and ignorant in all;
I know I'm one of nature's little kings,
Yet to the least and vilest things am
thrall.
I know my life's a pain and but a
span;
I know my sense is mock'd in every-
thing;
And to conclude, I know myself a
Man –
Which is a proud, and yet a wretched
thing."

Therefore we must find out what knowledge can do for us, the knowledge so much prized; the pearl so precious that all imaginable and unimaginable suffering is worth while, to find it.

In his little book, "At the Feet of the Master", the author, "Alcyone," says the world is composed of only two kinds of people, "those who know and those who do not know". The really important thing, he says, is this—"the knowledge of God's plan for men". He goes on to say, "When your body wishes something, stop and think whether *you* really wish it. For *you* are good, and you will only what God wills; but you must dig deep down into yourself to find the God within you, and listen to His voice, which is *your* voice". "Alcyone" is putting into simple words the underlying Truth in all religions—the divine origin of Man. "*You* are God, and you will only what God wills." In the latter part of this statement, external religious teaching does not acquiesce, because it is the fact that man's will is at variance with God's will which makes moral system necessary, to

bring about a reconciliation between man and the Divine. But "Alcyone" is referring to the inmost being of man, his original Soul which "wills only what God wills". How is it, then, that this is not borne out in our experience and that God's will is not expressed more in our lives? Because, of the "two kinds of people", those who do not know, predominate, and it is God's Plan of Evolution that has to be better known. We are "proud and yet wretched things" because, following our own will, we do not find freedom.

Does knowing the Plan, then, bring man's will into tune with God's? Here again we have a qualification, for knowledge by itself does not turn our wills from preoccupation with impermanent things to willing co-operation with Reality, the God within. Knowledge can be a great help and stimulus to effort towards *more* knowledge. But feeling must also have its part in the process by which man comes to know God fully and completely. Even if rituals and conventions are discarded, and a man tells himself that God is not in these, but *within*

man, and that the Plan of Evolution is to bring him, through all the stages of life on this planet, and through reincarnation in the human kingdom, to God—he still will not realise God Himself, simply by knowing these facts. Possibly a man may even have to suspend the knowledge which he has gained, and become so immersed in subjective experience, so wracked with feeling, that knowledge is drowned in experience which he never dreamt he could undergo. In the experience of all but unbearable physical and mental suffering, or joy, a person is so taken out of himself or driven into himself that he becomes, as we say, a changed creature, and is never the same again. That is experience. Something which has penetrated deeply enough below the surface, through the strata of our unconscious self, to awaken and create a state of being *new* to us. Knowledge is not enough to do this. The power of thought, intellectual activity, is not experience in the sense that feeling is. Feeling in itself, ecstasy of joy or blinding pain of disappointment, is

a different way of knowing. And intense feeling combined with knowledge of the Divine Plan brings insight and deeper realisation of the unity behind diversity.

The boundaries of the intellect are broken through by the pressure of feeling; and the light of higher understanding dawning on the mind produces a consciousness in which thought and feeling are poised, and combine in one creative and harmonious state. Knowing intellectually implies objectivity—for one has to observe and analyse and collate different portions and aspects of knowledge accumulated by investigation and experiment in the subject concerned. Emotional intensity involves subjectivity, for consciousness is swept along in a flood of feeling and energy. Each is an aspect of conscious human experience, and as such becomes built into the mind—substance of the individual who experiences. These built-in experiences of past and present, take shape as *impressions* on the mind-body and constitute the characteristics and conditions of the individual ego.

Spontaneous living means accepting experience as it comes,

and being pliant enough to respond to the impacts of life without losing poise and being over-balanced by feeling, or 'inhibited' by learning. Spontaneity means letting life within flow into action; it makes possible unhampered interchange of life between individuals who have lost their fear of one another.

Spontaneity involves the capacity to react without fear of offence by the infringement of convention, but the spontaneity of *pure love*, though it is unbounded, does not disregard law and order. Real freedom does not mean throwing all consideration of others, and all standards of behaviour, to the winds,—because it means harmony between Man's will and God's; it means knowing one's own Self as one with the Divine, the Supreme Self. And *that* Knowledge can only come through the conscious experience of true love, the only real emotion. True love is all-seeing, all-understanding; unlimited and unlimitable by any obstructions. Therefore it can "bear all things", and "behaveth not itself unseemly"; because it can accept all limits

and never be less: it has transcended all limitation. Life eternal, real life, is to live in the world of limitations without *being* limited, because of the perpetual conscious awareness of transcending limits. This is Knowing the Infinite; consciously surrendering finite self will to the all-embracing will of Life; co-operating with God in His plan of evolution and letting Him awaken in the centre where He belongs. Christ Himself does not put anything into a man that was not already latent in him: but "we are as is our centre, infinite if the Infinite is there; finite, if the finite." (Rev. G. W. Allen). In other words, we are as consciousness is. To "be still, and know that I am God", is to become *conscious* of the fact that Divinity is there, in the centre. That of which we are conscious alone is real to us. "He to whom God is an ever-present Reality need not count his company". These words of Emerson indicate an experience of the Infinite.

Our life is a progression through unconscious, and then conscious experience, ever more intense, unfolding towards *the* Experience. "*The whole of evolution*" says Shri

Meher Baba "*is an evolution from unconscious divinity to conscious divinity*". To realise that human life is divine life unfolding towards this Knowledge, this Reality, and Freedom is to begin to know eternal life. But only one who is fully awake can awaken others, which is the purpose of the "word" spoken in the world—the Divine Word of the Will of God. We can only *know* that of which we become conscious, even though it existed before; and only when fully awake can we *see*. Christ-consciousness is latent within us all, but we do not know it until we awake. "The Lord God caused a deep sleep to fall upon Adam, and he slept...." We have all been asleep; our divinity was always there; but the acorn does not know it is an oak-tree in embryo, and Man does not know that he is God. When one merges into that which one sees, then one can describe oneself as being or loving it, rather than as merely knowing it. And this merging and becoming is love. To adore Beauty is to become beautiful: to be ready to lose everything that does not express that adoration, is real worship. Worship is the spontaneous expression

of the Soul beginning to see itself in that which it worships. Divinity begins to awaken.... the worship of Divinity as seen in a perfected Man, a Son of God, is worship of Man's real Self. He worships only because he is drawn into that which is reality within him. "The Son of God" is in every man, but, as Meher Baba says, "he must be manifested". To know what a man is we must know God. To know what God is we must know Man.

"Perfection", Meher Baba affirms, "Is attained when man becomes God, or when God becomes man".

God made man for Himself and there can be no separation between them. The "separation" is the sleep into which we are fallen, and God caused that sleep, so that He might know the joy of full awakening, and find Himself. He could not know Himself without men. Therefore man feels himself "a proud and yet a wretched thing". He knows his "soul hath power to know all things, yet she is blind and ignorant in all"—and his sense is "mocked in everything"—but only until he succeeds in knowing more, and ultimately knowing all! The Spirit

of Truth, Jesus is reputed to have promised, shall guide us into "*all the truth*". Are we not crying for that awakening now, in the world that we may know what is our true heritage, and that we are not always to be "mocked in everything?" Is God's Plan going to work or is it defeating its own ends? Man cannot accept that. Though he is "blind and ignorant.", he knows that the "*power to know all things*" is also there, and that somehow he *must* discover how to use it. He is only wretched when he is not fulfilling himself. He only needs to find out *how*. The question which includes all other questions is this:—"Is it possible to find completion"? The answer is, "Yes, it is possible, but it is not known *how*." Mankind has arrived at the point when that question must be answered. "The chief task before those who are deeply concerned with the re-building of humanity is to do their utmost in dispelling the spiritual ignorance which envelops humanity." ("The New Humanity," by Shri Meher Baba.)

Surely there is no hope for the future unless we can gain a

new consciousness in sufficient measure to change: to re-value and realise; in fact to *see* clearly. We need desperately to awaken in such a way that there is absolutely no mistaking what we see. "When our Lord said, 'Ye must be born again', He was asserting that nothing but the death of the false would produce the resurrection of the true. Is it *not plain then that the world needs the mystic to indicate to it the only hopeful operation, whereby old things can pass away and all things become new?*"* This strikes at the very heart of things. The "only hopeful operation" is a drastic one, the operation which brings about the death of the false, and nothing but that will produce the resurrection of the true. It is of no use trying to plaster up the false and re-shape it "nearer to the heart's desire"—we have to see clearly that the false must go. The false imagination must go. But again the question of questions is, How? It needs a Master-hand and mind to perform that operation, and it cannot be a hopeful one

unless it is performed with supreme and superhuman skill.

Only one with the necessary qualifications would be fit and able to undertake the task of leading man to his own liberation through opening his eyes so that he clearly sees the difference between the false and the true. Again, it is experience that is needed to awaken him, living spiritual experience which cannot be born of intellectual doctrines alone. Such experience has come to the few, but the problem of to-day is how it can be known by enough people to have a world-wide effect, and make co-operation possible on a scale extensive enough to rebuild the devastated world. A Universal transformation is needed, in order that humanity in general may know the Truth of Unity which alone can give Freedom. Where is the Mystic who can demonstrate afresh to the whole world with sufficient power and love "the only hopeful operation", and perform it for those who desire? Mystical

* The Rev. G. W. Allen in his article, written in 1911, *The Mystic, the Church and the World*, p. 12.

experience is regarded in the main as something unpractical and vague. But in reality it is so deeply connected with human experience that it cannot be kept apart from practical life and is indeed essential if we are to solve the practical problems of material life. Those very problems cannot be solved without it, for we know by bitter experience that intellectual doctrines and unrealised truth do not bring about a satisfactory state of world affairs; far from it; and we shall continue to suffer if we cannot find the way to bridge the gulf between the finite and the infinite. "It is the finite that suffers" when it cannot relate itself to the Infinite. And the Infinite is of no value to us in practical life unless we experience a conscious relationship with it. As a mere indefinite word, conveying an impression of blank vastness it means nothing vital to us.

We must know what we mean by "true" and "false"—the real and the unreal. To most people the real signifies that which is *seen*, regardless of whether it is permanent or impermanent and the unreal is that which is not evident

to our familiar senses. The uncritical acceptance of everything seen as real and everything unseen as unreal, is not the way to find the truth; and the seeker is he who seeks to know the quality behind the outward visible sign of it. As the Rev. G. W. Allen said, "It requires some real advance in mystical ability before any man thinks of asking questions as to the reality of what he seems to see". How then can the average person in this age of Reason be brought to see that which he does not at present even think of questioning? To those who know what it is to contend with the attitude that what cannot immediately be made explicit to the intellect must be impossible, it seems almost a hopeless task. We are however, nearly at the end of an age, and actually in the process of transition from the old age into the new. The unprecedented holocaust and upheaval we are experiencing is the outward expression of the inward state which is the prelude to the new Dispensation and there is living in the world to-day a leader of men whose universal mission has yet to be publicly made known. He

promises that he will make it known very soon, and then all the preparation which has been in silent progress towards the accomplishment of what seems to us an incredible task, a universal newness of vision, will come to evidence.

There is one among us to-day who has the qualifications which only mastery in the realm of the infinite, no less than the finite, can give. His motto is "Mastery in Servitude". He is the Servant of Mankind. His teachings are not new, for all essential teachings have already been given to Humanity; but the need is to understand much further, to put into practice the truth we already have, but do not *realise*. Humanity's imperative need for the rebuilding of the world on true foundations is spiritual awakening, both individual and collective, that Man may come to his true fulfilment, and be *aware* of the purpose of his long, laborious journey through Evolution. This awareness must become widespread, instead of being confined to the few, so that the next step in Evolution may be taken, the step from Reason

to Intuition. At such a juncture as this the whole of creation is stepped onward in consciousness; these periods are "like the springtide of creation, they bring a new release of power, a new awakening of consciousness, a new experience of life, not merely for a few—but for all. Qualities of energy and awareness, which had been used and enjoyed by only a few advanced souls, are made available for all humanity....."*

He creates within man a spiritual upheaval, a "divine stir", and so raises the vibrations of all life around Him that a new consciousness brings a new experience of life.

The manifested Truth is so clear, powerful, and penetrating that its radiance illumines the inner recesses of man's heart and mind. The *Avatar* does not put anything into man that was not there from the beginning, but he creates a new receptiveness, and rekindles the divine spark so that it becomes a flame, and lightens the darkness within. Adam "slept", but the potential Christ-consciousness was

* "The Avatar," by Shri Meher Baba, *Meher Baba Journal*, Nov. 1938.

not taken away from him; it lay buried within, one day to awaken.

And the time has now come for that awakening in a degree unknown before. We are in the vital process of quickened unfoldment, and our darkest hour, the darkest hour of all humanity, is not so dark and long that man will be lost in it for ever. Pangs of labour precede the birth of all noblest things. "The power of Christ is that He does not preach impersonality but the true, real divine personality of the Universal Self...."†

The significance of divine manifestation is that the Spirit of Truth, expresses itself *directly*, without the limitations of the ego, yet through the medium of personality. Truth, in One who has Universal mind and Infinite consciousness, is not preached, but imparted. The One with Universal mind is present in every individual, and infinite consciousness *knows* every individual from within. "The Perfect Master demands the highest of which the individual is capable;

and the highest is known, not to the individual, but to the Master who sees, not the limited ego, but Himself, within" (Shri Meher Baba).

The difference between being awake and being unawakened thus comes home to us. "*I have come, not to teach, but to awaken*", is Shri Meher Baba's resounding message. His relationships with men and women are founded on his certain knowledge of the divinity of the human being. "Everyone that is of the Truth heareth my voice", Christ said to Pilate, who, not yet understanding, asked, "What is truth?" (St. John, 18, v. 37, 3). We are all in Pilate's position until we truly awake, and *see* the Truth. The personal aspect of God, which is to some a cause of difficulty, is at last made clear. God's plan is intensely practical, and the realisation by man of his divine origin and nature has to take place *while in the midst of earthly life*, for only in the most limited conditions can freedom be attained. In meeting a supreme Mystic, in whom the Spiritual Experience of Union with God is

† *The Mystic, the Church and the World*, by Rev. G. W. Allen, p. 20.

fulfilled, it is abundantly clear that for him God is the only Reality, his life is the Will of God in perpetual expression, and his acts flow from him in unceasing benediction of Love. He is Love in demonstration. Through him we do not only know, but feel and see Truth. It is thus that he is the Way by which man finds completion.

The Truth is infinite, but it will have to be manifested again and again, until God has become awake in every soul that lives.

"The Lord God caused a deep sleep to fall upon Adam".... (Genesis) but, "....even so the Son quickeneth whom He will" (St. John, v. 21). We see afresh how the Son of God is the answer to man's need of awakening. In 1937, Shri Meher Baba conveyed to a group of his disciples in India, "For nearly twelve years no word has passed my mouth. Yet I am never silent, I speak eternally. The voice that is heard deep within the soul is my voice, the voice of inspiration, of intuition, of guidance. Through

those who are receptive to this voice, I speak".*

To quote from the article by Shri Meher Baba on the "Avatar" (*Journal*, Nov. 1938), "The *Avatar* awakens contemporary humanity to a realisation of its true spiritual nature, gives liberation to those who are ready, and quickens the life of the spirit in his time.... He has demonstrated the possibility of a divine life for all humanity, of a heavenly life on earth. Those who have the necessary courage and integrity can follow when they will".

We have already the teaching: what we need is the experience and the life. "Christ pointed out the way to the spiritual experience when he said "Leave all and follow me". This meant that man has to leave his limitations and get established in the infinite life of God. Real spiritual experience not only involves the realisation of the soul on the higher planes, but also a right attitude to worldly duties and every-day life;

* *Meher Baba Journal*, July 1941, p. 543, in 'Legendary Stories of Jesus and His Disciples', by Will Backett.

if it loses its connection with experience or the different phases of life, what we have is a neurotic reaction, which is far from being a spiritual experience" (*The New Humanity*, p. 8).

The true mystic is not removed from life but most intensely practical. Jesus touched the lives of people at every point, and in this later age the supreme Mystic of the New Dispensation uses every possible avenue for reaching the hearts of men and women, and every department of life is included in the penetrating effects of his work.

Personal contact with One who has infinite consciousness and universal mind reveals that the Impersonal can function through a Personal vehicle of expression. It makes one realise as never before, that the true temple of the Spirit is the human body. Jesus referred to "this temple", which he could "raise up". And great illumination is also thrown on his reputed saying, "No man taketh it (my life) from me, I have power to lay it down, and I have power to take it again."* His

consciousness, being that of life eternal, and his mission being that of love eternal, could never die. "The *Avatar* has always been, and will always be, the *same infinite Being* who manifests himself at different times, in different forms, and in different places."

The *Avatar*, (the Eastern term for the Perfect Master of the Age), being the very essence of Truth itself, is "the light of the world", calling forth the sleeping soul in all who respond; illuminating the minds of those who seek, and inevitably benefiting the whole world by His very presence in it. He is a focus for the Infinite, through which Divine Love pours unceasingly; and he acts as the bridge whereon man can meet the Infinite in his own Soul and find the way to union with God. This is the answer to the question about finding completion. "Yes, it is possible, but it is not known how," was the answer Shri Meher Baba gave to the writer, who has come to realise during the intervening years, the tremendous significance of that word

* St. John, X. 18.

"how". Meher Baba's "mission" is to manifest Truth and Divine Love. *"It is through Divine Love that the New Humanity will come in tune with the Divine Plan.* Love has to spring spontaneously from within, and it is in no way amenable to any form of inner or outer force. Love and coercion can never go together; but though love can never be forced on anyone, it can be awakened in him through love itself.... True Love is unconquerable and irresistible; and it goes on gathering power and spreading itself, until eventually it transforms everyone whom it touches. *Humanity will attain to a new mode of being and life through the free and unhampered interplay of pure love from heart to heart. . . ."* (*The New Humanity*, p. 10).

The way is not new, it is still the way of Divine Love, the meaning and purpose of which have yet to be

understood and worked out upon this earth. The resurrection continues silently in the hearts of men and women..... Resurrection is His act of awakening the sleeping soul in the world from the darkness of ignorance to the experience of Divine Love, which radiates from Him as the "Light which lighteth every man". What we call "Spiritual Power" is this radiance of Love, the primal pure element of Life. We are drawn to that Light because it is the shining of the substance of our own Souls. In this world, light is reflected from matter, but in the "Infinite" the substance of Spirit *is* light!

"The Soul is pure and everlasting, but the unconscious must become conscious", and the Awakener of the Soul thus calls us from "death" unto life eternal.

"Ay, and when Prophecy her tale hath finished,
Knowledge hath dwindled from the trembling tongue,
Love shall survive—and love be undiminished,
Love be imperishable, Love be young."

—F. W. H. MYERS.



Intuition of the Impersonal Self

(From the Group Talks delivered in New York
on 5th March 1942)

BY PRINCESS NORINA MATCHABELLI

THE external world does not realise the real meaning of *yoga* as the science by which men can understand their own spiritual structure.

The new age is utterly ignoring the spiritual Order within man. This is due to men's high evolution of his rational mind. If men were less rationalistic they would be easier in their own spiritual attainment to higher consciousness. There is no real objection in attaining higher understanding of the real values, which are to *understand within* the ordinary human being as the consciously understanding human being, what is the fact of the God-conscious Human Being.

The ordinary human being has no idea of this fact. He cannot have a realized idea or experience of this fact, because he has no real desire to understand *above* that which the ordinary human being calls the intelligent order of thinking.

No human being nowadays has the right approach to this pure function within, which is the Intuition. It is misinterpreted in general and it is misinterpreted in particular by the psychoanalysts. They all have the superstitious attitude to think that the Intuition is a false mental method to approach the inner or the spiritual side of man. I am here speaking a normal language because I cannot talk a mystical language in this Western Hemisphere where the rationalistic approach has fixed a definite outlook against this Intuition Awakening in this new cycle of evolution. These are Intuition glimpses of the Impersonal Self through the grace of Meher Baba materializing in talks with the group in U.S.A.

This new cycle of evolution has a definite purpose to fulfil in man's mental constitution. The new mental constitution of man will be to realize through

Intuition what the intellect or the rational method *can never make men understand*, and through understanding transform them into a deeper consciousness of life.

The new consciousness of this age will be therefore that all men shall have a far deeper insight, such as *Intuitive understanding*.

Intuition is a mental condition whereby man can understand the inner organic structure of his whole mind. When we say—his whole mind—we must understand the Eastern viewpoint, that the whole mind is all that *is, was and ever will be* the universally apparent world; we cannot figure it out in any different way, because this is exactly what men will have to *realize in this new evolutionary epoch*, through their insight which is the equivalent term for Intuition.

All these terms will also have to be rectified in the future through the actual immediate experience of the individual who will be capable of *feeling within* through the intuitive sense the right term. Terms and names are superfluous viewed through criticism and diversion of opinion, *when once the Experience is*

synonymous to any kind of a term. Those who can read mystical language are those who feel the inner meaning, of no matter what term or word the writer is using.

The mystical language altogether will in the future be much more appreciated, as the human being will have *the real feeling* for whatever is *the sense or meaning* within the term or word.

The new age is apparently developing towards unification of *thought, creativeness and a pure feeling*. These two diversive ways of understanding and knowledge will never be any more a matter of dispute, when once the head and the heart will have united in experience of the deeper meaning or sense which is a *mystical fact* that men of the intellectual type cannot deal with.

The new age can no more be defined than by *the new Awakening* within the spiritual understanding! This new awakening within, can no more *be consciously developed by man himself*, through study or the ordinary three-body-yoga science, and here is the point where enters—*the new Avataric power of rhythm*

as the Awakener of the new spiritual side of man,

Whatever we may call yoga science, has its end, when the 4th body named the Ethereal body is stirred, *brought to awareness* into the realm of the mind in the self-conscious individual.

This is namely what I call—*Yoga of Truth*.

The Yoga of Truth means the actual awareness of the spirit body, as the Soul substance of man. This is the so-called 4th body which is the Christ body. It is the only Form which the Avataric figure shall use in this world, the Earth, in this new dispensation of realized Truth. It is not to be an uttered word in the ordinary sense that will be a Divine personification of the Avataric Appearance; it will be the Rhythm as Power, that *will do the awakening appeal* to the general world as mankind. The rhythm as power will have to be so strongly experienced that it will subdue the intellectual reaction, and make men realize within, through the intuitive awareness of the creative universal mind that it is endowed with Divine Light. Men shall therefore, then really and truly become conscious of what they all

talk and think—the Divine Light. As I have said in my previous articles, the Divine Light cannot be realized by man until he has *realized within himself the inherent fact of the awareness of the Soul*.

The human being to-day is deluded through too much intellectual understanding and knowledge about his own inherent God-consciousness. Men have no idea of that which is the realization of the inherent God-conscious state. When men talk about it they dispute about the best of themselves which is—the possibility of being really acceptant and humble.

To be acceptant and humble means—to abdicate to find through mental study, through intellectual research, through continuous borrowed knowledge—the true fact within, which is inherent, latent, but—far beyond the intellect and all its imaginary possibility *to find* through struggle of its own thinking process, *that which never can be found intellectually*.

The energy which is spent uselessly through mental research of that imaginary inherent God-consciousness is

almost pitiful. But what is there to be done? The intellectual seeker who comes to India to find Truth is naturally honest in his intention but very childish in his pretense to find it ready made. No man can find it ready made. It is the most tedious hard and difficult task to come up against—this finding of the Truth.

What is after all this Truth of which everyone is so curious nowadays? The relativity of Truth is not to be avoided and to understand this, is better than to be utterly agnostic and to deny the fact of Truth which is *to be conscious within of one's own inherent God*.

Truth is nothing else but that. I come back to the term Yoga of Truth and I state here for the general public of the Western world that it is—to have been awakened within by the grace of the new Avatar.

The new Avatar is a Man. This Man must be recognised when He manifests in His full Power as the God who is needed in Form of a Man. To be needed by man means that man himself has not yet realized his own inherent God state and has to be made wholly holily happy

to be able to become that God-Man.

For all human beings it is a terrific task to attain to this higher state of consciousness, but when they once see with their own eyes, feel with their own heart, understand with their own intellectual discrimination, *what it is to be the fulfilled form of man*, then they shall not hesitate to go on and find *the Path through which it only can be possible to attain this ultimate conscious state called God*. We all are superhuman beings, as we are. Nothing is different in the inner structure of man—only the external structure differs and makes men appear separate human creatures with separate ways of interpretation, separate habits, separate desires and needs. The human being in itself is in its spiritual structure in tune with its Divine Being yet undetected God-conscious state. So, Yoga of Truth cannot be any further pursued, studied or found or brought or hired or borrowed, *it is grace from the Avataric figure*. This 4th body is in all men the same substance and through this aware-conscious feeling of this substance—shall

man come to greater inner understanding—of each other's needs. Only through this awareness of the Ethereal form will man come to deeper understanding of what is meant by new world order. All men have an idea of this term but how childishly they figure it out.

Nothing will be new in this earth. No one will invent a new machine to detect the God within. Nothing can be done to make men happy. Nothing more will be done to create a new religious outlook. All has been done in the past ages or let us say years since the appearance of the last Avatar who was Jesus for the Christians and Mohomed for the Eastern world. These two great Avatars have brought about a deep change in consciousness, throughout all parts of the world. Men do not yet appreciate it. They will appreciate it after this world war is fought honestly and profoundly in all parts of the world. The deep changing

consciousness which has come to its fullest fruition in this war shall progress during the new dispensation which will last most probably another thirty years.

The new dispensation has to be understood as the fact-making, order-doing consciously experienced ethereal form in man, which is awakened by the Avataric Figure. This Christ-conscious Figure whose name is to-day Meher Baba will not be misinterpreted when It shall create the fact within man which is above described.

The new dispensation is the same old dispensation of all times when the Avataric Figure has been personified by the pure selfless human being. It is nothing more nor less than the fulfilled form of the God-conscious Divine human being, that has the power to create in man what man has himself, cannot create. All else is superfluous to be said on the fact of this new dispensation.



The Will in Meditation

BY "V" (BANGALORE)

IN the article on the place of the intellect in meditation, the argument was advanced that the intellect while necessary was not by itself enough for meditation as envisaged by the Master. In support of that position some references were made to similar conclusions reached by Bergson. The following extract from another source will also be relevant:

"I have argued that the path which the intellect takes and must take to avoid self-contradiction... is not a path which can lead to Reality. Intellect in the very nature of the process is a reference, beyond itself which raises fresh problems on the basis of temporary solutions. So far as I can see, one conclusion is inescapable. Reality in its true character must be pronounced disparate from each and every

thought product. . . . I mean that there is a fundamental difference in kind such as renders thought products and Reality strictly incommensurable."*

If we now turn to examine the position of the will in relation to meditation, we will similarly find that though the will is important, in fact more so than the intellect, yet, like the intellect it is not solely sufficient in meditation. The will however is unique in that every effort must proceed from the will. It is always an act of will that precedes effort; and without effort there can be no activity.

Meditation is also an activity. The summation of meditation is no doubt one of serenity of mind. The acquisition of *Nischalatva* (absence of motion), that is, absence of our activity of the mind is the end and aim of meditation. To reach that goal

* C. A. Campbell in *Scepticism and Construction* and quoted in *Science and Physical Phenomena*, by Tyrrel.

however one must strive, there must be an effort. Prior to that effort again must come the determination to strive, the *Sankalpa* which precedes all action, religious or secular.

If we analyse any normal act of ours, we see that first there is a goal to be reached. It may be we do not know exactly what that goal is, but a goal we have of which we have a rough idea. Then there should be an act of will, a determination to reach the goal. Thirdly we strive, we put forth effort, we act so as to satisfy the act of will and thus reach the goal. In fact we may even go to the extent of saying that that effort, that act is itself an act of will. It is as it were an externalisation of will.

In meditation too, this sequence is maintained. The goal is an undisturbed mind, a mind shed of all its activity and its modifications, a mind calm and serene which is necessary for the realisation of Truth. This ultimate goal which is Truth or Reality, is one which, I should say, is known to us, however imperfectly we may be aware of it now. There are two

reasons for this conclusion.

There is in the first place the postulate that we—the Real we—come from Godhead, that we are the Reality in however small measure it may be. Towards this Reality, towards the central Truth of our Being we seek to go back through meditation. By meditation we seek to find our lost self. But due to the *sanskaras* and due to overriding *Maya* we think we do not know this goal. It appears as if through meditation we are finding something new—seeking, something, fresh. Actually however, meditation releases us from the limitations imposed on us so that we become self-conscious and self-aware. This goal then is there definite, certain and beyond all doubt.

Secondly the Master comes to our help. With infinite compassion and overflowing with Love, He teaches us what the goal is. He tells us who we are, and how we can realise the Truth of our Being. To go back to our native state of blessedness, He recommends meditation. These two reasons, the fact that we

are That and the fact that the Master teaches us that we are That, make us realise that the goal in meditation is known to us.

Incidentally we realise how the acceptance of the Master's word becomes an irresistible necessity. The core of our Being is Reality which is exactly what the Master teaches us. The proof of the word is therefore the very proof of our existence and the acceptance of its truth is nothing more than an affirmation of ourselves. It is this fundamental identity behind the teaching of the Master and the central core of our Being which is the genesis of *Shraddha* (faith) in the Master. We believe His word because it is true and this Truth is demonstrated in the very fact of our existence.

We should not therefore consider that the Master's teaching arises as a result of an act of the intellect. Such an assertion would not merely reverse the natural process of activity and make intellect come before the will or *Sankalpa* but it would not be true to the facts either. There is no intellect involved.

It is on the other hand an act of

intuition that is responsible for our natural and unquestioning acceptance of the Master's word and an unquestioning response to the Master's call. It is this very same intuition that tells us what the goal is and at the same time proves to us that not only is what the Master utters true but what he states to be the way must also be true. When we accept his word about the goal we also assume that he knows the way to that goal and can point it out to us.

With this preliminary background then we start on the next stage which is the making up our minds. We have seen that the goal is known. We have seen how out of this springs the faith in the Master and how therefrom results our acceptance of his teaching. Meditation which is the path laid down by the Master thereby becomes acceptable. Thence follows the making up of our minds to take to meditation. In practice however all the earlier stages being subjective states, as it were, become assumed and we always start from an act of will. Thus *Sankalpa* becomes the starting point.

Before any ceremony or ritual is commenced, there is stressed the need for *Sankalpa*. With the usual exaggeration which is nothing more than an emphasis intended to appeal to the lay mind with greater force, the sacred books go to the extent of saying that no act whatever which is not the result of *Sankalpa* will ever bear fruit. We well understand what a great truth this contains. Without an end and an aim and without a determination to reach it, one is likely to stop in the middle and be diverted towards other ends. The *Yajaman* (Master of the ceremony) is not keen, he does not bring to bear the effort commensurate with the end. Even a slight interruption may put him off. Even a small difficulty may discharge him. The tiniest obstacle may deter him.

Where however he starts after *Sankalpa*, his mind is firmly set on the end. All his energies are directed towards its realisation. His very *Sankalpa* will prevent him from being diverted before he reaches his goal. And obstacles and difficulties will be but additional incentives to his determination to

reach the prescribed end.

Such being the case with normal activities, how much more is there need for an act of will where the effort is not activity but an effort towards cessation of that activity. Inherent in the makeup of our personality is a tendency to suit ourselves to our surroundings. In this world of outward existence, the natural activities of the mind are outward. Its natural propensities are always turned outward through the senses which are exactly adapted to the environment. The mind therefore struggles against being made to look inward. In meditation therefore, we run counter as it were to the current; we reverse the natural processes and try to disentangle the mind from the influence of the senses. All this involves no mean effort. In meditation particularly therefore the importance of the will cannot be exaggerated. It is the very foundation on which meditation can rest securely and withstand doubts, difficulties, obstacles, reverses and even despair at ever reaching the goal.

This need for will and the

greater need in the case of meditation is stressed by the Master in the "Types of Meditation". In Part VII He says, "The meditation of the aspirant, in all its forms, is *deliberate*, in the sense that it is experienced as *counteracting some given instinctive or other tendencies inherent in the mind*. The aspirant takes to different forms of meditation as a means to an end, that is because he looks upon them as avenues to the truth. They are not a working out of some given impulse but are parts of an intelligent and *deliberate effort*." Late in the same part He continues, "The reaching out towards spiritual freedom is *throughout accompanied by a sense of effort which persists in some degree until all obstacles of false perception are overcome*. Though effort may vary in its intensity, *it never disappears entirely except when it is swallowed up in the tranquillity of final attainment*."

In Part VIII again the Master summarises, in a nutshell so to say, this unique place of will: "One indispensable condition of crossing the mind is the having of the *most intense longing* for being united with the Infinite Reality." This

longing, this *Ichha* or an act of will, is essential.

But while thus essential, an act of will is not solely sufficient. The ultimate *Moksha* which the Master calls *Sahaj Samadhi* is not a natural result of meditation. This ultimate end of meditation is still removed therefrom by a chasm. The control of the mind and the making it actionless or making it concentrate with one pointed attention on some aspect of Reality are but means to reach a convenient point wherefrom it may be easy to jump that chasm. But jump the gap we must before we reach the goal. Indeed the Master himself says in Part VIII, "The *Sahaj Samadhi* must be looked upon as a *culmination* of the earlier form of personal and impersonal meditation and not as their *product*," It is not therefore as if *Sahaj Samadhi* naturally results where meditation is practised, nor can the latter be deemed valueless altogether for attaining the former. It is a convenient path for the former and renders its attainment easier than otherwise.

There are other conditions then necessary for the ultimate

than mere will. The will no doubt is essential right through till the end but then it is not all. In Part VIII, the Master says, "It is only when there is a balance between infinite longing and infinite patience that the aspirant can ever hope to pierce through the veil of the limited mind and this combination of extremes *can only come through the grace of the Master*. I am quoting this last sentence only to show that the grace of the Master is equally necessary. The Master's infinite love and mercy will afford a spring board from

which we can take off, or to change the metaphor, will afford a bridge to cross the last crossing of all. It is not then without significance that Shri Meher Baba has been emphasising the supreme blessedness of Love. Where all the teaching ends, where all the effort ends, where all activities end, there is the need for Love and it is for that supreme and final step that the Master is preparing us by His infinite Love and unlimited compassion. This is Grace of the Master.



Love Is King

BY DR. WILLIAM DONKIN, M.B.B.S. (LONDON)

The sacred flame which restless leaps
Within a human heart,
Doth half consume the self which keeps
True selfless Love apart.

Could e'er such flame compare with One
Who hath a heart Divine?
A burning taper by the sun
Doth indistinctly shine,

The splendour of Thy Love hath power
Upon each living thing;
And shall the sin of man devour
For Love alone is King.



Meher Baba—His Philosophy and Mysticism

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

Revised and enlarged by DR. ABDUL GHANI MUNSIFF

CHAPTER VI

HOW IT ALL HAPPENED

THERE is nothing but God. We mean that God is in everything and everywhere. There is no creation in the literal sense of the word; what we call creation is manifestation of countless forms out of nothing. This nothing is really no-thing, but it exists. It cannot be denied, but it is not beyond every thing, which includes nothing; nothing can never mean everything. The Almighty is everything, including nothing; and before creation manifested itself, there was literally and absolutely nothing but the Almighty. He alone existed but was only latently conscious and hence He did not know Himself. As consciousness was latent in the Almighty, so was Creation also latent in Him.

The difference between the latent and the manifested creation may be

likened to that between a seed and a tree. The small particle, or seed, is the tree in a compact form; when sown in proper soil, and watered, it will become a mighty tree. But whether seed or tree, latent or manifested, Creation is always nothing, and has come out of nothing. God is one, is everything, and alone is real. The universe is the outcome of nothing, is full of the Many, is under the influence of illusion (*Maya*), and is, consequently, unreal. God is one, not in the numerical sense, but He is The One that remains forever One, without a second; He is everything, including nothing. The pity of it is that this nothing is felt as everything by most men and women.

Imagine God, before the universe came into being, as the motionless, infinite ocean. Now, a small wind stirs the

still waters of the Ocean and innumerable different waves, countless drops of water, and bubbles, are manifested from out of the unity of the infinite ocean. The gust of wind that set the Ocean of Divinity in motion, was but a passing thought (*Laher*) on the part of the Ocean to know Itself. The stir on the face of the waters synchronised with this passing thought, and was the commencement of Creation. To put the matter more plainly, God, prompted by this thought, asked Himself "Who am I?" As soon as He asked Himself this question, He experienced a "shock"; and Creation, which till then lay dormant in the unconscious (latently conscious), indivisible, and infinite Ocean of Almighty God, manifested Itself in numberless forms.

The thought was really a passing one, and was not a premeditated. The Almighty became conscious, not of Self, but of Creation, because creation and consciousness occurred at one and the same time, *i.e.*, when the "shock" took place.

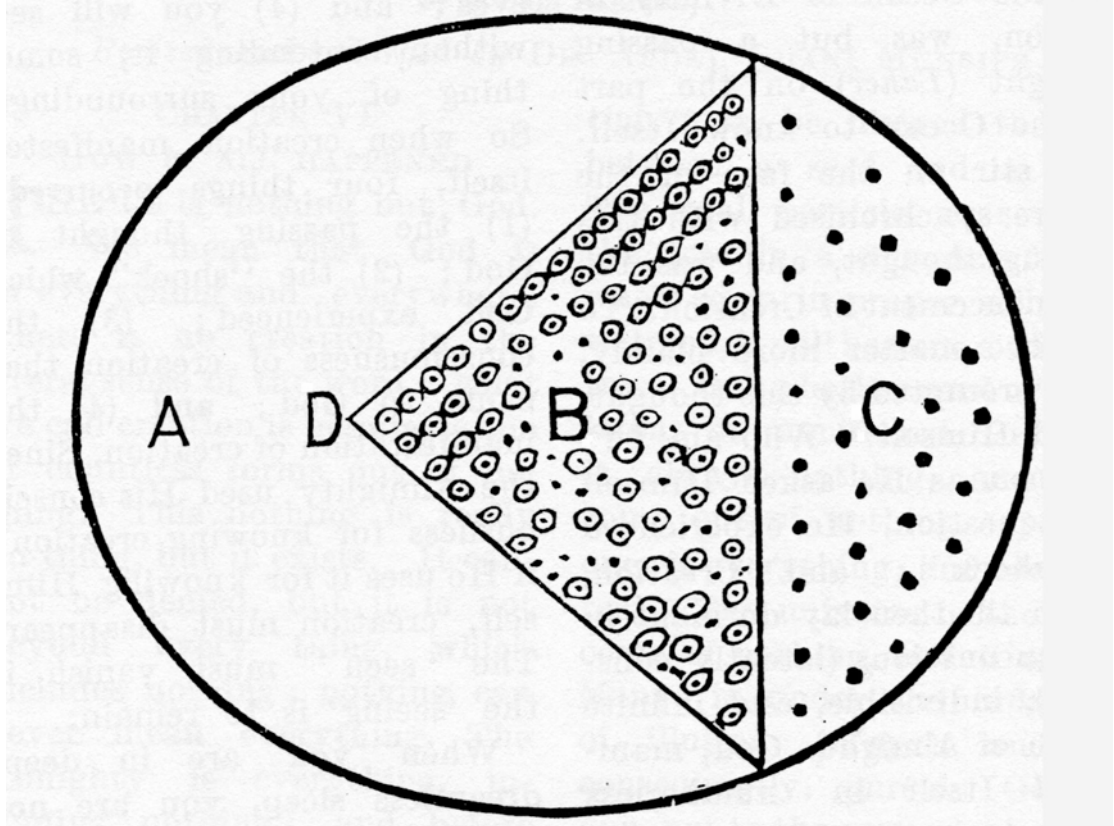
Suppose you close your eyes and suddenly imagine that you are

being tickled. Simultaneously four different things will happen: (1) you will feel that your body is being touched; (2) you will experience a mild shock; (3) you will unintentionally open your eyes; and (4) you will see, without intending it, something of your surroundings. So when creation manifested itself, four things occurred: (1) the passing thought of God; (2) the "shock" which God experienced; (3) the consciousness of creation that came to God; and (4) the manifestation of creation. Since the Almighty used His consciousness for knowing creation; if He uses it for knowing Himself, creation must disappear. The 'seen' must vanish if the 'seeing' is to remain.

When you are in deep, dreamless sleep, you are not only unconscious of your body and the universe, but, also of your very existence; when you are in the dreaming state, you are conscious of your existence and you see various objects and dream creatures which do not really exist, but which as long as the dream lasts, you regard as real. Thus creation is both existent and non-existent.

The following diagram will illustrate more clearly the nature of the Infinite Ocean. Though for purposes of explanation it is divided into four parts, it must all be con-

sidered as one, indivisible whole—The Almighty.



sidered as one, indivisible whole—The Almighty.

A represents the still, motionless, portion of the infinite Ocean. The Almighty in the 'Beyond State', is unconscious of the Infinite Ocean, of Himself, or of the Universe.

B represents that portion of the Ocean which is in motion, *i.e.*, in manifestation. In it, are numberless

particles, each of which is enveloped in a bubble. Each particle is the Ocean Itself. But like the Ocean in portion (*A*), it does not know that it is the Ocean,

yet it is conscious of being a particle enveloped in a bubble. This is God, as manifested in countless individuals (*Jivatman*).
C, the third portion, belongs to the same Ocean, and consists of particles, each of which is conscious of the Ocean, or Self. These particles are Krishna, Buddha, Zoroaster, Moses, Jesus, Mohomed, Tukaram,

Nanak, Kabir, Hafiz, Ramakrishna, and the other Perfect Masters. There are many particles in this portion of the Infinite Ocean, *but every particle is one indivisible whole*. Each particle is completely conscious that it is the Ocean and not a mere separate particle.

D, this point in the diagram, represents the Creator. It was at this point that the still, motionless Ocean began to stir, and commenced manifestation, or creation. The Creator is conscious as the Creator, but not of being the infinite ocean of Truth that He really is.

Consider the Almighty as Infinite Knowledge. Since He is only latently conscious, it follows that He neither knows Himself, nor, before it manifested itself, could He have known Creation. This implies that knowledge is ignorant, or that ignorance is in knowledge. When Creation became manifest He became conscious of it, but, not of Himself. That is to say that Knowledge knows that it does not

know. This knowing of 'not knowing' comes from Knowledge, which proves that 'knowing' as well as 'not knowing', or ignorance, is latent in Knowledge.

Just as 'knowing' and 'not knowing' are contained in Knowledge, so in the Ocean of the Almighty are contained motion, or Energy, and emptiness, (*Prana* and *Akasha*).^{*} Knowing brings from out of Infinite Knowledge, the most finite ignorance. Motion (*Prana*) brings out of Infinite Ocean, when the latently conscious Almighty becomes conscious of Creation, the most finite emptiness or Space.

We may put it in a tabular form thus:

MOTION	UNIVERSAL ENERGY	KNOWING
is opposite to	is opposite to <i>Latent</i>	is opposite to
<i>Emptiness.</i>	<i>Universe.</i>	<i>Ignorance.</i>

When the still Ocean begins to stir, the waves of motion, (and emptiness lying as in a trough between them), are manifested simultaneously out

^{*} *Prana* means the Breath of Life; vital breath; the breathing Spirit; forthgoing energy of the Logos; Life on all the planes.

Jan or *Ruhe-Arazi* (Persian),

Akasha means the Ether or Space; *Asman* or *Khala* (Persian),

of the Ocean Itself; when Knowledge *knows*, 'knowing' and 'not knowing' appear; when the Almighty becomes conscious of the Creation, then Energy and Space appear. As these three pairs of opposites (which, when latent in the Almighty were one) manifest, a clash between each pair of opposites takes place; the manifestation of the Universe is the outcome of these clashes. During the clashes several things happen. (1) The state of Energy (*Prana*) manifests; the state of emptiness, Ether (*Akaska*) manifests; (2) the *Prana* state becomes subdivided into seven parts; (3) the *Akaska* state remains one whole; (4) the most finite particle-bubbles, the electrons, are manifested; (5) when Energy (*Prana*) and Space (*Akaska*) clashed with each other, the result was that from the *Prana* state the Subtle Universe manifested itself, and from the *Akaska* state the gross worlds (wave-globules) manifested themselves.

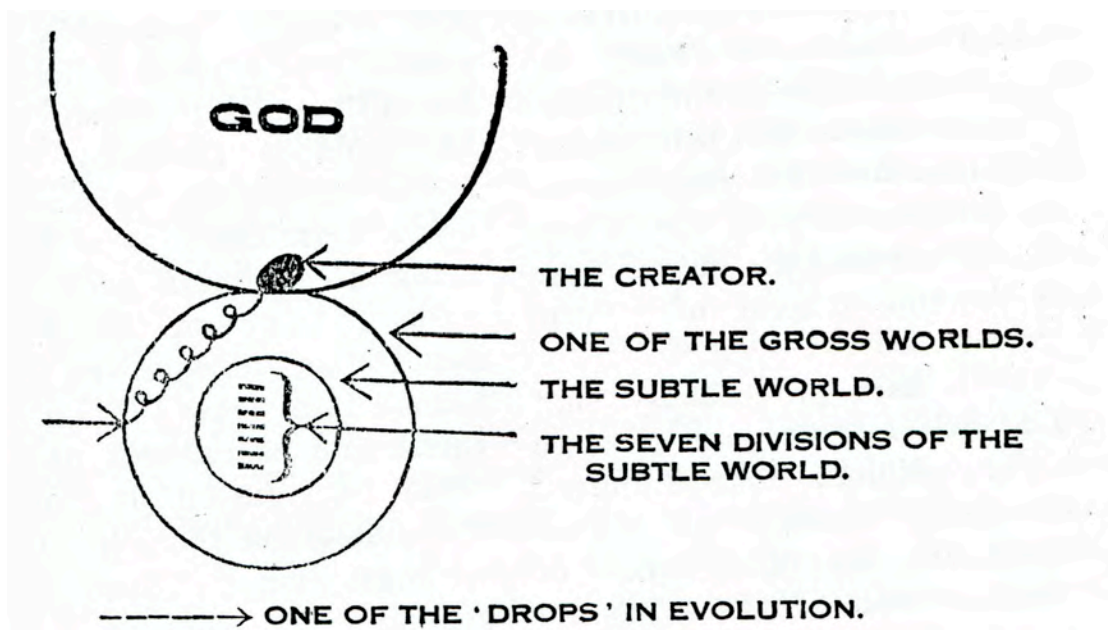
Without Energy, Ether would not have manifested itself, therefore *Akaska* is dependent on *Prana*, and the gross creation depends on

the subtle. (The Mind Universe is beyond and quite independent of the gross and subtle, of *Prana* and *Akaska*.)

When the Ocean stirs, innumerable waves, countless bubbles, particles, and beads of foam are formed. Each wave contains a globule, and each particle is contained within a small bubble, or bead. The waves are all part of the indivisible Ocean, the globules and bubbles are also part, because they are within the waves and contain the indivisible Ocean. Each wave has, beside the many particle-bubbles, a globule of its own. Each of these wave-globules is a world in itself. The beads or particles ensphered in bubbles, constitute: electrons, stones, metals, plants, trees, animals and human beings. Yet each particle is, still, the indivisible Ocean though it does not know It. Simultaneously with the stirring of the waters, when the clash occurs, the Supreme Self begins to know, through the most infinitesimal gross form—the electron—that which is nothingness and ignorance—the Universe.

The most infinitesimal gross form—the electron—the first particle—bubble, is the beginning of that evolution, which terminates in the human form. The particle, or Supreme Self, begins to know the Universe (nothingness), but It's

the angle of vision widens and the consciousness of knowing increases in proportion to the growth in form. With the growth in consciousness, the *Sanskaras* also increase, and cause the particle to assume, when the second form is



experience or knowledge of the Universe is almost imperceptible and negligible; even this minutest 'knowing', or consciousness, creates *Sanskaras*, or impressions, which cause the particle (Self) to leave that bubble form. On leaving it, the *Sanskaras* remain with the particle and cause it to take another, and larger, form or bubble. The Self is enabled through this second form to know more of the Universe;

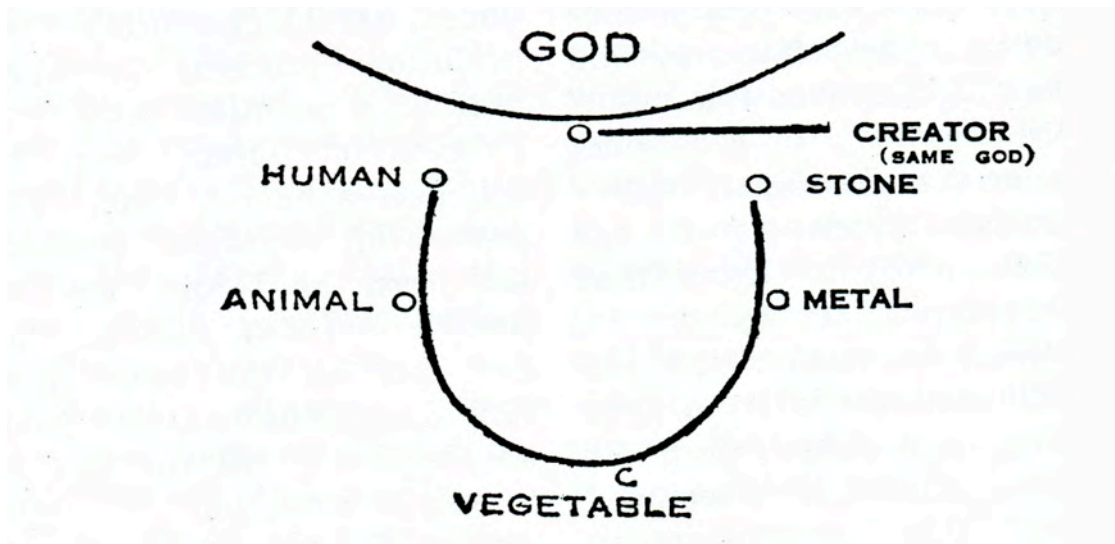
abandoned, a still bigger form. Thus evolution proceeds for ages, until after countless changes of bubbles, or forms, and the Self gets a human form. *The process of evolution concerns the form, or bubble, not the particle or Self within.* The Self remains the same indivisible and Infinite Ocean from the beginning till the end of 'Form evolution'. Only through this 'Form evolution', or bubble progression,

consciousness of ignorance, or knowing of the Universe, increases step by step. This consciousness by the Self is called *Chaitanya* and constitutes, in the human form, the individual.* It is in the human form only that the individual can realise the Almighty, because the Self being infinite, the consciousness must also become infinite. And the consciousness is infinite only in the human form, therefore the human form is the end or goal of 'Form evolution'.

It is said proverbially that The Self has to pass through eight million, four hundred thousand bubbles or forms. They are the chief forms of genera (each of these has its numberless species) through

which the Self has to pass before It can incarnate in the human form. Strictly speaking, there is only one form, that is the human form, because it is latent in all the previous forms, even in the electron. The mineral, vegetable, and animal forms, each contain the human form in its latent state, and this is gradually manifested till at last, it is completely manifested as a human being in a human body.

Before it becomes completely manifested, the compact, latent human form takes four straight turns and afterwards one inverse turn (in all five turns). To understand these five turns we must glance at some of the genera.



* Individual in human form is called *Jiv*.

The first important form visible to the naked eye, is the stone. Every stone has eyes, nose, mouth, hands and feet, that is, a complete body, exactly like the human body, only latent and exceedingly compact. It is like the cloth doll which can, when it is carefully folded up, be made to look like an uneven piece of stone. As evolution of the form proceeds these imperceptible compact parts of the body begin to be unfolded; still invisible to the naked eye in metals, they are slightly perceptible in the vegetable kingdom, where we see a crude manifestation of the human form.

The latent form in the stone has the head pointed towards the ground and the feet rising up; in the vegetable form the head is completely underground and the feet point vertically upwards.

First Turn.—The tree form is the first turn of the latent human form. The mesh of roots are the hair of its head. There is a mouth there, latent and hence invisible to the naked eye. Water and manure for trees to drink and eat are placed not on the tree tops but at their bases because their

mouths are underground. The body, from the throat upwards, of every tree stands above ground. The lowest portion of the trunk which is visible is the throat, the remainder is its main body; the bigger branches are hands and feet, the smaller branches are fingers and toes.

Second Turn.—As form evolution proceeds from the vegetable kingdom, the feet of the crudely manifested and inverse human form gradually descend lower and lower as the Self passes through different forms until they lie flat on the ground. In the worm the feet are on the ground, and the mouth above ground. This is the second turn.

Third Turn.—Now from the worm state the latent form begins to rise with the face uppermost. The third turn (say to the angle of sixty degrees) is seen in the fish. The upper part of the body is raised, and when it dives its eyes are turned upwards. (When the human being dives the eyes are turned downwards.) The wings or fins of the fish are its compact hands and feet. The last fish form is the water

fowl, where the latent form is to some extent erect. This completes the third turn.

Fourth Turn.—Through various changes, the fourth turn is reached, with the face downwards, as in the crab. The feet are in a compact form till the inverse turn takes place.

Fifth Turn.—The fifth turn is seen in the kangaroo, it is inverse because the head begins to raise itself. In the animal kingdom the principal manifestations of the latent human form are those of the kangaroo, the dog, and the monkey. The kangaroo being the first form in which the Self incarnates after leaving the last bird form, is noticeable for its two very small front legs. The feet with bears and lions become longer (but the eyes remain downwards), till in the dog form the animal can actually sit on its hind legs. The monkey is the last stepping stone to the completely manifested human body.

Simultaneously with the clash between Energy and Space (*Prana* and *Akasha*) fire, water, air, and earth, are manifested. Stones, metals, and vegetables are mainly connected

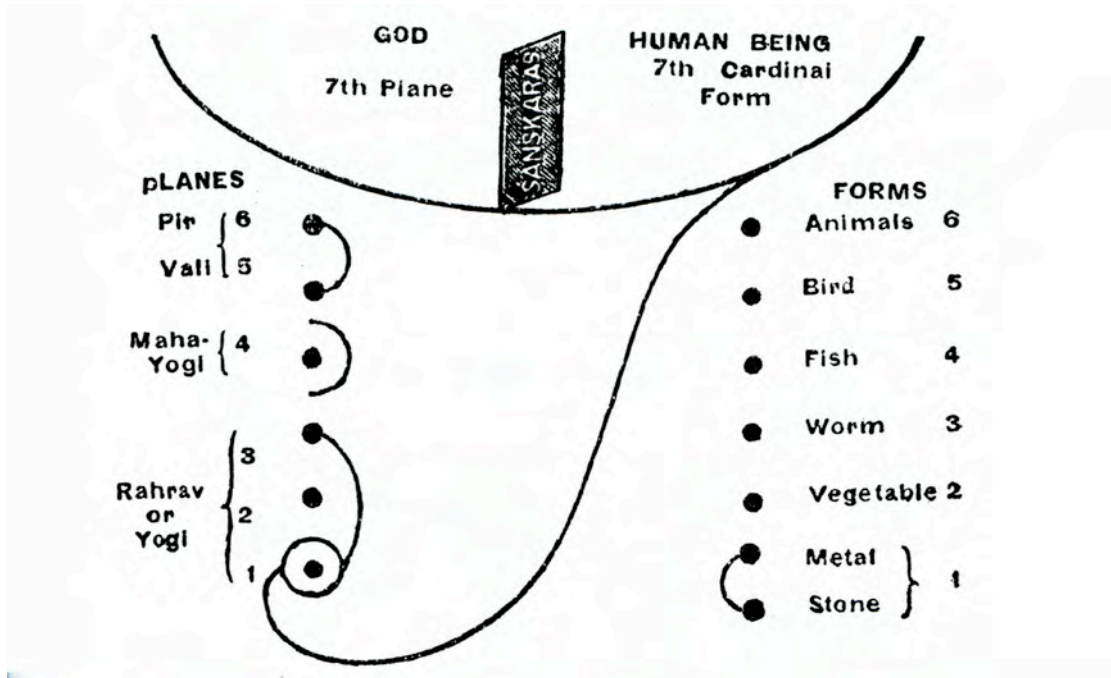
with earth; fishes, with water; birds, with air; animals, with fire; and humans, with all four elements.

Earth is found everywhere in the world, not only on dry land but also in the bed of rivers, lakes and seas. Similarly water, though visible only in oceans, rivers and lakes, is also underground in large or small quantities, hence it is everywhere too. Air is everywhere. Fire, in the broad sense of the word, is everywhere too, but it is covered by a layer of ether. Animals are connected with this fire or blaze, hence in them the hunger heat is very intense, and they eat tremendously as if they were born for the sole purpose of eating.

The first form to succeed the last vegetable form is the insect, which is so green that it is impossible to distinguish it when it is on a tree. The most highly evolved form of all the insects is the worm. Though it may be found on dry earth it frequents moist pools. This indicates that it is about to become a fish; or to come into connection with the water element. Similarly the last form, the crab, begins to

sever its connection with the water. After the crab comes the water fowl, the first form to become connected with the air. There are many kinds of water fowls, ducks that like to

the earth to the water; (3) from the depths of the water to the surface of the water; (4) from the surface of the water to the air; (5) from the air to the surface of the earth.



swim in water, cocks that like to be on earth. Although the cock is a bird, it has little connection with the air. The last bird form is big and strong, with a long beak, and a fleshy dewlap (pelican). The next form is the kangaroo; the last form in the animal kingdom, excluding the human being, is the monkey.

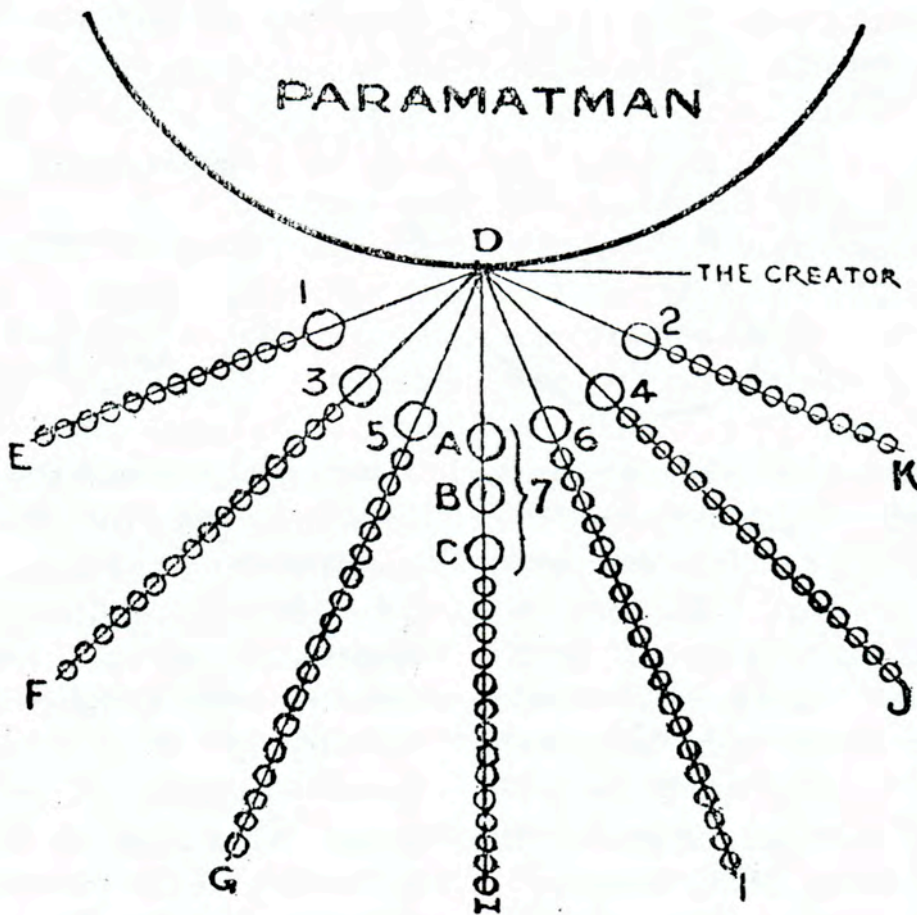
This cursory description implies the five turns: (1) from underground to surface; (2) from the surface of

Among the countless forms in which, prior to its complete manifestation, the latent human form manifests itself, those mentioned are the most important. The Seventh Plane is the ultimate; there is no higher form than that of the human being. It is perfect; but there is between God and man the curtain of *Sanskaras*, and because of it, the average human being knows not God (see the diagram.) Man

having traversed the six Form stages, has now, in order to break down this curtain and to reach God, to travel through the six Spiritual Planes, or Stages.

We have said that each wave globule is a world in itself, and that there are numberless worlds. For the purpose of illustration we shall divide

In each group are a number of worlds. Of these numberless gross worlds there are seven: 1, 2, 3, 4, 5, 6, and 7 which are nearer to the Creator than all the others. In the central group are three worlds: A, B, C, but they are to be regarded as only one world (the Seventh) because they are interconnected as to form one world with two branches.



them into seven ranges or groups: E, F, G, H, I, J, K (see the diagram).

Now let us see what the seven worlds (or wave globules) contain:

- No.1. world or wave of globule contains.....stones.
 " 2.....wind and stones.
 " 3.....metals: wind and stones.
 " 4.....water: metals: wind and stones.
 " 5.....vegetables: water: metals: wind and stones.
 " 6.....animals: vegetables: water: metals: wind and stones.
 " 7.....human beings: animals: vegetables: water: metals: wind and stones.

Only the Seventh world (*A, B, C*) contains in addition to the other forms, human beings. Of the three interconnected worlds, our earth is *A*, and only on this *A* part can human beings realize God. There are several reasons for this fact, the three chief are:

- (1) Our earth is nearest to the Creator point;
- (2) Our earth only is directly connected with the mind and Subtle worlds (or spheres);
- (3) Only on earth is it possible for human beings to possess intellect and Love, Head and Heart, in equal proportions.

The inhabitants of the *C* part of the seventh world are extremely intelligent, far more so than the human beings of our earth—they can express thought without gross means. The inhabitants of *B* part are also more intelligent than the people of our earth, but not so intelligent as those of *C*. Though *A*—our earth—is inferior intellectually to both *B* and *C*, it is certainly superior to them from the standpoint of Love and the higher emotions. Whereas the inhabitants of *C* have 100% intellect and no Love; those of *B* have 75% intellect and 25 % Love; those of *A* have, on an average, intellect and love in equal proportions. When man, subduing intellect, obtains 100% love, he realizes God.

When the Self leaves its highest form in *C*, it takes the highest form in *B*; after giving up its form in *B*, it incarnates in the highest form on our earth *A*. Therefore evolution, strictly speaking, ends on our earth. The self has to go on re-incarnating in the human form till it knows itself, that is until it realizes God.

Just as there is the evolution

of particles or individuals, so there is an evolution of Wave globules or worlds. The moon which gives us light by night was once an earth, just like ours; there are millions of such cooled-down earths. Millions of years ago the condition of our earth was quite different from its present condition, and millions of years hence its condition will be just like that of the moon. It will slip aside, as the preceding one did, and its present position will be taken by the *B* part of the seventh world. *C* will take the place of *B*, and world number 6, that of *C*, and so on. Needless

to say, the evolution of the wave globules (worlds) and of the particle-bubble (individuals) proceeds simultaneously. In world number six, at present, there are no human beings, but when it will take the place of *C*, then souls after giving up the highest animal form will incarnate in a human form possessed of extraordinary intellect. Similarly when *B* will take the place of our earth, its inhabitants will be filled with more love, and imbued with higher emotions than they have at present.



THE SAYING OF MEHER BABA

Semi-advanced spiritual aspirants, yogis, see Truth through multi-coloured glasses; Sadgurus or Perfect Masters need no glasses at all because they are Truth-incarnate.



Notes from My Diary

BY F. H. DADACHANJI

IN THE ABODE OF SAINTS IN THE HIMALAYAS

DURING the last week of May, Baba went to stay with the whole group at *Rishikesh* (Rikhikesh) the abode of the great *Rishis* in the Himalayas. It is a charming spot on the holy Ganges, on both sides of which are erected huts where *Sadhus* (ascetics) and others who desire to stay in silence and seclusion and observe penance, stay and meditate on God. There are also a number of *Sarais*, where pilgrims coming in thousands almost all the year round come and stay.

For his own work, Baba retired into seclusion here in one of the underground caves for a few days. This is the third place in the Himalayas where he thus retired into seclusion.

Baba's arrival and stay in a holy place of pilgrimage like *Rishikesh* was known all over in spite of the seclusion he observed. A number of inhabitants of the place and pilgrims naturally wished to avail themselves of this splendid opportunity of

having the *darshan* of a great living Master like Meher Baba, and it was indeed a task for his *mandali* to explain to these visitors that, for reasons of his work, Baba didn't see people for a long time and wouldn't see anyone until after he finished his tours to the Himalayas. Those who have experiences of the kind understand how enthusiastically these devotees come to living Masters desirous of their holy *darshan*, and how it touches one's heart to see them clamour for same, in spite of all explanations, and then return utterly disappointed. How Masters work even through these tests of disappointments, etc., and establish inner contacts with the truly needy and desirous, they alone know. External judgment in these affairs takes one nowhere and is more often than not misleading.

* * *

MEHER SPIRITUAL CENTRES
IN C. P.

Vibhuti, one of the disciples of Shri Meher Baba, is running

a Meher Spiritual Centre at *Angewada*, where Motiram Kohake Patil has given a small plot of land for the purpose. Other Centres are also being run at *Saoner* and *Mohapa*, along the lines, which have been previously suggested in *Meher Baba Journal*: these two Centres are both known as "Meher Adhyatma Mandal", while the *Angewada* Centre is known as "Baba Ashram, Meher Tekdi". At *Saoner* two enthusiastic pleaders, Mr. Pophali and Mr. Harkare, are taking keen interest in spreading the Teachings of Shri Meher Baba. Among other activities discussions on Meher Baba's Discourses form a prominent part. All functions end with the *Arti* of Meher Baba's photo. All the members of these Centres follow Meher Baba's instructions about fast, etc., and are devoted to him. It is very much to be hoped that there shall be many such Centres all over India.

* * *

VIOLENCE AND NON-VIOLENCE

A Few More Interesting Words on the Subject

During the course of discussion on this subject, further explained,

(*vide* the corrected reprint in this issue), Baba also explained a few more things, as follows:

"Non-Violence, pure and simple, is the beyond state of God. It is the goal of humanity. It can't exist where one is still in the stages of a "seeker", who can however reach this goal through the means of "Non-Violence of the brave" or of "Selfless Violence", which means "Non-Violent Violence".

Beloved is the Goal. Love is the means. The lover can reach the beloved through Love.

God in the beyond state of *Paramatman* is Love, Light and Life Infinite. He is everything.

Unless one realizes God and has Love Infinite, one cannot be purely and infinitely Non-violent.

God does not include violence so does Love not include lust.

Non-Violence, pure and simple, is Love Infinite.

A lover, who is longing to see the beloved, is in the same stage and category as a "seeker" on the Path.

A *Majzub*, who has been one with the beloved through Love, is in the same state as God.

The difference between these stages may be explained in the following manner:—

Suppose you are slapped or kicked by someone. If you do not retaliate but keep quiet and do nothing, it is the category of a "seeker" who practises "Non-Violence of the brave".

In a similar case of a *Majzub* being slapped or kicked by someone, it is quite different. He has neither the necessity to keep quiet or control himself, nor has he to make an effort for same. For, in his state of the *Majzub*, which is Divine Intoxication, he doesn't at all "feel" the slap or the kick. He has gone beyond that state of "feeling". The question of "feeling", even after God-realization, comes only when the God-realized Being again comes down to the world of phenomena with normal consciousness. There, he can use Non-Violence, pure and simple, which is based on Divine Love, and try to persuade the aggressor (the one who slapped or kicked), through Infinite Love. Because, in His Beyond State, where all souls are One, he is himself both the "striker" and the "stricken", the "aggressor" and the "aggrieved".

It is either Unity (Oneness) or Duality. There is no stage in-between.

* * *

"Different *Yogas* have different means, e.g., for *Bhakti-Yoga*, Love; for *Karma-Yoga*, Non-Violence and so on.

In *Karma-Yoga*, love for individuals is "Non-violence of the brave".

In *Karma-Yoga*, love for the masses is "Non-violent-Violence".

Beloved, in *Karma-Yoga*, is Non-Violence, pure and simple. Now to reach the Beloved-aspect, you have to go through the Path of Love.

Why is God called "Beloved"? Because we reach Him through Love.

When you reach Him through "Non-Violence", you call Him Infinite Non-Violence. *Dnyanis* (the Wise ones) call Him "Infinite *Chaitanya*" (Infinite Consciousness). Those who follow *Raja-Yoga* call Him *Prabhu* (the Maker and Creator of everything). Thus God is named after the Path through which one attains and realizes Him."

* * *

"If one is lustful, he has a tendency to fasten his lust upon

several persons of the opposite sex. The ideal of *Brahmacharya* (celibacy) does not allow even the touch of the person of opposite sex. Now if the Master, who is entirely free from lust, wants to help a strongly lustful person, he finds that the aspirant is incapable of *Brahmacharya*, and therefore, allows him to legally

marry; but he asks him to limit his lust only to one person. Then gradually, as lust diminishes, he may be asked to give up all acts of lust even with his wedded wife, although he can maintain and continue the married life. Thus lust is gradually eliminated and the goal of *Brahmacharya* is finally attained."



Register of editorial Alterations

Page 384, para 1, line 7, change "seems" to "seems to"

Page 391, col 2, para 2, line 7, change defence to defense

Page 402, col 2, para 1, line 2, change concious to conscious

Page 404, col 2, para 2, line 19, change devastated to devastated

Page 408, col 1, para 3, line 3, change Genisis to Genesis

Page 416, col 1, para 1, line 9, change Burgson to Bergson

Page 420, col 1, para 1, line 8, change instructive to instinctive (see 5 vol Disc, vol. 3: V's ref. according to her prev. article, MBJ 4:6, p. 308)

Page 420, col 1, para 1, line 15, change intellect to intelligent (see 5 vol Disc, vol 3)

Page 420, col 1, para 1, line 24, change *diappears* to *disappears*

Page 420, col 1, para 1, line 25, change by to up

Page 420, col 1, para 1, line 25, change "the the" to "the"

Page 420, col 2, para 2, line 19, change or to and

Page 421, col 1, para 1, line 9, change continuation to combination

Page 429, col 2, para 3, line 9, change upwards to downwards (see booklet Meher Baba, His Philosophy & Teachings)

Page 437, col 1, para 3, line 19, change persuade to persuade

Page 437, col 1, para 3, line 24, change stricken to stricken

Note the article by V has several mis-quotes from vol 3 of the 5 vol Discourses (I checked all the quotes); they appear not to be V's mistakes, but transcription errors probably from mis-reading her hand-writing: her English is better than that.