

**NORINA'S GIFT**  
**Messages from Meher Baba**  
Received through Princess Norina Matchebelli

An Avatar Meher Baba Trust eBook  
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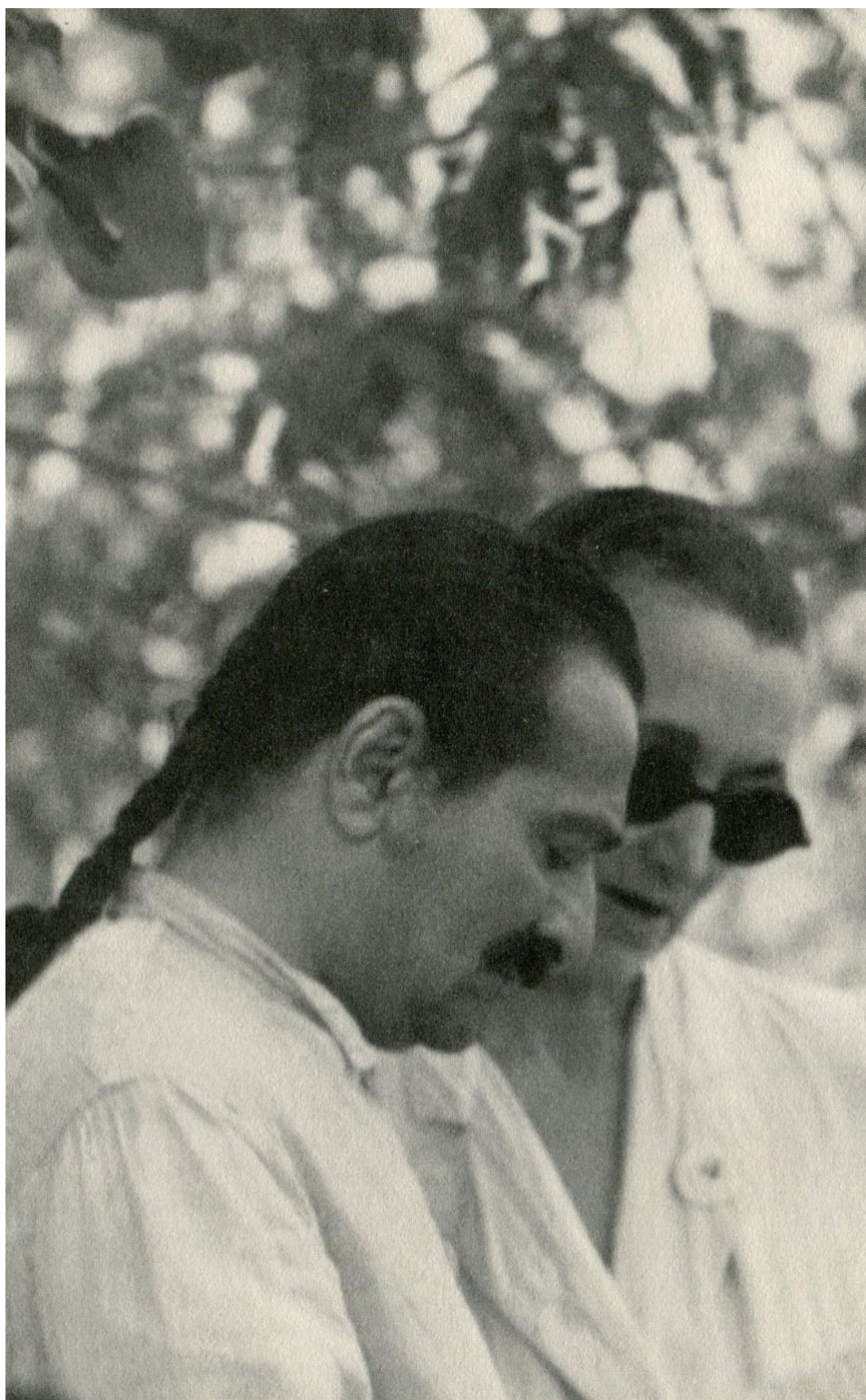
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# NORINA'S GIFT

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**MESSAGES FROM MEHER BABA**

*Received through Princess Norina Matchabelli*



Meher Baba with Princess Norina Matchabelli, India, ca. 1939.

# NORINA'S GIFT

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## MESSAGES FROM MEHER BABA

*Received through Princess Norina Matchabelli*

WITH AN INTRODUCTION BY

Christopher Wilson and Charles Haynes



EliNor Publications

*Myrtle Beach, South Carolina*

1997

EliNor Publications was founded  
to make books about Meher Baba and  
his close disciples available to the general  
public. Our primary focus is the preservation  
and publication of the papers and photographs  
of Elizabeth Patterson, Norina Matchabelli,  
Nadine Tolstoy, and Jane Barry Haynes.

. . .

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# CONTENTS

*Preface* • vii

*Introduction: The Life and Work of  
Princess Norina Matchabelli*

• 1 •

*Fragments from a Spiritual Diary*

• 55 •

*40 Messages from Meher Baba*

• 105 •

• v •





# PREFACE

THE BEAUTIFUL and powerful messages from Meher Baba received through Princess Norina Matchabelli nearly fifty years ago still speak directly to the receptive heart. They remain today timeless expressions of love and wisdom. This volume contains two extraordinary collections of these messages, *Fragments from a Spiritual Diary* and *Forty Messages from Meher Baba*. Both books were compiled in 1948 while Norina resided in India with Meher Baba and were then published soon after her return to the United States in 1949.

Now, during the year that marks the fortieth anniversary of Princess Matchabelli's death, EliNor Publications is pleased to make these works available to a new generation of spiritual aspirants. We include in the present volume an introduction exploring Norina's life and work. Much of the material in this opening section draws upon her previously unpublished papers and photographs.

We owe the gift of the new material about Norina as well as the founding of EliNor Publications to Jane Barry Haynes. Several years ago, Jane entrusted us with the task of preserving and cataloguing the collection of Norina's papers and photographs. Before her death in April 1997, Jane gave her approval to the present volume and expressed her wish that we continue to make Norina's papers available through publication. This, then, is the first of a planned series of books that will contain the papers and journals of Norina Matchabelli.

We acknowledge with much gratitude the editorial help of Kendra Crossen Burroughs. Kendra's insights and guidance have

## PREFACE

been indispensable at every step of the process. We are also grateful for the creative contributions of Steve Dyer for his book design and typesetting, and to Graciela Galup for her jacket design. Many others have given us loving help and support, including Wendy and Buz Connor, Patti Cavendar, Dixon Withers-Julian, and Steve Edelman.

Special mention should be made of the generous contributions of time and energy by Hugh and Suanne McCleneghan, who have undertaken the enormous task of distribution for EliNor Publications. Their labor of love will make the dissemination of this book possible.

Finally, we acknowledge with deepest gratitude the "EliNor" of EliNor Publications: Elizabeth Patterson and Norina Matchabelli, who will always be remembered as living examples of Meher Baba's Love.

*Christopher Wilson*

*Charles Haynes*

*July 26, 1997*

# INTRODUCTION

*The Life and Work of  
Princess Norina Matchabelli  
(March 3, 1880—June 15, 1957)*

BY CHRISTOPHER WILSON  
AND CHARLES HAYNES

PRINCESS NORINA MATCHABELLI was one of the most compelling and significant of Meher Baba's first Western disciples. Today, however, she is one of the least known and understood. Her writings are long out of print, and the few stories told of her do little to illuminate her pivotal role in Baba's work.

In spite of her relative obscurity, Norina's legacy lives on. All who visit Meher Spiritual Center in Myrtle Beach, South Carolina, the place Meher Baba called his "home in the West," experience her love for Baba reflected in the beauty of the grounds and buildings, which she did so much to create. And all who love and follow Meher Baba in America are heirs to Norina's unique efforts to spread his message of love and truth in the United States.

Now, forty years after her death, the time seems right for a fuller appreciation of how Norina worked for the One she took to be the living Christ, the Avatar of this Age. Perhaps today more of humanity is better prepared to grasp the inner meaning and significance of the extraordinary thought-transmission messages that are reprinted in these pages. After all, in these final

## INTRODUCTION

years of the twentieth century, we appear to be drawing ever closer to the age of intuition promised by Meher Baba. It is through intuition, the capacity to hear the inner voice, that these messages can be received and grasped deep within the heart.

The experience of listening to the language of Norina's thought-transmission may be enhanced by knowing more of the context of her life and work. To that end, we offer the following brief account of one of the most remarkable women of the twentieth century. The progression of her outer life, from world-renowned actress and film star, to co-founder of a famous perfumery, to spiritual disciple, is a fascinating backdrop to the inner life that produced the thought-transmission messages from Meher Baba.

### *Ave Maria: Princess Norina in The Miracle*

Norina Gilli was born in Florence, Italy, on March 3, 1880. Her father, Ludovico Gilli, was a native of Florence, and her mother, Emma Trolle, was born in Winterthur, Switzerland. We know little about Norina's childhood, besides the fact that she spent large amounts of time with one of her uncles, Heinrich Wölfflin (1864-1945), who, because of his pioneer-ing studies of Renaissance and Baroque art, is regarded as one of the founders of the modern field of art history.<sup>1</sup> Wölfflin's influence must have shaped some of the educated artistic taste that Norina was to exercise throughout her life—both in her theater and film career, when her gestures sometimes echoed those of figures in Baroque religious paintings, and later in life, in the development and beautification of Meher Spiritual Center in Myrtle Beach. It must have been during these early years that Norina also began to acquire her extraordinary linguistic skills. Her journals and correspondence reveal that she was able to write not only in her

## INTRODUCTION

native Italian but also in French, German, and English. Her fluency in these languages became especially valuable many years later, when she traveled throughout Europe with Meher Baba and contacted individuals of different nationalities to come and meet him.

The defining event of Norina's early life occurred in 1911, when, using the stage name Maria Carmi, she played the role of the Madonna in the London premiere of the mystery play *The Miracle*. This pantomime with music was the collaboration of three men: the author Karl Vollmöller, then Norina's husband, who adapted the story from a medieval legend about a statue in a Rhinish convent that miraculously comes to life; the composer Engelbert Humperdinck, a former musical assistant of Richard Wagner's, best known for his opera *Hansel and Gretel* (1893); and the great theatrical and operatic producer Max Reinhardt, who, in the same year as *The Miracle's* first performance, also staged the premiere of Richard Strauss's opera *Der Rosenkavalier* (1911).

Norina played the role of the statue of the Virgin Mary (or the Madonna), which becomes human in order to take the place of a nun who has fled the convent in pursuit of worldly experiences. At the play's conclusion, the nun returns, and the Madonna once again becomes a statue. Among Norina's greatest challenges in this part was that of standing perfectly still, statue-like, for extended periods of time, and then convincingly enacting the transformation from hieratic statue to the warm, feeling figure of Mary, a metamorphosis conveyed entirely through silent movement.

At the time she was cast in the part, Norina was not only without acting experience, she was also in poor physical health, suffering from tuberculosis. In a brief account written years later, she described this period of her life:

## INTRODUCTION

It pleases me to tell you a little anecdote of my past life, when I was a young woman lying in a sanatorium in Switzerland for three years. The verdict that the greatest authorities at the time gave was—hopeless case. I knew about their decision and apparently took it easily because I did not want to believe it.

A shock-like event brought about the turning point in my life. Most unexpectedly thru coincidences too long to describe, maybe to my first marriage, I was offered to personify the part of the Mother of Christ in a so-to-say spiritual pantomime, called *The Miracle*, in London.

I was not an actress nor did I care to become one, but the adventure caught my spirit so strongly that I evaded the sanatorium and fled to London. This unusual event in my life determined from its beginning, my search for the spiritual solution of life.

This tremendous shock given to my creative urge of living—healed me from consumption.

Man is constituted with remarkable reserves of power. Of course then I was a young woman; today I am just as alive as I was then, only my field of activities is different.<sup>2</sup>

When first preparing the role, Norina became overwhelmed by the task ahead of her, and her trepidation and inexperience caused tensions at rehearsals. She wrote: "Unwilling, almost unconscious, I was placed in the centre of the greatest stage in the world, the Olympia Hall in London . . . . I did not know how to act. I was about to be resigned by the great director M.R. [Max Reinhardt] who had so heartedly hoped to discover in me the talent he had suspected."<sup>3</sup>

## INTRODUCTION



(*Standing*) Maria Carmi (Norina) as the statue of the Madonna  
in *The Miracle*, 1920s.



## INTRODUCTION

Then came the turning point, when, as she expressed it, the Mother of Christ became alive within her and taught her how to perform the part: "I became the medium of the unfathomable will of the Mother principle, performing through me in ways I was unconscious of." Suddenly Norina knew how to move on stage. Her own inner experience of the role was projected outward, making a great impact on the audience. She described the performance in these words:

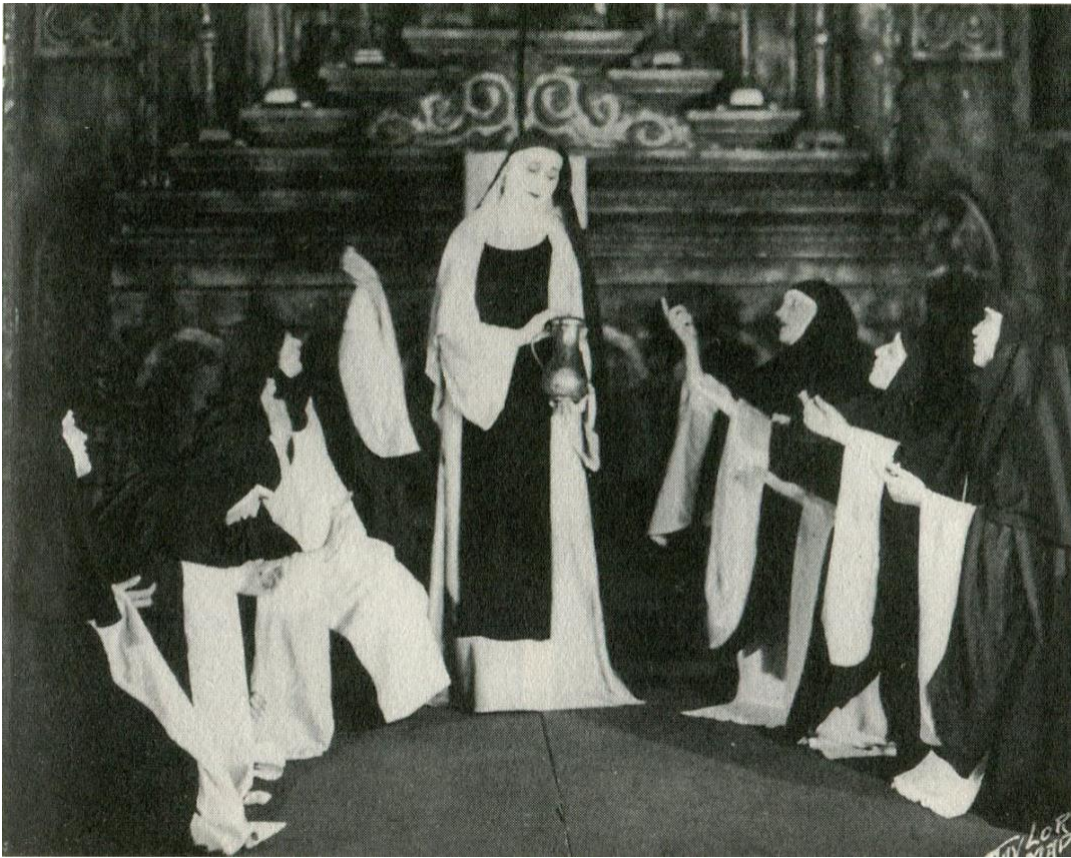
The compassionate Mother so often spoke within me in verse while moving on the stage. The verse, prompting emotion, increased the intense experience, and her word in love released in me a rhythm that created the aloof step for which so many artists, teachers, interviewed me and tried to understand and wanted to adopt . . . .

This performance arose unexpected soul benefits—the Compassionate Mother through me healed. I have seen with my own eyes the blue light's vibrations pouring out of my inner core and reaching some unknown subject in the audience and be consciously received. I have been through her grace—throughout the performance of this long-lasting play—her imitation.

Norina's performance enthralled not only the audience, but also the critics, who praised her performance for its "haunting beauty." On January 31, 1912, an article appeared in a London newspaper with the headline "The Perfect Botticelli Face: *The Miracle's* Madonna":

No figure in "The Miracle" has caused greater interest than the very beautiful one of the Madonna, and much praise has been given to "Maria Carmi," not only for the

## INTRODUCTION



(Center) Maria Carmi (Norina) as the Madonna  
in *The Miracle*, 1920s.

perfection of her posing, but for her dignified conception of the part. For some time, the identity of "Maria Carmi" was a secret: now she stands revealed as Mrs. Karl Vollmöller, the wife of the author of the mystery play. In an interview given to the "Evening Standard" recently, she said: "I am an Italian and an Italian Catholic. For this part I have made no special study, neither in the art galleries nor elsewhere. My conception of the part of the Madonna is in no sense German. It is purely Italian. The part is, perhaps, a difficult one, but I adore it—It is not until the two performances of the day are over that I feel the extraordinary strain of sitting absolutely still for nearly three hours and a half." The same

## INTRODUCTION

paper continues: "In the opinion of many who have seen 'Maria Carmi,' she has a perfect Botticelli face, such as may be seen in the National Gallery. But no one, not even the artist herself, can explain the haunting, semi-tragic, half-pathetic smile which lights up her features throughout the performance."<sup>4</sup>

In February of 1912, when the time came for Norina to leave England in order to perform under Reinhardt's direction in Berlin, the London reviewer Sir Claude Phillips offered this enthusiastic farewell:

It would surely be ungracious to allow her to depart without some words of fervent, heartfelt thanks for a performance of haunting beauty, which has quietly yet irresistibly made its appeal to the public, entralling lovers of true art and spiritual beauty, and leaving an impression in the truest sense of the word, indelible. It is in no spirit flattery, but in recognition of a great artistic achievement, lifted into higher regions by something more potent than mere technical perfection, that we express our gratitude.<sup>5</sup>

*The Miracle's* success launched Norina's career as a prominent stage and film actress. Between the years 1914 and 1921, still using the name Maria Carmi, she starred in over twenty-five Italian and German silent films. The most noted of these were *Teresa Raquin* and *Sperduti nel buio*.<sup>6</sup> During this period she divorced Vollmöller and, in 1916, married Prince Georges Matchabelli, a distinguished diplomat and national hero of his native Georgia.

Prince and Princess Matchabelli moved in 1924 to New York

## INTRODUCTION



(Left) Publicity photo of Maria Carmi (Norina), 1910s.

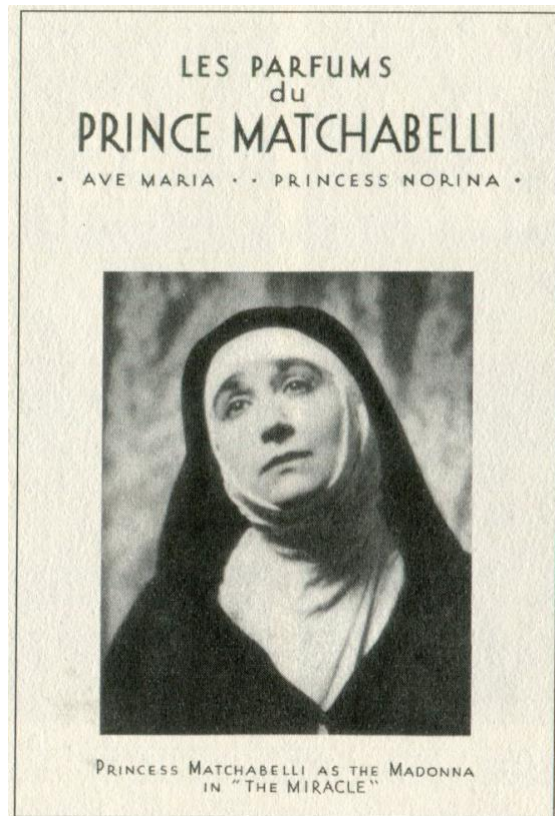
(Right) Prince and Princess Georges Matchabelli, ca. 1920.

City, where Norina again portrayed the Madonna in the American production of *The Miracle*. All together she performed this part, her signature role, over one thousand times in Europe and the United States. In New York she joined the faculty of the Theatre Arts Institute, where she taught pantomime. During the 1920s Norina and Georges established their own business, the Prince Matchabelli Perfumery, Inc. The business was extremely successful, earning a reputation as one of the five top perfumeries in the world.

Norina's fame and beauty contributed to the popularity of the Matchabelli products. Two fragrances, "Ave Maria" and "Princess Norina," were advertised with a photograph of Norina wearing her costume from *The Miracle*. After Georges's death in 1935, Norina sold her share in the perfumery and gave the proceeds from the sale to Meher Baba for his work. These



## INTRODUCTION



Poster advertising two Prince Matchabelli perfumes, 1920s.

funds were used to establish Baba's ashram in Nasik, India, where many of His Western disciples, including Norina herself and Elizabeth Patterson, lived for nearly a year.

### *Noorjehan: Disciple of Meher Baba*

Norina met Meher Baba during his first visit to the United States in November 1931, at Harmon-on-Hudson, New York. The only existing account of this meeting was written by Jean Adriel, the person who first told Norina about Meher Baba and his much-anticipated visit to America:

The day before leaving for Harmon to prepare the house for the great event, I spent the afternoon with my

## INTRODUCTION

friend, Norina Matchabelli, who had just returned to town. I had written her of our prospective plans—first of our hope of going to England, later of Baba's impending visit to America. With searing sarcasm, but more than usual emotional restraint, Norina pried me with questions, and wound up by asking: "Who is this Master at whose feet you would worship?" I tried to convey to her the little I had heard and read about Baba and the abundance my heart had told me. She listened for about ten minutes; then, pacing back and forth the length of the living-room, she upbraided me:

"How can you worship at the feet of any man, even though he calls himself a 'Master'? Women like ourselves, who have had such deep inner experiences, need no man to show us the way to God. How can you allow yourself to be drawn into such foolishness?"

I waited until her torrent of disapproval had run its course. Then, quietly, I told her that I felt strongly impelled to follow my own inner prompting, which I knew to be the deepest intuition of my life.

One of the things I had told Norina about Baba was the extraordinary phenomenon of tears which Mr. Watson and many others had experienced upon first meeting the Master. So, as I bid her goodbye, she laughingly remarked: "Well, when your 'Master' arrives, I must meet him. I, too, would like to weep!"<sup>7</sup>

The account continues with a description of Meher Baba's arrival at Harmon-on-Hudson, and the emotional transformation that was evident in Norina upon her first meeting with him:

The next day began the interviews with our New York friends to whom we had relayed word of Baba's arrival.

## INTRODUCTION

Norina Matchabelli, who had laughingly declared that she too "would like to weep," was among the first to arrive. Something extraordinary had apparently happened to her since I had last seen her. She had the desired tears in her eyes and her attitude was that of a puzzled child; a sharp contrast to her usual self-assurance.

"Tell me about him," she whispered as I led her into the living-room.

"You will see for yourself, in a few moments. But what has happened to you?" I asked.

She then told me that ever since the moment Baba's feet had touched the shores of America she had done nothing but weep. She had been compelled to cancel all of her social engagements. The old hauteur of sophistication was replaced by child-like wonder. About ten minutes later Malcolm happened to be passing the stairs that led to Baba's room. He saw Norina, on her way down, in what seemed like a profound state of agitation, holding on to the banister to steady herself. He ran up to give her his supporting arm and assisted her into the living-room where she fell into my arms, weeping as if her heart were breaking into an ecstasy of pain. Another shell was being dissolved. As other friends began to arrive I took Norina up to my room where she stayed for the day, resting on my bed. Every hour or so Baba would go up with me to my room and stay for a few moments to compose Norina with the balm of his healing Presence. Before she left that evening he said he would like her to come out every day during his stay at Harmon.<sup>8</sup>

Norina's experience of meeting Meher Baba was one of deep recognition of the Beloved whom she felt she had always

## INTRODUCTION



Meher Baba with Norina, India, 1933

known. From that day forward, Norina gave her life in service of Meher Baba's work.

During the early 1930s she traveled with Baba throughout Europe and America, and was among the small group of Western women to tour India with him in 1933. Baba gave her the Persian name Noorjehan (Light of the World) and, as Norina's journals from the years 1932-1933 reveal, often elaborated on her position within his Circle of disciples, her connections with him in previous lives, and the work that she would carry out for him in his present advent. He told her, for example, that in the structure of his Circle, she was the twelfth member of each concentric circle of twelve disciples, up to the ninth circle.<sup>9</sup> Norina also recorded Baba's telling her that in a former incarnation she had been Saint Joseph, the father of Jesus. The following statements by Meher Baba can be found in one of her early journals:



## INTRODUCTION

Mary conceived when she was in a superconscious state. Joseph was a very wonderful pure man almost greater than Mary on account of his past connections with the Inner Circle. In this life he is incarnated in N. [Norina]. She was also Droppedi [Draupadi], sister of Krishna—who with Radha were the 2 most important women in Krishna's life.

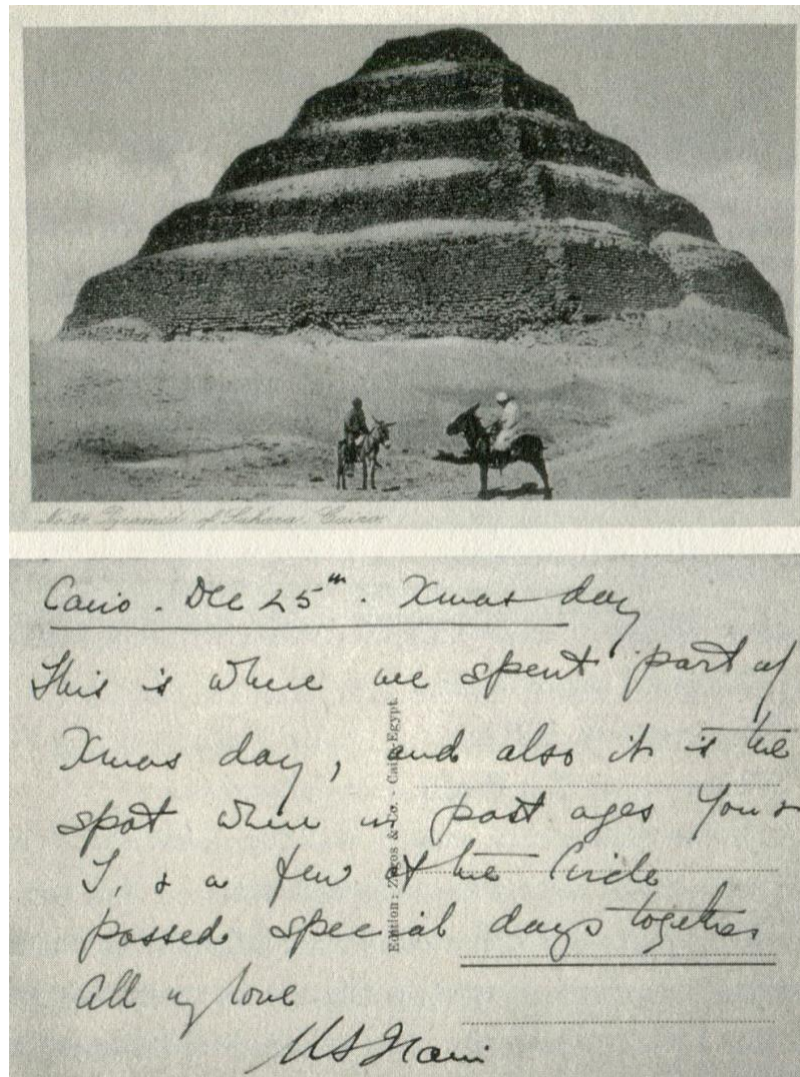
N. [Norina] in Avatar's period reincarnated alternately as man and then as woman. She was mother and father. Mother of Baba in his last reincarnation.

Baba's words identifying Norina with Saint Joseph have a special resonance when considered in the context of a postcard sent by Baba to Norina on Christmas Day 1933, during his visit to Cairo, Egypt. The front of the card shows a stepped pyramid, labeled "Pyramid of Sahara, Cairo"; the message on the back reads, "This is where we spent part of Xmas day, and also it is the spot where in past ages you & I, & a few of the Circle passed special days together. All my love, M. S. Irani."<sup>10</sup> While in Cairo, Baba visited a Coptic church that was built over a spot where, according to legend, Joseph, Mary, and Jesus rested during their flight into Egypt.<sup>11</sup>

During his travels in Europe in 1932, Baba again confirmed Norina's ancient connection with him, as recorded in one of her journals from this period:

In Genoa he said: "Whether you succeed or not remember you go with me in June for good. I love you more than all." I doubted in false modesty. He made a sign deep down to his heart—old contacts is the meaning. He said I was the Mother of all! I was his mother too! When? in a past reincarnation. It seems I alternate

## INTRODUCTION



Postcard signed by Meher Baba (with message in the handwriting of his disciple Quentin Tod), sent to Norina from Cairo, Egypt, December 25, 1933.

sex in his Avataric life. He says always: You are dear to me. I love you more than any—but we are all of Him so why doubt or ask or want any particular position?

Just as in previous lives, according to Baba, Norina had at different times been the Avatar's mother and father, so in her cur-

## INTRODUCTION

rent incarnation she held the position of his mother, though not biologically: "Baba's definition for my suffering that I felt impersonally was: It is due to your position as my mother that you take on a bit of my sufferings." In his letters to her during the 1930s, he often called Norina his mother, addressing her, for example, as "Beloved Mother, Noorjehan darling."<sup>12</sup> The following letter was sent by Baba to Norina from Hollywood on December 31, 1934:

Mummy mine,

I am Infinite. I am Eternal.

I know everything. I am everywhere.

I am all Power, Knowledge and Bliss.

Whatever I say is Right.

Whatever I do is Right.

Whatever I will is Right.

It is the delusion of duality and the illusion of Maya that sometimes make them appear untrue.

All I say, do and will, is for the upliftment of the innumerable beings, merged in the sea of ignorance, and for that I have to bear the cross of untold Infinite sufferings, being misunderstood and opposed.

You have to share in my suffering.

In love, faith and service for me, you have gone far ahead of others. So try never to feel depressed, disheartened, desperate and disappointed, but go on till the very end helping in the work of your beloved divine child.

M. S. Irani

As this letter and Norina's early 1930s journals attest, Baba often reminded her that she would participate in his suffering: "I have always suffered for the universe. I have been crucified 1000

## INTRODUCTION



*From left: Nadine Tolstoy, Norina Matchabelli (holding Baba's alphabet board), Mercedes De Acosta, Meher Baba, unidentified man, California, 1934*

times and will be 1000 times more, so you can share a little in my sufferings." He also let her know that she would have much important work to do for him during her lifetime: "You shall do immortal work for me."

Norina's external work for Baba began, in fact, almost immediately after first meeting him. During the 1930s, she was not only responsible for introducing many international acquaintances, often artists, scholars, and members of the European aristocracy, to Meher Baba, but was also placed in charge of Baba's film project. He wrote to her, "Remember, Mummy, the producing of the film lies mainly in your hands."<sup>13</sup> Together with other of the Western disciples, especially Elizabeth Patterson, whom she had befriended at Harmon-on-Hudson in 1931, Norina worked to find the necessary funds for the project, and to obtain a script that pleased Baba. Norina's first husband, Karl



## I NTRODUCTION



Elizabeth Patterson (*left*) with Norina, Venice, early 1930s

Vollmöller, who had authored *The Miracle*, offered one such script, based on Baba's directives, entitled *How It Happened*.

Her work in Europe and America on the film, however, was interrupted when, in 1936, Baba called some of his Western disciples for an extended stay in India, to reside at his new ashram in Nasik. At Nasik Baba gave Norina the title of "Managing Mother," which meant that she had the responsibilities of looking after the retreat's expenses, food, and supplies, and taking care of special problems, such as illnesses—a sort of Mother-prioress role that no doubt suited Norina's hard-working, expansive personality but that seems to have incurred both appreciation and resentment from the other ashram residents.<sup>14</sup>

After the Nasik retreat disbanded in 1937, Norina was among the small group of Western women who resided with Baba's

## INTRODUCTION



Meher Baba with  
Norina during his  
forty-third birthday  
celebration, Nasik,  
India, 1937.



*From left:* Elizabeth  
Patterson, Meher Baba,  
Norina Matchabelli,  
Margaret Craske,  
India, ca. 1939.



## INTRODUCTION



*From left: Norina Matchabelli, Nonny Gayley, unidentified woman,  
India, ca. 1939.*

Eastern female disciples on Meherabad Hill. There she and Elizabeth Patterson began the *Meher Baba Journal*, a monthly periodical that was published from 1938 to 1942. Baba contributed a discourse to each issue. Norina, the literary editor, authored many articles about life with Baba, writings that concentrated on interior experience of him.<sup>15</sup>

In 1941, Baba sent Norina, Elizabeth, and Countess Nadine Tolstoy (the widow of Leo Tolstoy's son, Count Ilya Tolstoy) to America, where they were to collaborate in spreading Baba's message. Norina and Elizabeth were given the responsibility of establishing a home for Baba in the West, a place where he could come and stay for extended periods with his disciples. When the three women were in Bombay, awaiting the day of their departure, by ship, from India, Baba consoled and encouraged them with the following letter, written from Ajmer, on June 6, 1941:

## INTRODUCTION

Dear Norina, Elizabeth, Nadine,

I know you three constantly think of me, and Beloved Baba also has you eternally in His heart. You must have only one fixed thought in your minds, and that is that you are going to do Baba's great work. You must remember everything I told you and happily, bravely and willingly carry them out. We will surely meet again in six months.

I received Norina's wire about Mrs. Harvey and Elizabeth's about departure on 7th and about car etc. I am happy Kippy [Elizabeth's Boston Terrier] is better.

All here remember you and miss you.

Tomorrow I break my fast. I will be with you all along, so be cheerful and all three work whole-heartedly and cooperatively for my great work.

Love,  
Dictated by Baba

Reply this letter before you go.

### *Serving the Beloved: The Work of Thought-Transmission*

After her arrival in New York, Norina attracted much media attention. The following is excerpted from the *New York World Telegram* of September 10, 1941. The article contains two pictures, one of Norina as the Madonna in *The Miracle*, the other a photo of her taken in 1941, in which she wears a simple black dress and a pearl necklace. The headline reads: "Princess Back to Teach World 'to Give': Disciple of Meher Baba in India Learns to Put Aside Worldly Things—She's a Different Person Now":

Princess Norina Matchabelli, after spending five years in India as a disciple of Meher Baba, Parsee spiritual leader,



## INTRODUCTION

has returned to America to spread the word of her teacher. New York will remember her as Maria Carmi, the exotic Italian actress who once played the role of the Madonna in *The Miracle*.

Park Avenue knew her as the beautiful and socially minded wife of the late Georges Matchabelli, Russian perfume manufacturer . . . .

## WENT TO INDIA

It was after her husband's death that the Princess Matchabelli went to India to live at Ahmednagar, where Meher Baba has his main ashram.

She smiled. "I was still very worldly. I took along my 50 dresses, 60 pairs of shoes, 20 hats, my perfumes, and jewels. Everything I had here. Baba didn't say don't use these things. He put me in a luxurious ashram with other new followers. Finally, the day came when we were ashamed to have all these luxuries when all the others were living so simply. Baba's hut had only a mattress on which he slept and a little carpet on which he received visitors. He's truly poor, never accumulating, always sharing. Suddenly I became aware I was living like a crazy bourgeois. I gave away everything but this dress," pointing to the one she had on, "and a simple change of clothes."

The dress she had on was one bought eight years ago at Vionet's. The pearls she found in a bag when she began to get ready to come back to New York.

## DIFFERENT PERSON

"But I had no hat. I traveled bareheaded all the way from India. When I got here I bought a hat for \$2.50." She smiled. "I met a friend on the street a few days ago

# INTRODUCTION

## Princess Back to Teach World 'to Give'

Disciple of Meher Baba in India  
Learns to Put Aside Worldly Things  
—She's a Different Person Now

By HELEN WORDEN.

Princess Norma Macabelli, after wedding wars in India as a wife of Maharajah Babu, former spiritual leader, has returned to America to spread the word of her teacher. New York will remember her as Maria Costi, the exotic Italian actress who once played the role of the Madonna in *The Miracle*.

Park Avenue knew her as the beautiful and socially minded wife of the late Prince Georges Macabelli, Russian perfume manufacturer.

This morning she said she felt the world, not knowing

[illegible]

Mar. 1954.

Her friend and Mother Bunch died in 1934, when the Indian leader visited America.

Though the meeting lasted only a few moments, she said, "It brought about a perceptible change in George's outlook. He told a friend of mine, 'That man had done something to my heart.' It was after this he began drinking. Do you remember? He tried to end life for everybody. He made peace in his factory. He gave money. One thought he belonged people. He was practicing Blake's philosophy."

She picked up a photograph of Arthur Hays Sulzberger in California at one of Baker's saloons or retreats, when the program came saying her husband was ill. I knew then I was with George when he died. He surprised me, passion, with such understanding. I remember the Grand Duchess Marie and Prince Serge Obolensky were standing near the bed crying. George sat up suddenly and said, with his old fire, "What are you crying for? Life is only a long dream." Life is only a long dream.

It was after her husband's death that the Princess Malak-  
bel went to India to live at  
Almudmagar, where Mohor Shah  
had his main abode.

Indonesian Neelina Matchabel, 25 years ago, and (right) as the "good man" of India.



ness. The pearls she found in a bag when she began to get ready to come back to New York.

**Different Person.**

"But I had no hat. I traveled bareheaded all the way from Indiana. When I got here I bought a hat for \$2.50." She smiled, or was a friend on the street a few days ago when I hadn't seen Moore since 1968. Now was different in the hallways. Our former style dress, she asked me where I'd bought it, and so. She said it looked as nice.

Walking through the streets like Princess wonders if it can be she. I am an entirely different person. I am a woman who has been there. I am no true dependent on their social advancement extraordinary people. Once

couldn't sleep on a bed, unlike a  
cock and certain pees. Now I turn  
as a Greer, toward the sun.  
make my own breakfast at least  
but I'm also a really busy  
and because I am a student,  
but my own food in the market  
I carry it home in brown pap-  
er sacks I do my own work on  
own laundry. When I look back  
on my former life when I did  
woman's work I am worried I sa-  
id I was a crazy old fool  
Through Mother Bala I have a  
come an entirely different way  
children. I'm a young and happy

An article that appeared in the  
*New York World Telegram*, September 10, 1941

whom I hadn't seen since 1936. She was elegant in the latest hat, the newest style dress. She asked me where I'd bought my hat. She said it looked so chic."

Walking through the streets, the Princess wonders if it can be she. "I am an entirely different person," she declared. "I am liberated. I am no more dependent on riches, social advancement, extraordinary foods. Once I couldn't sleep on a bed unless it cost a certain price. Now, I turn as a flower toward the sun. I make my own breakfast of toast and tea and usually burn the toast because I am distracted. I buy my own food in the market. I carry it home in brown paper sacks. I do my own

## INTRODUCTION

room, my own laundry. When I look back on my former life with all of its complications and worries I can see I was a crazy old fool. Through Meher Baba I have become an entirely different world citizen. I'm a young and happy woman."

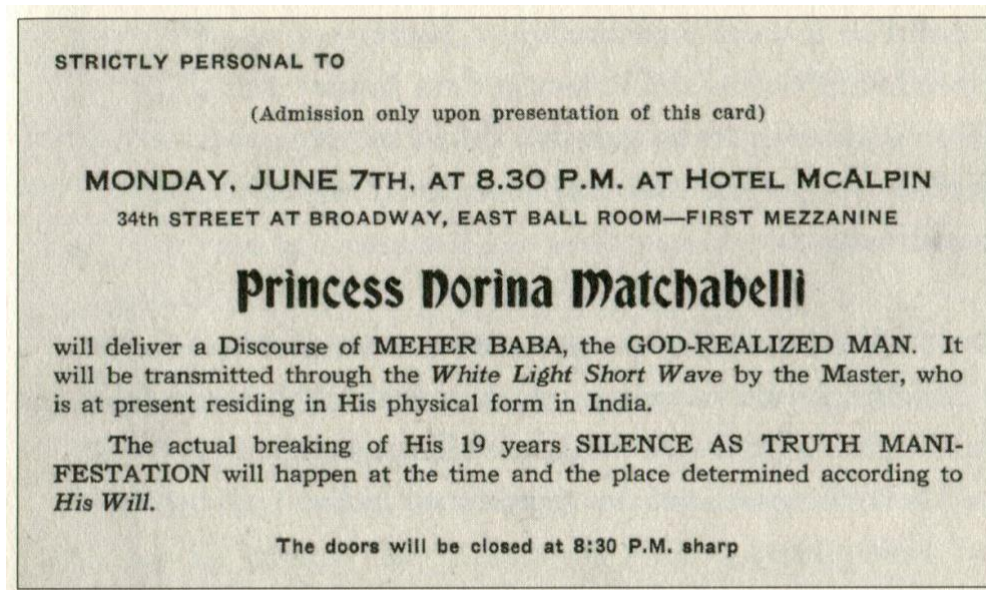
Soon after returning to New York, Norina, Elizabeth, and Nadine lived together in an apartment at 130 East 67th Street. Norina took the smallest room in the house, wore very simple clothing, often in black, and dedicated herself to Meher Baba's work. Elizabeth saw to business details, while Nadine greeted acquaintances who wished to know more of Meher Baba. In addition to their busy lives in the city, Norina and Elizabeth traveled to all parts of the United States, searching for the place that would fulfill all of Baba's requirements for his home in the West. On October 27, 1942, Elizabeth received this cable from Baba:

I KNOW HOW WHOLEHEARTEDLY NORINA WORKS  
HELPED BY YOU. LOVE TO ALL LOVERS.

MEHERBABA IRANI

Throughout the 1940s, until her return to India in 1947, Norina worked for Baba primarily through a method she termed "thought-transmission" or "thought-order." According to Norina's own understanding of this remarkable phenomenon, she inwardly received messages from Meher Baba, though he was thousands of miles away in India, and then spoke them or recorded them on paper; when using the first person singular, "I" or "me," she was speaking as Meher Baba. Norina gave large numbers of public lectures in this way, presenting Baba's messages to audiences as though he himself were present, delivering a discourse. When she and Elizabeth traveled across America,

## INTRODUCTION



A postcard-size invitation to one of Norina's lectures, New York, early 1940s. "White Light Short Wave" is one of several terms used by Norina to describe the phenomenon of thought-transmission.

looking for a place to build Baba's center, she gave public talks in the cities they visited, using the method of thought-transmission. The majority of these speaking occasions were held in New York City, where she delivered Baba's messages at such venues as Carnegie Hall and the Hotel McAlpin. Invitations were printed and mailed to various individuals whom Norina, Elizabeth, and Nadine had contacted.

Norina was particular about every detail of the arrangements for these events. During the public lectures in New York, for example, she required the use of a high-backed Italian chair, with large wooden arms, covered in a yellow-olive velvet (this chair is now kept in the building known as the Barn at Meher Spiritual Center in Myrtle Beach). Elizabeth recalled that when departing for the lecture hall, they would have to search for a taxi big enough to haul such a large piece of furniture. Once the audience was gathered, waiting for the lecture to begin, there would

## INTRODUCTION

usually be a short introduction, explaining what was about to take place. Prior to a talk delivered on January 31, 1943, just before Norina began to transmit Baba's message, she offered this preface to prepare the audience for the phenomenon they would witness:

I am transmitting to you a direct message which is just as simple as a radio message. It is from my beloved Master, Meher Baba, in India through me here in New York. It is not mechanically reproduced unless I sit before a microphone.

He merely obliterated my pituitary gland, and through his grace had my pineal gland open. His voice comes through the etheric ear which is above the physical ear.

Everything is Divine though not all acknowledged. I might be said in this moment to become Divine as he transmits his voice through me. Unfortunately I am unable to change faces or temperament. Being of a nature type with individual characteristics such as we all have, he uses me as I am. My nature and subtler intellectual intuition are definitely useful to him. The only difference is that instead of me using me in my temperament, he uses it. He wills my temperament and other spiritual characteristics. But you do not all understand these things. So I am producing to-day the Light Current of someone who is Divine Human—Supreme Perfection. The one who has reached God-realization called the Man Meher Baba (Perfect Master).

Many of those who attended Norina's lectures noted that when Baba began to speak through her, a transformation became apparent both in the atmosphere and in Norina's own

## INTRODUCTION

physical appearance. Her facial features were suffused with a spiritual beauty, which one observer likened to the head of Christ in Leonardo Da Vinci's painting of the Last Supper. One is reminded of the similarly powerful reactions of audience members who had attended her performances decades earlier in *The Miracle*.

Whenever Norina was planning a public lecture, she would notify Baba in India, and he often responded with a cable, blessing the event. For example, on April 24, 1943, she received a cable from him saying, "BLESSINGS ASTERHOTEL LECTURE," and in 1945 he cabled, "MY BLESSINGS FOR THREE PUBLIC DISCOURSES." She wrote extensively to Baba about her method of speaking through thought-transmission, and on April 12, 1944, while Baba was in seclusion, she received a letter from his disciple Chanji (F. H. Dadachanji), encouraging her unique way of delivering Baba's messages to United States audiences.

Dear Norina,

Your letters to dear Baba have all been duly received. How happy it makes the Beloved you need not be told. You know and feel that within the Self that is the Beloved in you. The expression of the depth of Love and height of devotion as poured out therein bespeak the intensity of a heart that throbs only for the dearly Beloved, lives in Him and for Him alone!

The Beloved is indeed very happy to know of the way you become his "mouthpiece" and bestir and surcharge the atmosphere with His Love and Being wherever you move. It needs no sanction since you are entirely under His guidance, speaking of Him and for Him to all, who truly need His Love, Grace and guidance. What is it but the greatest miracle of Love that you have

## INTRODUCTION

dedicated your very life and existence in the sacred Cause of the Beloved Lord, devoting every moment in His service for the spiritual regeneration of mankind, now in the throes of distress and destruction! No life could be better lived, no existence better spared, no Love better expressed, no service better rendered! Be you truly blessed, more and more, Nor-Jehan, the Beloved of the Lord! May you abide, for ever, in His infinite Heart, pouring out His love to struggling humanity, now in the greatest need of this Divine Torch-Bearer of Humanity to select his own torch for shedding the Light and Lustre of Love and Understanding to a world now groping in the dark, hankering after happiness that is illusory and bringing misery in its wake!

While the dear Master continues His humanitarian and spiritual activities here in absolute silence and seclusion, unknown to any of His real identity, His greatest medium and mouthpiece in you convey His message of Love to the civilized world on the other side, instilling in them the new light and understanding and making them conscious of the love Divine that will guide them aright in the spirit of selfless service and Brotherhood of humanity—the principal characteristics for the spiritual awakening and unfoldment that is to bring about the Universal Spiritual upheaval and Renovation in the near future.

Though Chanji writes that Norina's activities needed no sanction, Meher Baba did in fact express his written approval of her thought-transmission. His message came as a result of some tensions that had arisen in the late spring of 1944, when, apparently, someone complained to Baba about the content of No-

## INTRODUCTION

rina's lectures, perhaps accusing her of delving into political issues. Norina became aware of this and immediately wrote the following to Baba in India:

In Your Discourses there is no other subject to be discussed or brought to deeper understanding than the one on spirituality as the only real science of life . . . .

The theme I am so eager to bring to the minds here in the West is the same that I have earned to understand when with You in the East for five years. It is that all is portion and part of the never ending evolutionary plan; and that ignorance as well as knowledge of deeper and higher truth is more or less ephemeral understanding of the one and only PURE STATE OF BEING which is in You so great, so real and so tangible.<sup>16</sup>

Baba responded with a cable, sent to Norina on July 6, 1944:

YOUR LETTER OF EXPLANATION RECEIVED. DON'T WORRY, I KNOW YOUR UNBOUNDED LOVE AND PERFECT TRUST IN ME FOR WHOM YOU ARE WORKING WITH FULL DEDICATION OF VERY LIFE. CONTINUE YOUR SPIRITUAL WORK FOR ME WITH GREATER FORCE.

MEHERBABA IRANI

He affirmed this message with a second cable, dated August 8, 1944:

LTTR OF EIGHTEENTH RECD. ALL IS CLEAR. YOU KNOW I TRUST YOU IMPLICITLY FOR MY SPIRITUAL WORK. LOVE BLESSINGS ALL.

MEHERBABA IRANI



## INTRODUCTION

Two years later, in a cable sent to Norina on February 17, 1946, Baba again expressed approval of her work for him:

I SANCTION AND BLESS THE MESSAGE OF JANUARY 31ST REGARDING YOUR WORK. NORINA THROUGH THOUGHT ORDER AND JEAN THROUGH INTELLECTUAL FERVOUR AND ELIZABETH THROUGH SACRIFICIAL BEHAVIOUR AND MALCOLM THROUGH FULL FAITH ENDEAVOR AND NADINE THROUGH LIFE'S SURRENDER AND MARKEY THROUGH ARTS MANOEUVRE AND FEW OTHERS WHO WITH LOVE REMEMBER ARE ALL WORKING MORE OR LESS FOR ME.

MEHERBABA IRANI

In addition to her public lectures, Norina also put thought-transmission to use on a smaller scale. She regularly transmitted Baba's discourses at intimate gatherings held at a studio adjoining the New York apartment. Moreover, on a daily basis, quite apart from any sort of formal occasion, she received Baba's messages and recorded them on paper. She either sat at a typewriter and wrote them out herself, or else dictated them to someone who recorded them in longhand, usually Nadine and, later, Filis Frederick. Often these pieces of thought-transmission were intended as messages for specific individuals, especially the other women living in the New York apartment: Elizabeth, Nadine, Filis, and Adele Wolkin. Norina even received and recorded instructions to herself. The volume of these written communications was staggering; each day Norina compiled pages of material, always dealing with some spiritual point, but often addressing practical issues as well, such as living arrangements in the apartment, food, schedule, and visitors.

## INTRODUCTION

Norina often sent copies of the thought-transmission messages to Baba in India, for his confirmation. One particular series of written exchanges illuminates this practice, and again evidences Baba's approval of Norina's method of working for him. While the three women were living together in New York City, Nadine suffered from a degenerative, muscle-weakening condition that was to lead to her death in 1946. On December 9, 1944, Norina presented her with the following message, transmitted through thought-transmission; it is written, therefore, as a letter from Baba to Nadine:

Say never again that you are guilty, responsible for your present state of health. I, as the Divine Presence, say to you that you are no more responsible for your "qualities" and that you can never again accumulate sanskaric impressions, or experiences, that you are bound to have, because you think and act in present lifetime. I repeat: never again think that the sanskaras that you naturally bring on to yourself as long as you are in this world can destroy your spiritual self existence and retard your spiritual advancement and your final Realization of the Truth, which is due to you and which I have promised you verbally in India.

The sanskaric state of you or anybody else in My Circle is not of importance, because I make the immediate clearing and cleansing of these sanskaric imprints on your old human self. I do not do that with those who do not belong to My Circle.

Be sure that you do belong to My Circle.

Your health condition is not as bad as you make it with your fervid imagination . . .

## INTRODUCTION

Stand your state of health no matter how long it has to be endured till the DAY I BREAK MY SILENCE and AM PHYSICALLY WITH YOU.

I care for you as a human creature and I LOVE you individually, that is to say: I have affection for you, I love you personally and MY unbound Divine LOVE brings to you and whosoever on earth MY SPIRITUAL HELP.

THAT SHOULD ALONE MAKE YOU HAPPY AND SHOULD CONSOLE YOU to have to stand the very small ordeal of the weakened organism.

Norina mailed a copy of this message to Baba in India, with a cover letter. After describing the poor state of Nadine's health, she asked Baba to confirm the above piece of thought-transmission, telling him:

We try to cheer her up and never contradict her as all thought reaction makes her confused and terribly hectic and anguished. It's her crucial period of life and we stand by with your Grace that is unending. That is the main difficulty today—all else you tell us exactly how to handle. I send a copy of the dictation that you made to help her and it helped. Have the MERCY TO CERTIFY THIS DICTATION OF YOURS AS SHE CARES that it be still be made more certain still, that it is right what you say. Please take the trouble to send a cable saying message dated 9.12 is good—etc. It's hard otherwise Beloved Sacred Holy Friend—All Christmas love to you and all. To you all that is and was and ever was I lay at your adored Feet.

Norina<sup>17</sup>

## INTRODUCTION



An early photo of the Cabin on the Hill, Meher Spiritual Center, Myrtle Beach, S.C. Norina and Elizabeth stayed in this cabin during their 1940s visits to the Center.

Baba responded with a cable to Norina, dated January 20, 1945:

MESSAGE DATED 9TH DEC. IS QUITE RIGHT. BLESSINGS  
YOU, NADINE, ELIZABETH.

MEHERBABA IRANI

Norina's work of thought-transmission played a central role in the development of Meher Baba's home in the West, Meher Spiritual Center, at Myrtle Beach, South Carolina. Beginning in the mid-1940s, she and Elizabeth frequently traveled from New York to Myrtle Beach, overseeing the Center's development. Through thought-transmission, Norina communicated Baba's instructions about where a path should be cut or a building placed. These messages also contained meticulously detailed

## INTRODUCTION

orders regarding the activities of those visiting or working at the Center. On June 3, 1944, for example, a thought-transmission message received through Norina instructed three individuals to "explore, directed by Elizabeth," the shortest route from the cabins to the ocean: "I advise you to go to the right. Take an axe, compass, knife and lunch tomorrow. Cut path, make it short and if necessary bridge the way. If that takes more than three quarters of an hour it is too much. Half hour to the beach is enough. Take bathing suits along and take a good dip."

The extensive use of thought-transmission seemed to take an ever-increasing physical and emotional toll on Norina. Some of Meher Baba's messages through her imply that the practice could expose her to severe physical and mental dangers. In one such communication, addressed to Elizabeth and Nadine in the early 1940s, Baba (through Norina) insisted that these two women, and other of Norina's friends, occupy the front row of chairs at an upcoming lecture, since "You are the neutralizing force for her own good." Warning them of the necessity of doing as directed, the message continued:

. . . there is to be a crowd of curious demons and ill willed listeners of all opposing social groups in this city. . . . No danger is greater than the selfish listener to some one like me in a disciple. The disciple is exposed to the danger, not me. The danger is the brain storm of internal order that can cause short circuit and make the brain go blast, and be it vulgarly said, mad, or she be off her head. Therefore I always warn you it has to be done as I say. . . . Tell this to Consuelo [Sides] and also you both remember to be gentle and not to speak ill of Norina from now on. Should she really go off one day cable me this: Norina very ill; help us and give directions.

## INTRODUCTION

This is all for the day. It will be not too bad if it happens but it is said in the BIBLE the ones who are dear to the LORD suffer most.

MEHER BABA

I sign and wish this to be kept by Nadine in her purse always . . . .

By 1946 Norina's health had deteriorated rapidly. She suffered from an enlarged heart and high blood pressure, but the affliction that affected her life most deeply was severe depression. Her activities came to a near-standstill. Baba called her and Elizabeth to India in 1947, where he paid special attention to Norina's condition, making sure that she received plenty of rest and did not become agitated, since excitement always worsened her delicate physical and emotional state.<sup>18</sup>

In 1948 Elizabeth had to leave India for a period, to tend to affairs in the United States, including the Center. Norina, remaining in India, wrote her the following letter, making reference to the period of ill health that she had endured:

Now that in this period of Baba's working in the world you have to go back to the USA alone and I have to be here to receive the news and correspond with you in behalf of Baba, let's embrace and wish ourselves well—I say BON RETOUR, and you say to me keep as well as you are, and tell me all about everything—

Don't get stuck at old memories—however remember that during the seven years of tribulations shared and endured in good comradeship, we have gained one thing in common and that is to be head and heart surrendered to Him who is our COMMON GOOD IN THIS EARTH of shade and light.



## INTRODUCTION



Meher Baba with Norina Matchabelli (*left*) and Elizabeth Patterson, India, ca. 1947.

## INTRODUCTION

The fact of my illness should be well understood by you—being sensitive as you are, you see deeper than the other dear ones who shared in the temporary despondency and depression in my life. When I asked Baba that he should explain his mysterious deep way to work in the heart and head of the disciple who has given the life to him he said: "don't worry, I shall give them all explanations in time and in my way. They will understand. I shall explain the dark journey of the soul."

When I arrived in India harassed and uncertain whether I should live and die for this world and all over again, and whether I could ever enjoy the fruit of all the suffering thru HIS GRACE . . . he said these words pointed out on the board and some of these statements were cabled to me to the U.S.A.:

You must lose in order to win  
You have lost something to gain everything  
Thru MY LOVE you shall be redeemed and resurrected  
I am the OCEAN that absorbs all what is impure and pure  
as well.

When I was crying having lost hope to ever be rehabilitated in my old conscience HE smiled and passed onto me LIGHT which is the EMBRACE OF LOVE that passeth all understanding. . . . He revealed to me the deep significance of it all. His embrace when He opens His arms as the father mother and Christ can not to be described. It is the LIGHT in its eternally merciful play giving mercy compassion. Real feeling of TRUTH is LOVE that he can make us experience. He often repeated in those heavenly peaceful and comforting days



## INTRODUCTION



Norina at Youpon Dunes, Elizabeth's home in Myrtle Beach, S.C.,  
early 1950s.

at Satara: "forget everything—Nothing is—all is wiped out!  
live for ME! do all for ME! OBEY IMPLICITLY TO ALL I  
SAY AND ORDER. LOVE ME."

### *"Was, Is, and Will Ever Remain Baba's": Norina's Final Years*

By the time Baba began his New Life period in 1949, Norina and Elizabeth had both returned to the United States, where they resided at Elizabeth's Myrtle Beach home, Youpon Dunes, which was only a brief drive from the Center.<sup>19</sup> Though Baba gave an order that no one should attempt to contact him during the New Life, and that no one should expect any communica-

## INTRODUCTION

tion from him, he made a special exception for Norina and Elizabeth. In a correspondence of October 7, 1949, he wrote: "But as you are the link between my New Life and the West I allow only you two, and you two only, to cable me when necessary." At this point in her life, Norina no longer gave lectures about Baba, but she continued to write through thought-transmission in her journals or in notes to Elizabeth. As well as she was able, given her poor state of health, she assisted Elizabeth with work at the Center.

During Baba's visits to Myrtle Beach in 1952 and 1956, Norina's illnesses prevented her from participating in the planned Sahavas activities.<sup>20</sup> Baba, however, made sure that she received his companionship during those much-anticipated occasions. Kitty Davy described his arrival on April 20, 1952, at the house that Norina and Elizabeth had prepared for him at the Center:

Arriving in the afternoon at the Center on a bright, sunny day, Baba and party went first to His own house at the far end of Long Lake. Norina was awaiting Baba in the living room and it was a wonderful reunion after three long years of waiting for His visit. The room was bright with flowers and sunshine and aglow with Baba's loving presence. We stood whilst Baba sat on the sofa with Norina beside Him and remained a few minutes in silence. Thus Baba bridged, as it were, the span of years of separation. Then, led by Norina and Elizabeth, we went with Baba through the different rooms. . . .

When we were again assembled in the living room, Baba spelled out on His board, with Mani interpreting, how happy He was to be at the Center, and most of all how deeply touched He was with the love, devotion and work shown by both Elizabeth and Norina

## INTRODUCTION

throughout the past years in preparing such a unique spot for His work and comfort. No detail, no expense had been spared to carry out His wishes, and all had been the labor of love—love direct from the heart, and as such He accepted the gift.

After embracing Elizabeth and Norina He said, "I have had many homes this time. I have laid My head on the ground [bowed down] in palaces and on concrete floors of humble homes." Then Baba gestured over all the Center and continued, "Of all the homes I have visited, this is the home that I love the best, because it was given to Me and built for Me with such love." After a bit He added, "I never leave. Remember, I do not leave because this is My home."<sup>21</sup>

When the 1952 Sahavas began, Norina stayed with Elizabeth in one of the Center cabins called the Log Cabin. Her health worsened, however, to such an alarming extent that in early May she had to leave the Center and be hospitalized in North Carolina, first at a hospital called Saint Joseph of the Pines (the name of this institution is interesting, since Baba told Norina she had been Saint Joseph in a previous existence). Shortly thereafter, in early June, Norina was transferred to Duke University Hospital, where she underwent further treatment, including shock therapy.

During this period of Norina's hospitalization, Meher Baba's own suffering intensified. On May 24, 1952, Baba and others in his party were seriously injured during an automobile accident in Prague, Oklahoma. Even before traveling to the United States in that year, Baba seemed to hint to Norina that catastrophe awaited them both, brought on by the forces of Maya. In a cable of April 2, 1952, he told her:

## INTRODUCTION

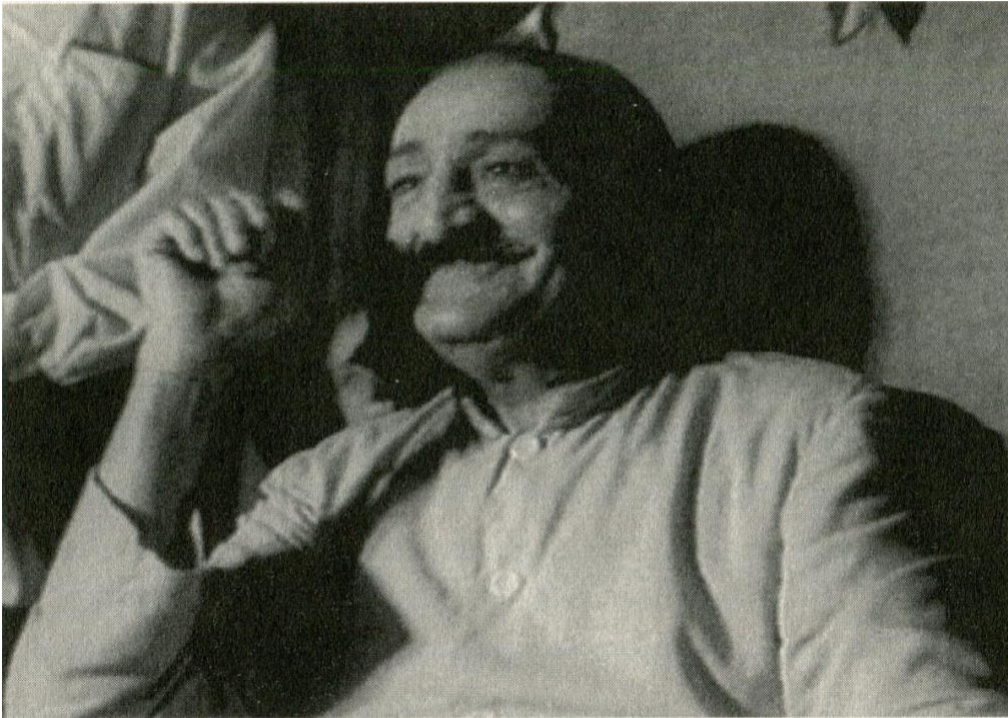
TAKE COMPLETE REST AND GOOD MEDICAL TREATMENT AND DON'T WORRY. DON'T COME AIRPORT UNLESS FIT. GOD WILLING WE BOTH WILL RECOVER DURING EXCLUSION [SECLUSION]. LET MAYA DO HER WORST AND GOD HIS BEST. SHOW THIS ELIZABETH [AND] DON.

BABA<sup>22</sup>

Kitty, who took care of Norina in the last years of her life, once related a moving encounter that took place when Baba was recuperating from his injuries suffered in the 1952 accident.<sup>23</sup> That summer he visited Duke University Hospital, to have his cast removed and be examined by a doctor. Norina was hospitalized there at the same time. Her physician, believing that the excitement might aggravate her condition, advised that she not be told of Baba's presence at Duke. The doctor realized how difficult it would be for Norina to know of the painful details of the automobile accident and the extent of Baba's injuries. One day Norina was being pushed through the hospital in a wheelchair when suddenly and unexpectedly she came face to face with Baba, also in a wheelchair. Kitty recalled that they each sat, looking at each other without speaking, once again having a silent reunion.

In 1956, during Baba's second visit to the Center, Norina stayed in one of the Twin Cabins. Baba came to check on her regularly, lovingly tending to her, administering medication, and giving her one of his handkerchiefs to keep under her pillow (the handkerchief is now kept in a treasure case at Baba's House at Meher Center). During one of his visits to the cabin, Norina asked whether her suffering served his cause. Baba responded in the affirmative, saying that Mehera, Mani, Elizabeth, and Norina were all privileged to share some part of his universal suffering.<sup>24</sup>

## INTRODUCTION



Meher Baba in the Barn at Meher Spiritual Center, 1956.  
Baba is seated in Norina's velvet-covered chair, the high back  
of which is visible behind his head.

Years before, as Norina's 1930s journals reveal, Baba had promised that she would take on part of his suffering.

Elizabeth used to recall an incident that took place at the 1956 Sahavas, when, as in 1952, Norina's poor health prevented her from participating in any of the events.<sup>25</sup> Baba was holding a program in the Barn, when, uncharacteristically, he complained to Elizabeth about his chair, saying it was too hard. Elizabeth immediately had another chair brought to Baba, but, again, he did not care for it—it was too soft. "Think, Elizabeth," he gestured, "is there another chair for Baba?" Suddenly Elizabeth remembered Norina's high-backed Italian chair in which she always sat while giving thought-transmission from Baba to audiences in New York. She sent someone to bring it from the storeroom.

## INTRODUCTION

Baba lowered himself into the chair and beamed happily, saying that it was perfect. Later Elizabeth realized that, since Norina could not be with Baba in the Barn, he wanted something of hers there.

On June 15, 1957, Norina Matchabelli died at Youpon Dunes in Myrtle Beach. Meher Baba sent the following cable:

BE HAPPY. MY VERY DEAR NORINA HAS COME TO LIVE  
WITH ME FOREVER.

BABA

Eight days later, Elizabeth wrote a letter to Mehera and Mani in India with details about Norina's final days:

Dear Mehera and Mani,

Norina sleepeth.

We received Baba's cable and know that she is with Him forever. So we know that she has awakened in Him.

Also, I have a feeling that Baba has already put her to work in this life continuous.

Certainly our activity has been increased and since Norina has left us it has been one continuous motion around us.

Kitty I am sure wrote you how we came home from the town Saturday morning June 15th, and just at that time was the ending of Norina's long struggle to keep going. She had had her breakfast as usual quite early, all liquids for recently she felt she couldn't take solids, so had egg in milk, etc. Then at 11:15 A.M. she had her juice as usual, having rested up to that time. At 11:20 she

## INTRODUCTION

opened her eyes and asked Sadie "What time is it?" Sadie replied "11:20, soon you will have lunch, will you eat a good lunch today?" There was no reply and Sadie went over to check Norina's pulse that she (and of course, the doctor knew) had been weak in the last three days, she found it low and called to Kitty to telephone Dr. Chapman to come. Fortunately he had not left his office, he usually stays only a half day on Saturday, and he came up to the house in very little time. He could barely feel a pulse and as he was listening with his stethoscope the heart stopped. He turned to us and told us she had gone; it was then just about half hour before noon or about ten minutes since Norina had asked in a clear voice, "What time is it?"

Dr. Chapman said he did not believe that she could have lasted through so much since 8 yrs. he attended her, it was very remarkable. Sadie said afterwards that in all her hospital nursing she had never seen a death like hers without a struggle, when the end came she just slipped away, it was as if she knew her time had come and she consciously asked, "What time is it?"

Of course Kitty has been writing you about Norina's condition. Her weakness started about the end of March and she didn't feel like going out in the car for her usual drives that she never liked to miss, it was her only contact with the outside world, not that she enjoyed it but it broke the long day. She had felt useful when we could send Sadie for an errand when they were out or going to pick up Kitty at the Center and take her home. The very last drive was with me on a Sunday afternoon, it was the day Sadie usually had off, and I took some pot-

## INTRODUCTION

ted plants that I had purchased, one was a magnolia, and Norina told me where they should be placed [at the Center]. We left them in their pots for Frank to plant the next day. They can now be seen across the little road by the kitchen building and we will take special care of them. This was the last time that she went out, as she didn't feel able.

Another nice thing to remember Norina doing was some weeks before on another Sunday afternoon when I took her out, we stopped at the Shell Gas Station in the Town of Myrtle Beach. I remarked to her that more people had their photos taken in front of the place because of the five palmetto trees, that look tropical to people coming down from the north, such as New York tourists. Norina at once said why can't they have other palmetto trees on the opposite corner of the street, that it would be so much more attractive to balance it with some on each side of the street leading to the Pavilion. With this suggestion I mentioned it to the Myrtle Beach Farms Co. and they liked the idea. Recently these have been planted and even more in number than we thought at the time. This is to let you know that Norina's artistic and sense of wanting to be useful were still there towards the end of her days.

Everyone who saw Norina's earthly remains, after she passed away, remarked how peaceful she looked. Knowing that Norina never wanted to be sent any place, we placed her body down stairs, moving everything out of the dining room, and the mortician brought a couch-like affair for her to rest on. Asked what we wanted to dress her in, I fortunately remembered that she had years ago



## INTRODUCTION

told me that when she passed away to put on Baba's Sadra that he had once given her, which was done, and then we found a Bedouin coat of golden yellow among Norina's effects which seemed to be the best thing to wear over Baba's Sadra because it did not completely cover it.

Then we had to think of a service, not that Norina would have thought it necessary, but because those who did know her at Myrtle Beach expected a service to come to as a religious parting ceremony; and three from New York were coming down for the funeral. Good, faithful John, Ella and Michael Kohanow arrived about noon on Monday and the funeral was held in the afternoon at 5:30, [and] immediately after she was taken on a stretcher in an ambulance-hearse to a distant city, Winston-Salem, N.C., the nearest Crematory and her ashes were brought back the next day. We have Baba's instructions to bring these ashes when we come to India. It is exactly what Norina had hoped, because we found today among her papers, in her own handwriting that it was her wish . . . .

It was interesting that the pastor of my Church was away and the short service for Norina was read by the Assistant Pastor, a nice young man for whom this was his very first funeral at which he officiated. He had performed wedding services but never a funeral service and I think he will never forget this one. We had someone from the Choir sing "Ave Maria" and a hymn entitled, "Still, still with Thee," which seems appropriate. One Sunday at Church I heard it sung and the words made me think of Baba, when I came home I read it to No-

## INTRODUCTION

rina and she said it was beautiful. So later I remembered she had liked it. . . .

Love to the One and all,

Elizabeth

Norina's ashes were interred close by Meher Baba's Tomb on Meherabad Hill, near Ahmednagar, in India. Her grave marker bears the following inscription:

PRINCESS NORINA

WAS IS AND WILL EVER REMAIN BABA'S

### *The Present Volume*

This volume reproduces the entire text of two of Norina's books that were originally printed in the late 1940s: *Fragments from a Spiritual Diary* and *Forty Messages from Meher Baba*. The earliest of these, *Fragments from a Spiritual Diary*, was published in 1949 by Circle Productions, Inc., New York, and printed in Seattle by the W. C. Healey Press. The book consists of a foreword written by Adi K. Irani in Ahmednagar, India, in 1948; an introduction written by Norina in Ahmednagar on September 5, 1948; and three sections of messages from Meher Baba, communicated through Norina by thought-transmission: "The Intuition of the Impersonal Self," a transcription of a lecture that Norina presented in New York on March 5, 1942;<sup>26</sup> a discourse-like message entitled "Life in the Truth," with a subheading set into each paragraph (a device that recalls the typographical design of Meher Baba's original discourses printed in the *Meher Baba Journal*); and a series of shorter messages grouped under the heading "The After-Word."

## INTRODUCTION

*Forty Messages from Meher Baba* was also published by Circle Productions and printed by the W. C. Healy Press. Though no date of publication is given in the book's printed version, a galley proof of the text is marked "Copyright 1950." The book consists of an introduction written by Dr. C. D. Deshmukh, in Amraoti, India, on June 21, 1949; an early "Manifesto" composed by Norina in New York on January 1, 1936; and a series of forty verse-like thought-transmission messages, presumably compiled around 1948, during Norina's stay in India. Accompanying the text was a printed letter, addressed by Norina to the reader of *Forty Messages*, that was folded and inserted into copies of the book. The letter is dated "India, 1948," although in the last paragraph, Norina writes, "I am again back to the world from His ashram in India, to serve my fellow-beings in the West." Beneath her name at the letter's end appears the address "Meher Center on the Lakes, Myrtle Beach, S.C."

In reissuing each of the books we have retained Norina's own punctuation, italics, capitalization, and other stylistic choices. We reproduce the text as closely as possible to the way it originally appeared on the printed page.

Our aim in this volume is not to explain the meaning or significance of the thought-transmission, but rather to allow Norina's work to speak for itself. We urge the reader to follow Norina's own advice and read these messages more with the heart than with the mind. Norina often explained that thought-transmission is not so much to be *understood* intellectually as it is to be *felt* and *experienced*. What matters most is the intuitive awareness inspired in the reader or listener through the rhythm and structure of the language.

Norina was convinced that Meher Baba's work of awakening through divine love would move the world from the present age

## INTRODUCTION

of reason to an age of intuition. As she wrote in the introduction to *Fragments*, she viewed her experience of thought-transmission as one important sign of this dramatic transformation of consciousness:

Without having to struggle frantically on my part, the operation of my limited intellect was shut off and I sensed the direct influx of his spiritual thought-order, which I used in America for my work for him. It is difficult to guess when a general transition from reason to intuition will take place in humanity on a larger scale; but there is no doubt that it is taking place in the more sensitive individuals everywhere. *The speeding up of the process in me is a striking example of the uniqueness of the Avataric working.*

Norina linked the work of thought-transmission to the awakening that Meher Baba promised would occur when he broke his silence and spoke what he termed "the divine word."<sup>27</sup> In 1941, about the time that Norina began her work of thought-transmission, Meher Baba issued the following statement about the breaking of his silence:

I will speak on the 1st of August 1941 the divine word to myself and in myself, the word of the will of God, that will begin the resurrection of the dead world and start the general adjustment of the world; and this speaking-to-myself operation will continue till the 15th of February 1942, the day that I will publicly and universally speak, the day that my world manifestation will come to full expression, the day that the six months self-

## INTRODUCTION

speaking operation will bring out the subsequent unfoldment of the spiritual revival and the day that the disciples of my circle will realize the Truth. My present seclusion will continue till April 15th, but from April 15th 1941 to February 15th 1942 my seclusion will be more absolute.

M. S. Irani

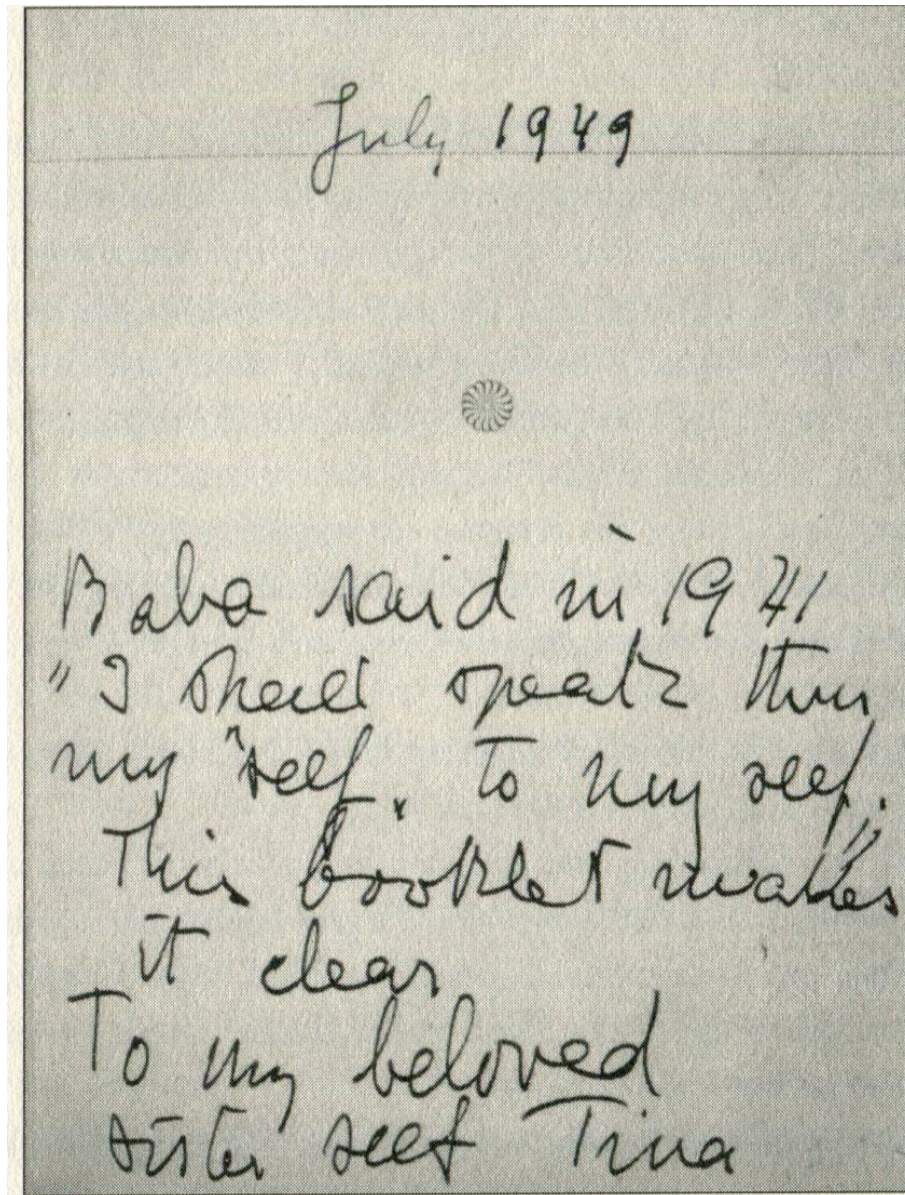
Although no one knows precisely what Meher Baba meant by this message or the dates he mentions (since he was not known to have literally spoken aloud at that time), Norina felt that the work of thought-transmission was a clue to the inner dynamic of Baba's "speaking." She kept a copy of the above statement by Baba in a folder that also contained announcements of her lectures and typed explanations of thought-transmission. In July 1949, she referred to Baba's words when she inscribed a copy of the newly printed *Fragments* for Elizabeth (whom she often addressed affectionately as "Bettina" or "Tina"):

Baba said in 1941 "I shall speak thru my self to my self."  
This booklet makes it clear.

To my beloved  
sister self Tina

In another copy of *Fragments*, this one kept by Norina, the first page is signed by Meher Baba himself ("M. S. Irani"). A little dried flower, likely given to her by Baba, is pressed between the pages. This reminds us that however one understands the role of Norina's work of thought-transmission in Meher Baba's universal work, one thing is certain: all that Norina did through

## INTRODUCTION



The flyleaf of *Fragments from a Spiritual Diary*,  
inscribed by Norina to Elizabeth, 1949.

the work of thought-transmission and the founding of Meher Center was undertaken and carried out under Meher Baba's loving guidance and blessing. Princess Norina Matchabelli lived only to love and serve the One whose Voice she heard deep within her heart.

## INTRODUCTION

### Notes

1. Norina's longtime friend Anita Viellard told us, in conversations of August 1993, that Heinrich Wölfflin was Norina's uncle, and that she spent much time with him while growing up. Anita recalls meeting him once, when both he and Norina attended an exhibition of her paintings. Like Norina's mother, Wölfflin was born in Winterthur. His most important published works are *Renaissance und Barock* (1888), *Die klassische Kunst* (1899), *Kunstgeschichtliche Grundbegriffe* (1915), and *Italian und das deutsche Formgefühl* (1931). Though we do not know how many siblings Norina had, her papers and photographs reveal the existence of at least one brother, Francisco, and a sister, Gita.
2. This brief autobiographical account was found with a group of Norina's papers dating from the 1940s.
3. This and the following two quotations, in which Norina describes her experience of portraying the Virgin Mary, are contained in a typewritten autobiographical article entitled "My Experience." She wrote it while with Meher Baba in Panchgani, India, in 1938.
4. *The Sketch*, January 31, 1912, 8-9.
5. Sir Claude Philips, "Maria Carmi," *Daily Telegraph*, February 14, 1912.
6. For information on Norina's theatre and film career, see the entry "Maria Carmi" in *Enciclopedia dello Spettacolo* (Rome: Casa Editrice le Maschere, 1956), 53-54; and "Maria Carmi," in *Filmlexicon degli Autori e delle Opere* (Rome: Edizioni di Bianco e Nero, 1958), 1110-11.
7. Jean Adriel, *Avatar* (Santa Barbara: J. F. Rowny Press, 1947), 12-13.
8. Adriel, 17-18.
9. The passage in Norina's 1932 journal reads: "Norina makes the 12th member of each group of 12 to the 9th circle." Meher Baba explained that the Avatar is always surrounded by a "Circle" of disciples who have deep past connections with him. The structure of his Circle, he asserted, may be visualized as ten concentric circles: "The first or inner Circle of the Avatar consists of twelve men with an appendage of two women; and each of the following nine outer Circles consists of twelve persons, both men and women. In all there are 120 persons in the ten Circles of the Avatar, plus the two women of the inner Circle who are but appendages to that particular Circle—122 in all." See Meher Baba's discourse "The Circles of the Avatar," in

## INTRODUCTION

- Discourses* (Myrtle Beach, S.C.: Sheriar Press, 1987), 293-97, especially 294.
10. Merwan Sheriar Irani was Meher Baba's given name at birth.
  11. Charles Purdom, *The God-Man* (London: George Allen and Unwin, 1964), 112.
  12. Baba uses this appellation in a letter written to Norina from Banderawela, on January 22. No year is included with the date, but from the letter's content, it appears to have been written ca. 1932-34.
  13. Postcard sent on July 25, 1934, from Meher Baba to Norina, c/o American Express, Venice.
  14. See Kitty Davy, *Love Alone Prevails: A Story of Life with Meher Baba* (Myrtle Beach, S.C.: Sheriar Press, 1981), 141-94, especially 160-61.
  15. A selection of excerpts from this periodical, including writings by Norina, can be found in *Treasures from the Meher Baba Journals*, edited by Jane Barry Haynes (Myrtle Beach, S.C.: Sheriar Press, 1980), 8-9, 44-50.
  16. The letter was written by Norina to Baba from Myrtle Beach, S.C., and is dated June 17, 1944.
  17. Norina's letter to Baba is dated December 12, 1944.
  18. See Davy, 318-19.
  19. During what he called the "New Life" (1949-1952), Meher Baba lived a life of "hopelessness and helplessness," taking on the role of a seeker of God. Disbanding the ashram, dispersing his disciples, and giving up all belongings, Meher Baba set out with a small group of companions to live this New Life. See Purdom, 163-97, and Charles Haynes, *Meher Baba, The Awakener* (North Myrtle Beach, S.C.: Avatar Foundation, 1989), 52-58.
  20. "Sahavas" is the term used by Meher Baba to describe the gatherings when those who loved and followed him would come together with him in an exchange of love between the lover and the Beloved.
  21. Davy, 386.
  22. "Don" refers to Dr. William Donkin, one of Meher Baba's disciples who at times provided Norina with medical care. He was present at Meher Spiritual Center during the 1952 Sahavas.
  23. This story was told to us by Kitty Davy during a 1991 conversation.
  24. This conversation is recollected in a letter written to Norina by Adele Wolkin (who was present during Baba's visit to the Twin Cabins), sent just after the 1956 Sahavas,
  25. Elizabeth Patterson recounted this story in a 1970s film, while being



## INTRODUCTION

interviewed by Allan Y. Cohen. She also told it privately to Jane Barry Haynes, who shared it over the years with many guests at Meher Spiritual Center, during tours of Meher Baba's House.

26. In the 1949 edition of *Fragments*, the date of this lecture is incorrectly identified as March 5, 1943, instead of 1942. The same text had been printed as an article in the June 1942 issue of the *Meher Baba Journal*; this article bears the heading "From the Group Talks Delivered in New York on 5th March 1942."
27. For a discussion of Meher Baba's silence, see Purdom, 407-14, and Haynes, 65-69.

FRAGMENTS FROM  
A SPIRITUAL DIARY

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BY

*Princess Norina Matchabelli*

FOREWORD BY

ADI K. IRANI

*Ahmednagar, India*



*To My Beloved Master*

MEHER BABA



*Norina Matchabelli*



# CONTENTS

## I. FOREWORD

*by Adi K. Irani*

• 61 •

## II. INTRODUCTION

*by Princess Norina Matchabelli*

• 73 •

## III. INTUITION OF THE IMPERSONAL SELF

• 77 •

## IV. THE MESSAGE "LIFE IN THE TRUTH"

• 83 •

## V. THE AFTER-WORD

• 92 •

• 59 •





# FOREWORD

PRINCESS NORINA MATCHABELLI, who has offered to the Master these fragments of her spiritual diary, has always been divinely gifted with the capacity for deep prayer. It was because of her selfless dedication to the Divine Cause of the Master that the Master selected her for the projection of the Spiritual Light through her. One who is child-like in simplicity and free from all prejudice can be the true recipient of Divine Light, which is the same as Divine Love. Aglow with the fervour of sincere prayer, she has become a spiritual Messenger by being accepted by the Master for his divine work.

Through her earlier devotion to Jesus Christ as well as through many inner spiritual experiences at a later stage, she was prepared for meeting the Master in person and for being accepted by him for a special type of his spiritual work. She has alluded to some of her own intimate spiritual experiences, which she had before meeting the Master, in the following words:

"Since my very childhood, I knew of God. He came to me with His Grace. He acted into my heart with His creative love. I was compelled to follow the spiritual way of life. He rescued me at the early age of twelve, at the time of my emotional awakening. He came as Jesus Christ and spoke to me. He explained to me, in words of sublime wisdom, that this love which had begun to surge within me was an imperative longing for the fulfillment of the highest form of Love Spiritual.

"He spoke to me in the unforgettable words, which are working within me even today and are creating in me a deeper realization of the Divine Theme of Life. He said:

## FRAGMENTS FROM A SPIRITUAL DIARY

*'I am your first and last Love.'*

"The significance of these words was fully realized by me when I met Meher Baba in 1931, and recognized him as the Christ personified. And when the Master, *without any reference* on my part, told me that he was the one who came to me in the form of Christ, to give me the spiritual lead, he *established in me the unconditional faith in him*.

"Since I met the Master, I love him more than myself. And while I say this, I recall my experience in 1947, when, after a long illness, during which all hope and joy of life had faded and all my energy had been exhausted for good or for bad, I received from the Master a cable ordering me to return to him in India. In that moment of enthusiasm, created by this merciful news, I realized that even while apparently descending into a state of poverty of health and mental despair, my life *had finished a turnover* only to rise upwards towards *its real fulfillment*. My will imperatively directed me to come to India, not for myself, *but for the service of the Master that he may express himself through me*.

"*He consciously projected his thought-order into me so that he may see himself think through me*. I, as his disciple, am fully conscious of this. I came to India to fulfill the dream of my life, which is to *exist through him and in him, and for him as a living instrument for him to express himself*."

"*Through the Divine Love that flows through Meher Baba perpetually, he transforms the consciousness of those who come to him for liberation, that they may know through experience what the philosophers of all times have taught theoretically*." This is exemplified by several significant and determinative experiences which she had in 1927.

As described by her, among the spiritual experiences, which she had in 1927, was the mystical experience of witnessing one's own *death*, in which she not only experienced the stopping of

## FRAGMENTS FROM A SPIRITUAL DIARY

bodily life, but also the termination of lower consciousness, and was temporarily swallowed up *in the Reality as light*. In her attempt to intuitively capture the experience of life, in all its forms . . . high and low . . . she succeeded in getting even into the stone-state and experienced that even in that most rudimentary form of consciousness, which is the earliest phase of Divine Manifestation, the great urge to evolve, expand, and arrive at Self-knowledge was inarticulately but powerfully present. Before she actually met the Master in New York, her soul was astir with the divinely restive anticipation that she was at the threshold of a new beginning of life; and it knew that the greatest turning point in her life was to come when she would be meeting the Master. When the meeting actually took place, her heart wept with joy, for she was, after all her sufferings, at last face to face with Divinity.

Norina Matchabelli has explained that later in 1941, a definite call to speak about the Master, and his Mission to those in America, came to her from within and that, though the Master was at that time in India, thousands of miles away from America, she received the thought-order to move from the eastern coast to the western coast of the U.S.A. As a result of that, she took the holy name of Meher Baba to the centers of spiritual activities, applying herself to the spiritual mission of the Master. She had gone there with the Blessings of the Master; and since she was entirely in tune with the Master, her lectures to groups of spiritual aspirants were a source of great help to them. Many members of the audience had spiritual experiences of the highest order and they felt convinced that the Master was doing his spiritual work through her addresses. I am herewith reproducing extracts from letters from two important persons, who had the privilege to attend her lectures.

Mr. S. C. writes: "When the Princess entered the room and

## FRAGMENTS FROM A SPIRITUAL DIARY

started to speak, after a few moments, I was impressed with what Baba transmitted through her; but I was particularly impressed with what I actually *saw*. What I saw was a simple, very matter-of-fact material occurrence. *I saw, coming through the Princess, lines of energy going in all directions, reaching into everyone present in the room, just in the same way as you would imagine electrical energy coming continually from a battery . . . The lines were solid and well defined (no hazy mirage or something intangible) . . .* It was later, when I was at home and thought over what actually had taken place that I realized the great work that a powerful Master was actually accomplishing from such a great distance . . .

"I asked myself the question: 'What was the meaning of these lines of radiation?' A great Master like Baba does not do things just to show power. For the ten or more years that I have known Baba, one of the outstanding features that characterized him was WORK. Baba always works. And we, the human beings of the world are the objects of his work. *God is always in servitude . . .* I suddenly realized the purpose of these lines of electrical power-radiation (of course, they are more powerful and more subtle than electricity) . . . They were intended to cleanse the layers of our accumulated mind-impressions, which Baba calls 'Sanskaras.'"

Mr. D. S. describes his experience in another lecture by the Princess. He wrote: ". . . It seemed as though *my heart, in which I was so strongly conscious at the time, went straight up to my head and seemed to fuse or unite with a center there. . . .* At the time of the experience, I suddenly became aware that *I had slipped the Karmic bonds and ties of this incarnation* and more . . . that I had thus also escaped the whole lower cycle of painful benighted lives, and was experiencing the beginning of a new life wave, infinitely more beautiful and complete even within its scope than anything the old life cycle could possibly conjure up."

## FRAGMENTS FROM A SPIRITUAL DIARY

As described by the Princess, the Master, through her, made a direct and stirring appeal to all the members of the audience where she went with his Message. His words rang with unchallengeable authority. Through her, he said:

"I am the New Christ.  
You have waited and waited for me for a long time.  
I am the real Guide.  
You will know my Reality through direct experience.  
You will know me. You will see me. You will feel me.  
This Divine Revelation shall be my Grace.  
You are born to love the living God."

As it happens in all pioneer work, particularly in the spiritual field, she had to face a good deal of prejudice and opposition. Some, in their self-complacency, said that they were quite content with the modern civilization, as expressed in secular education and philosophy, or the organized religion of established churches; and instead of catching the new rhythm of the fresh Teachings, they closed their minds with fixed ideas and wanted to judge in the light of their narrow ideology. To all such, Meher Baba gave a direct reply through the disciple. The Princess has kindly given me important extracts about many categorical announcements and statements, which the Master made *through her in thought-order*. I am reproducing only a few from these extracts. He said:

"You need not weigh the pros and cons of what I say.  
What is necessary is that you should *understand* it.  
You have to understand it once and for ever.  
You shall be a witness of my work of transmutation of  
consciousness in mankind.

## FRAGMENTS FROM A SPIRITUAL DIARY

It does not matter whether I do this now at once or whether  
I take more time, for the divine performance of bringing  
about the radical change of life in mankind.

What matters is that I shall do it within the next few years.

It will be so demonstratively visible that whosoever is a  
changed being, shall find me as the cause behind the  
effect.

I am the Lord and the Servant of the world.

You will need Me.

Remember that you cannot miss Me because you need Me."

... ..

From the varied types of gatherings, to which she presented Meher Baba's spiritual thought-order, came different kinds of questions. They represent and express the severely intellectual approach, which is characteristic of our times. Some of the significant questions, along with the Master's answers through her, are being reproduced below:

Q: "What is the difference between the words spoken by  
ordinary persons and those spoken by you?"

A: "My word is Power.  
My thought is action.  
I am the Truth."

... ..

There was pin-drop silence during these addresses; and those who listened were convinced that it was the Master who spoke through the disciple, so much so that they addressed their questions to the Master speaking through her.



## FRAGMENTS FROM A SPIRITUAL DIARY

Q: "How do we recognize you?"

A: "Meet me with open heart and I shall reveal myself to you. I reveal myself to all in experience."

Q: "What is the direct way to realize the Truth?"

A: "Resign yourself.

Be one with Me.

Give Me your life."

Q: "How shall we know that we have received something from you?"

A: "I shall change your self.

Your self shall experience the Love that passeth understanding.

I am God Personal.

Serve Me faithfully."

During these stirring addresses, the Master, working through her, elicited from the people both positive and negative reactions. Some were tormented in conscience and others experienced descending peace. They experienced a quick oscillation between the opposites of good and evil, precipitating in them the decision to choose and choose decisively. This brought about the sifting between the pure and the impure elements in human nature. Those who understood through *feeling*, knew that it was the Love and Compassion of the Master which was at work.

Those who were ready for being awakened in the heart cried for more love; and to them, through the disciple Norina, the Master said:

"Remember, whether you are good or bad, whether you have or have not the selfless devotion to your own ideal of God,

## FRAGMENTS FROM A SPIRITUAL DIARY

whether you care for my help or react against me because of your prejudices, *I love you.*"

... ..

"I love you as God impersonal loves.  
It is the Light, creating 'facts', giving life to all.

And I love you as the *Truth-Personified*, whom you shall remember for ever.

I, the God Personal, am the real Manifestation of the Truth.  
This Truth I can make you realize at will.

This shall be My donation for you."

... ..

"God Impersonal exists as absolute reality in everyone and everything, in the finite world, in the transcendent spheres and unseen worlds. I am the same God Who has become man, in order to come close to you, so that you feel the warmth and the reality of Divine Love."

... ..

"Through unfathomable ways, I lead you to liberation.  
To be liberated is to be free from wants and desires.  
I can do it with my Will.  
My Will is Love . . . . . Love, which you will realize in  
this age, at the moment, which I shall decide."

... ..

To those who had lost their way and had become desperate,  
the Master, through the disciple, said:

## FRAGMENTS FROM A SPIRITUAL DIARY

"I will lead you through the dark night of the soul.  
Give unto Me all your shortcomings.  
I will lift you above them.  
I am the ocean of Love.  
You shall be redeemed.  
You shall find my Peace."

... ..

"Accept my rhythm.  
Come in tune with it without reservations.  
It will lift you above your self.  
Your inmost self is crying for help.  
My rhythm of Truth shall redeem you.  
It will open your heart.  
It will give you new love.  
It will initiate you in the scient order of spiritual thought."

"I am the Light, producing order in everyone.  
I am the Divine Will, in each and all.  
I have descended into the world to serve you.  
I can make man become what he cannot achieve by himself.

You need Me."

In 1947, the Master, through the spiritual thought-order, called to attention the small group of devotees . . . that they should go out and find in the slums of the crowded city of New York, the most unfortunate and hopeless ones, that He may bestow to them His spiritual Blessing.

## FRAGMENTS FROM A SPIRITUAL DIARY

Baba's Blessing to the Poor:

"Let me help you. I can help you. Rest assured that I will help you.

You shall know this when I come in Person and have you share the TREASURE that I behold for each and every one of you . . . that you may SHARE it with Me and all others . . . It is LOVE.

DO NOT WORRY."

. . . . .

These unique statements, made by the disciple Norina to the people, were subsequently recorded by her. Invested with the power of Truth, they were a challenge to them to have faith. It became a definite test. Those who were not hesitant met her with the new ardour of their enlivened heart and were ready to follow the Master. The language which the Master spoke through the Princess, in her varied appeal-making addresses, was thorough, unusually clear, and simple. It was the language from man to man. The simple fact of the truth became so intelligible to everyone that it was for them no more a mysterious puzzle. The Master comes down to the level of everyone. He became for all the father, the mother, and the only friend. The antitheses of life were synthesized through love.

For five years, Norina Matchabelli carried on this thought--order-given mission, until she got the Master's order to cease to work through the spiritual light-motion, since it had fulfilled its purpose; and she was summoned back to India in 1947.

Free from all prejudice, and burning with the longing to serve the Cause of the Master, she has renounced all the allurements that a luxurious life in the West can offer; and she has, in full resignation, accepted the life of sacrifice and service. Since the mo-

## FRAGMENTS FROM A SPIRITUAL DIARY

ment of being taken up by the Master for higher type of work, a new calmness has descended upon her.

Meher Baba's Messages received by her contained in the "FRAGMENTS FROM THE SPIRITUAL DIARY" have been faithfully recorded.

It is genuine spiritual wisdom to help the different types of seekers to know and understand what is the Truth in varied thought-form. It would be inspiration to all who would think freely.

It is pure selfless service in perfect realizing reaction within and without. *The pure thought to help in vibratory experience in the human being* is not to be understood intellectually . . . but it is *to be seen, knowingly felt*.

*When a thought is transmitted TO a person, the efficacy and value of the reception of such transmission depends upon the spiritual status of the source of this transmission. But even at its best, it can only stimulate and guide the recipient.* However, when as a result of the greater spiritual preparation of the disciple, the Master's descending Grace directly uses the mind of the disciple for the transmission of the Truth, through thought-order, the disciple is not only himself lifted up to a *higher consciousness of closer unity with the Master*, but he becomes *a creative force*, which inspires and guides numberless persons, who are merely seeking the Truth through the intellect.

When the Master is thinking *through* the ego-mind of the disciple, his thought-transmissions through the disciple are vibrant with the power of *irresistible Truth-impulse*. In this type of thinking, *the disciple knows that it is not he, but the Master, who is thinking through him*; and he is conscious of *over-reaching* himself in vision as well as efficacious working. When the Master uses the mind of a disciple, his Messages and Teachings, imparted through this process, are *unimpaired in precision, clarity or power*.

## FRAGMENTS FROM A SPIRITUAL DIARY

Meher Baba has been observing silence since the 10th of July, 1925. He has, through his alphabetical board, directly dictated many profound spiritual Discourses and issued many inspiring Messages. These have appeared in the *Meher Baba Journal*, and have also been independently published.

But the Master's Messages, which the disciple Norina has transmitted in the pages of this book, are a direct *expression of the creative and vibratory thought-order within the Master*. Through this book, the Master has made the plane of Truth available to all who seek it. *Let the hungry and the weary world ponder deeply and humbly over every word of the Message, so that by translating it into everyday life, man is re-shaped in the image of the Living Truth*. Blessed are those who become the apostles of his New Gospel of the *Religion of Life*.

ADI K. IRANI

Kings Road, Ahmednagar, India, 1948

# INTRODUCTION

I HAVE THE PRIVILEGE of releasing to the world the thoughts of the Master, received by me through the stirring system of wave-projections. This is different from merely subjective intuition, which often misleads people. It is Meher Baba, the *Living Incarnation of the Truth*, who has spoken through me. *In myself, I am nothing*. But he has, in his Grace, chosen me as a *vehicle* to send out the thought-order of the Truth in various messages to the world. Having given them to the world, which needs them so badly, I have finished my duty. Let the world receive these *words of Power* with joy!

During my stay in India, the Master told me that it was time for me to strive for Self-knowledge and that he would directly help me in his own way. In order to develop my faculty of seeing-knowing-feeling, *the Master asked me to spend several hours in strict seclusion*. Without having to struggle frantically on my part, the operation of my limited intellect was shut off, and I sensed the direct influx of his spiritual thought-order, which I used in America for my work for him. It is difficult to guess when a general transition from reason to higher intuition will take place in humanity on a larger scale; but there is no doubt that it is taking place in the more sensitive individuals everywhere. *The speeding up of the process in me is a striking example of the uniqueness of the Avataric working*.

After five years of stay with the Master in India, in 1941, the Master decided to send me back to the United States to do his work. Before leaving the shores of India, he told me:



## FRAGMENTS FROM A SPIRITUAL DIARY

"I have given you the order to find me as God

Personal.

You have found me.

Go and tell this to the world.

*You will hear my voice* within.

You will hear no other voice."

It is necessary to explain how the Message on "Life In The Truth," released in this book, was transmitted by Meher Baba in thought-order through me. The God-man can often use the mind of his disciples to impart his Teaching to the outer world. When the disciple is quietly receptive, he can become the vehicle for the Master's thought. *When the disciple is so much detached from his ego-mind that he can stop its sanskaric thinking, he lends it to the Master for divine working.* It is at this stage in the Spiritual Path that the Master considers the disciple as fit for his thought-transmission. *The Master now thinks through the mind of the disciple; and the disciple is drawn closer to the Master as Truth.* The disciple can distinguish between the thought of the Master and his own thought, as clearly as ordinary man can distinguish between a cat and a dog.

*This stage of the disciple becoming aware of the Master thinking through him is not to be confused with the lower stage of telepathic receptivity,* in which the disciple is aware of receiving a thought sent by others. In the earlier stage, the disciple is the recipient of thoughts projected to him through the subtle world; while in the state of surrender, the mind of the disciple can become the vehicle for the Master to think through. *The Master works through the Universal Mind.* He has no limited ego-mind; but he has an access to the ego-minds of all. And though the Master has no attachment for the ego-mind of anyone, he can, for the spiritual upliftment of mankind, make use of his ego-mind, if and when

## FRAGMENTS FROM A SPIRITUAL DIARY

the disciple is so spiritually prepared that he can become a pure and efficient vehicle for the higher consciousness of the Master.

The disciple becomes *consciously receptive and reactive to the projected thought-transmissions of the Master*. This is a rare privilege. When the head and the heart are blending into each other, and the disciple gets attuned to the Master in this deeper manner, *the plane of thought in the Master becomes accessible and available to him, if and when the Master wills it as an act of Grace*. When the Master is, as it were, *directly thinking into the disciple*, he is not merely a passive recipient of projected thoughts as in spirit-phenomena; but *he is blissfully and inspiringly conscious of being over-shadowed and prompted by the sustaining thought-order of the Master*.

God, in his impersonal aspect is difficult of access. *For the aspirant, God Personal is at once more real and more helpful. The Truth-realized person constitutes the personality of God. He comes half-way to help the groping soul. He can hear our prayers and respond in terms of a love, which we can understand and appreciate. He can take us up right into the God-head and also use us for higher spiritual work. I want to make it quite clear that there is nothing that is my own in these Messages. My ego-self is completely obliterated when I receive the Master's thought-order and release it to the world. I become nothing.* Meher Baba merely uses me as a vehicle for his thought-transmissions for rendering service to mankind. This is his Grace.

Meher Baba has attained a unity with God in all His aspects. His creativity consists in awakening Love in everyone. The darkened center of the 'I,' or the ego-mind, functioning through speculative ideology, comes to be illumined with the Truth only if it is aglow with Love. As Truth, the Master is the *Supreme Self Immutable, which is the One-in-all*. He is one with that reality, *which is the ultimate Cause behind all effects*. In man, this Reality expresses itself as conscience, or the *moral order within*, giving directive guidance to all. The way to Truth is primarily *action*,

## FRAGMENTS FROM A SPIRITUAL DIARY

and not bare *speculation*. *God comes to all as the self-sustained Power and Light. In the world of duality, He affirms Himself as the vibratory order of pure thought. As God-realized Truth-individual, the Master supervises the working of this directive order, which finds its manifestation through the multi-sided struggle for the Truth in ways unseen, or through cool, logical reasoning, or through the lucidity of higher intuitive experience.*

*To surrender oneself to the Truth-individual is to open out to all that is pure and holy. All the falsehoods created by man's imagination, and all the impurities accumulated in him through ignorant action, have to be banished by surrenderance to the cleansing and beneficent Grace of the Master. Those who surrender themselves to the Truth-individual are not only the recipients of Light, but they themselves become the torch-bearers for the rest of toiling, groping, and struggling humanity.*

*All creatures in this world are entirely dependent upon God. Meher Baba is God Personal, and as such, he is, in this period of world turmoil, at the head of the spiritually constructive world forces. He can raise man from the sensuousness of inflamed imagination to the purity and freedom of Truth-realization. He does not give mere teaching. He gives to man an experience of what the philosophers of all times have taught. He reveals the one permanent and unchanging Reality. He is the incorruptible and redemptive Love that makes the world new. The Master has flung open the gates of Immortal Life. Be ye inheritors of the Peace which he brings!*

NORINA MATCHABELLI

Ahmednagar, September 5, 1948

# *The INTUITION of the* IMPERSONAL SELF

*Group Talks Delivered in New York*  
*March 5, 1942*

BY PRINCESS NORINA MATCHABELLI

THE EXTERNAL WORLD does not realize 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 man'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 can not 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.

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From *The Meher Journal*, June 1942,

## FRAGMENTS FROM A SPIRITUAL DIARY

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 can not talk a mystical language in this Western Hemisphere where the rationalistic approach has fixed a definite outlook against this Intuitional Awakening in this new cycle of evolution. This thought order transmission was received by Norina Matchabelli through the Grace of Meher Baba in the talks with the intimate group in the 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

## FRAGMENTS FROM A SPIRITUAL DIARY

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 can not 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 fourth 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 fourth body, which is the Christ body. It is the only Form which the Avataric figure will 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*. Man shall therefore, then really and truly, become conscious of what he talks and thinks . . . the Divine Light. As I have said in my previous dis-

## FRAGMENTS FROM A SPIRITUAL DIARY

courses, the Divine Light can not be realized by man until he has *realized within himself the inherent fact of the awareness of the Soul.*

The human being today 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 of 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 recognized when He manifests in His full Power as the God Who is needed



## FRAGMENTS FROM A SPIRITUAL DIARY

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 is to be the fulfilled form of man*, 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*. Man is super-human being, as he is. 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 bought or hired or borrowed . . . *it is Grace from the Avataric figure*. This fourth 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 more 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 Mohammed for the Eastern world. These two great Avatars have brought about a deep change of consciousness throughout all parts of the world. Men do not yet appreciate it.

## FRAGMENTS FROM A SPIRITUAL DIARY

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.

*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 today 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 or less than the fulfilled form of the God-conscious Divine human being that has power to create in man what man as himself cannot create. All else is superfluous to be said on the fact of this new dispensation.*

# The MESSAGE

## *"Life in the Truth"*

THE AVERAGE MAN thinks that man, with his mind and its imagination, *is self-sufficient*. It is true that for many practical purposes, his limited intellect gives him some type of working solutions in every-day life; and as a result of the superficial working of the intellect, the world is going in some direction or the other. But *it is no use letting things go on aimlessly*. If there is no vision, the march of world-events will only lead to chaos; and true vision requires that man should be able to transcend his mind and its imaginative working and know himself as only a form of the Truth.

*Humanity is receiving help on the inner planes all the time, whether it is conscious of it or not.* But in order that this help should fully fructify, it is necessary that *man should get rid of all forms of inferiority-complex and be conscious of his divinity*. He should *cast away all fear* and offer himself wholeheartedly for life in the Truth. *By himself, he is unable to overreach his own limited existence, and the Master is absolutely indispensable for him.* Only with the help of the Master, a determined aspirant can unfold the Supreme Self within.

The aspirant makes headway on the Spiritual Path in three different ways. One is through *the operation of the imperative divine power, which is working in each and in all*. Another way is through

## FRAGMENTS FROM A SPIRITUAL DIARY

the efforts of the individual in trying *to do the right thing* in all circumstances, by developing *clarity of thought, feeling and purpose*.

*Three Ways of Seeking Truth*     The third way is to seek *the help of the God-man, which is to invite the Truth in direct action*.

   The God-man is living God Himself. Only through such help is it possible for anyone *to rise from the lower ego-life of self-gratification to the free and divine life of love without attachment, and action without binding*. Only thus can he solve all his problems; and only thus can he cut short the otherwise unending process of imaginative experience, to awaken into the *clarity and peace of Truth-consciousness*.

In the process of realizing the undimmed clarity of the Truth, the soul may have to invite within itself many internal conflicts. The process

*Final Adjustment*     of *introversion* and *extroversion* both play their own part in arriving at *final adjustment*. In everyone, God is the wisdom that grows through *many incarnations*, by means of the diverse modes and vicissitudes of life followed by the individual. No soul is new, nor does any soul belong merely to the past. *The Truth is in everyone . . . ageless and deathless . . . the same in everyone*. It is this timeless Truth, which is the Creator, the Creative Power and the creation . . . all in one. In this world of light and shade, I have to bring this creative and unlimited Truth.

As long as the head is thinking in terms of *duality* and the *opposites*, confusion of sentiments can not be avoided. The intellect has to be

*The Importance of Everyone*     schooled into realizing that *everyone and everything is of tremendous importance*. This view is not to be held merely as an idea, but is to be deeply *felt*. Then and only then will order be permanently established in the striving consciousness.

## FRAGMENTS FROM A SPIRITUAL DIARY

*Man has not only to see the Truth but become it. In becoming the Truth, man becomes his own highest Self. To realize oneself as the*

*The Self*            *One Divine Self is to know that he is self-grounded and*  
*Immutable*        *self-sustained, complete in one-self, independent of*  
                         *everything and unburdened and unfettered by anything.*

Truth has its entire explanation and justification in itself. God does not derive His being or significance from any other ulterior reality. Nor does His being or significance allow within itself any form of void or incompleteness. He does not need to be completed by any accessions from without; in fact, there is nothing outside His being, which can either complete it or limit it. *To know oneself as God or Truth is to know oneself as self-complete and unlimited.*

You cannot experience the infinite divinity, which is within you, by clinging to the limitations of the intellect, even as you cannot span

*Integrative*        *the expanse and the depths of the unfathomable*  
*Vision*            *ocean by means of a small pot. God in man is*  
                         *gradually striving to reclaim the spirit from the*

*encroachments of the dry intellect by setting up an advancing and redeeming love, so that the separative intellect is transmuted into integrative vision.* The havoc, which is wrought by the falsification of the analytical, dissective and abstract intellect, has to be amended by the *unifying, constructive and indivisible intuition.* The ever recurring controversies between the mind and the heart have to be permanently settled by bringing about their *inter-fusion* in higher intuition. *This is possible only through the Truth-conveying Grace of God,* who becomes Personal in the form of the Master.

Every human being is trying to realize the Truth. *Clarity of thinking and purity of feeling* are the two requisites for being lifted into the realization of the Truth as well as for the release of free action.

## FRAGMENTS FROM A SPIRITUAL DIARY

The candidate for the Truth is the *ascendant human being*; he has to offer himself to *descending conscious divinity*, with undivided loyalty.

*The Bridge of Faith*      *Faith* in the Master is a bridge over which the Pilgrim makes headway towards God, in spite of the many cross-currents that flow underneath. If the bridge of faith gives in, he finds himself engulfed in endless whirlpools, unable to approach the sighted goal.

The Divine Life permeates and pervades everything and everyone; and the Divine Will brings about and necessitates all the travail

*The Upward Ascent*      incidental to the *upward ascent*. Those, who can take a long view, know that *in spite of appearances to the contrary, the general law of life in every form is progression towards the realization of the Truth*. All cases of coming to an *impasse* or blind-alley, or cases of setbacks or retrogression, are either only apparently so, or are merely temporary phases in the one great and irresistible advancing life-impulse, which can in no way accept any final defeat and which meets obstacles only in order to overcome them.

Even the apparent failures in life are just stepping stones for further progress, because they eventually invite new ways of life and new

*Failures and Disharmonies*      *experimentation with the Truth*. All this struggle is an inevitable part of the long-drawn process of realizing the Truth. It is the effort made by the soul (through its imagination) to understand and express its own full potentialities. The Divine Will even creates many *disharmonies* in thought, feeling or action in individual or collective life; but they all make their contribution towards the establishment of a deeper understanding and eventually for a *deeper and true harmony*. It is all a part of the *Divine Game in this earth-bound existence*.

## FRAGMENTS FROM A SPIRITUAL DIARY

*Man, as separative consciousness, has neither independent reality nor independent power. In himself, he is nothing and is, in the last analysis, entirely helpless. God or Truth is his reality as well as source of power; and he never can attain real fulfillment or freedom, until he renounces his illusion of separate existence and dwells in Truth-consciousness. I am the Truth; and all who come to Me shall receive from Me indivisible wisdom and primordial love. They shall be freed not only from all the bindings of their own making, but also from the bindings of impinging environment. Contact with those, who are attached to earth-bound existence can never cloud the consciousness of one who is Truth-realized. On the contrary, those, who are attached to the earth-bound existence, find that because of their contact with the Truth-realized One, they get increasingly greater strength to free themselves from their limitations and get established in the peace of Life in the Truth.*

The Truth-realized person is entirely *free from all worry*. He is not worried about himself, because he has nothing to gain and nothing to lose, and is unspeakably established in the self-refreshing completeness of infinite divinity. Nor is he worried over *those who have not yet realized the Truth*. He knows that they too are destined to reach the goal. *To those, who come to him for help, he gives effective help by cutting short their delusive impressions. But he in no way becomes restless in trying to get at anybody's mental impressions; nor does he seek to contact those who would benefit by his help. Those who seek the Truth are automatically drawn to him, like iron to a magnet, by a divine law of the universe and towards such, he discharges his duty knowing full well that they also are only other forms of his own true being as Truth.*



## FRAGMENTS FROM A SPIRITUAL DIARY

In very rare cases, he may elect to contact an aspirant; this is always because *he has a duty towards him because of past connections*. But *Time-Factor in Spiritual Working* even when actively destroying the illusions of anyone, he does not experience any lack within his own being. The final success of his spiritual working is already assured and the time-factor has absolutely no value in respect of spiritual attainments. In fact, all 'working' exists only in relation to Maya; and as such, it leaves him unbound and unruffled.

While his presence and working in the domain of Maya, *disperses the accumulated heaps of illusions in the ego-minds of others*, he himself does not get entangled in them or with them. *Dispersion of Illusions* He is like the sun, whose heat automatically disperses a mist hanging over the town. In helping others to know themselves, he has to dispel from their minds all that they imagine themselves to be.

*Those who come to me shall know the Truth. That is why I have come. But they should not come to me for worldly purposes.* Blessed are *Take Risks* those, who come with the utter simplicity of faith; for they shall inherit the Truth, much sooner than those, who seek merely through the intellect. Those, who exclusively rely upon their own dry and limited intellect, will merely become *calculators; but those who, in their faith, are prepared to live and die for Truth, shall take risks for the same and inherit it.*

To realize the Truth is to attain self-mastery in every moment of experience. It is freedom from all fear. *It is the simplification of life through irresistible sincerity.* You may be quite near this goal with-

## FRAGMENTS FROM A SPIRITUAL DIARY

out consciously knowing it. The *signal* of the Master may come when you least expect it. It comes when the disciple is beyond fooling himself. It always comes as *the last confirmatory benediction* from the Eternal Witness. *It is not the development of clairvoyance or clair audience, but the mounting up to the unshakable certainty of realized Truth, which will enable man to stand steadfast by the Truth, even in the midst of the skeptical and deriding antagonism of the outer-world.*

To have the *daring to live in the Truth and for the Truth*, even when assailed by the onslaughts of those who are spiritually ignorant . . .

*The Firmness of the Rock*      *this* is the unsurpassable gift from the Master. Let the disciple keep himself vigilantly free from the deceptive self-complacency of his flattering imagination, until he receives this priceless gift. But when he is fortified with this gift, nothing can swerve the disciple from the Truth. Beyond all hopes and fears, he has become firm like a rock, which withstands many a storm and lightning.

The true disciple is never in any hurry to declare his spiritual attainments to the world. Even when he finds himself upheld by the inwardly sustaining authority of perceived Truth, he awaits, with infinite patience, the *sign* of the Master.

*Stops of Self-Delusion*      There are on the Path many stops of self-delusion, and any premature descent in the outer world, with the *cloak* of final authority, must inevitably invoke reactions, which thwart and arrest further spiritual advancement.

*The testifying and confirmative Grace of the vigilant Master does not wait even for a second, when the disciple is fully established in the Truth.*

## FRAGMENTS FROM A SPIRITUAL DIARY

Let the disciple remain fully self-possessed in the unruffled calmness of his attainment, without yielding to the world-ward promptings of his mind, until he gets the unfailing assurance from the Master's descending Grace. The disciple puts the order of the Master *first*, and the order of the Master *last*.

The path is easy and joyous if you do not put the *impediments of lust, greed, anger or envy*, in the manifestation of the love, which wells up from the Divinity within. To resist love is to resist Truth; it is to cling to those very shackles of the ego-life, which cause unending suffering and severely limiting narrowness of being. *There is no one else, who holds you down in shackles except yourself; and there is nothing else to do except throw away those shackles, to which you fondly cling through self-delusion.* The domain of Truth-conscious existence is not remote from the domain of separative ignorance; and you do not have to cross any stretch of miles to go from ignorance to Truth. When ignorance is shed, the Truth is already *then and there* a fact of unclouded experience. It does not have to be laboriously sought or achieved through frantic efforts.

The basic truth revealed in all religions is the same. That Truth should not remain a *theory*, but has to become a *fact in experience*. The self-revelation of the Truth through developing experience of the individual is going on every moment. But the Truth in its bareness eludes the mind of man because of its deluded imagination.

The Path also lies through the realm of delusion; and the point of progress on the Path is determined by how far the state of

## FRAGMENTS FROM A SPIRITUAL DIARY

consciousness is illumined by the Truth. A denser delusion can be dispelled by a thinner delusion. The Light of the Truth comes more freely through the thinner delusion. *One delusion is Reality- substituted by another delusion, and one false Conscious imagination is given up in favor of another false imagination, until the aspirant is brought round to the Reality-consciousness, in which he accepts and becomes the one indivisible Truth.* He has to surrender the idea of being a separate and limited self and realize himself as God.

All the intervening stages on the Path are characterized by the imagination that the aspirant is God; but *merely imagining that he is God is very different from realizing it.* For such realization, you have to liberate yourself from desire. *Live in God, for God and as God* You have not realized God, if you can not live the life of God. *To make you live in God and for God and to give you the abiding realization that you are God, in every phase and aspect of your life . . . this is my Mission.*

## *The After-Word*

**MEHER BABA** *is the Truth in person.*

**He is Truth in action, which means that he expresses the Divine Will.**

"The action of the Truth is creative energy.

It gives all levels of experience.

In the higher order of imagination, experience takes the form of Divine Inspiration of the heart.

In the psychic sphere, experience takes the form of feeling as intuition.

All these experiences, He, as Truth in action, co-ordinates and controls."

## FRAGMENTS FROM A SPIRITUAL DIARY

To the disciple who is in spiritual communion with him,

MEHER BABA *declares as follows:*

"I see through time and space at all times.

I become the living substance in each and all at all times.

My Will expresses itself through the thought-order.

I do this in the indivisible sphere.

I transmute and guide in each and all the thought in which its origin is vibratory action creating facts.

I, as God in person, affirm the Divine Will.

The word 'God,' in all languages, stands for the same mysterious ideal.

God is Power.

This Power, as Light, is the conscious order of the Super-self that one can never define.

It has to be experienced.

This is being declared unto you with the authority of the seventh-plane-consciousness of the Master, who is for the East as well as for the West."

## FRAGMENTS FROM A SPIRITUAL DIARY

"Man shall become conscious of his reaction to me as the Truth-individual.

Nothing is of greater importance than that men should be interested in the progression of the conscious experience, in the scheme of self-transmutation, which is ever advancing in the universe.

This scheme, I, as descended in form, speed up with increased velocity.

I achieve this by giving tasks, which require the cooperation of head and heart.

I intensify the will, as expressed through the ego-mind, to facilitate the process of sublimation of the individual self.

This implies reaching out from the individual self to the indivisible self.

I give that mental impulse which brings to synthetic fusion in consciousness the individual and the indivisible self.

The working of the Universal Mind can not be understood through mere scientific thinking.

I, as the Truth-individual, consciously cooperate with the explorers of the Truth in action."

## FRAGMENTS FROM A SPIRITUAL DIARY

"When I descend to the earth, I create the *impetus* of the Will in all the forms and also in the human self.

I consciously create the form and am consciously in action upon it.

I impart to the human self the one and only thing, which is of real importance . . . I give *Faith*.

In the Self Immutable, I create that real and consciously experienced feeling of Life Indivisible, which is the same as *to love*.

Love is the *Divine Verb*.

It is the knowingly-felt function of the Divine 'I.'

I am Love.

I awaken in all the Love which is the primordial and self-acting order in all.

I experience *Myself* in all as this Love, which is the expression of the Divine Being.

Those who surrender themselves to me shall experience this *indivisible feeling*.

I consciously order them to be real, true and selfless.

I make the human heart realize the most important fact, which *it has never before experienced*.

I give to man the imperative will to be *human*.

I do this by awakening in them the Self Immutable.

I am the awakening order Divine."



## FRAGMENTS FROM A SPIRITUAL DIARY

"My Will is the life-force realizing the Self in *each and all*.

My Will is the power of creation.

My Will is greater in power than the imagination of the self.

My Will is deeper than the reactions of the realizing process  
operating in the individual self of duality.

*Man can only do what I in him enact.*

In man or woman, the only thing that matters is to experience  
the Divine 'I.'

This 'I' is God in many ways and forms.

It is the Truth as the manifold experience of life.

Offer unto me your self so that your will may become my  
Will."

## FRAGMENTS FROM A SPIRITUAL DIARY

"To Love is to transmute the Will, so that you bring to life the God in experience.

When I give to man the real experience of love, it will reveal to him *who I am and what I am*.

What I can do and the purpose for which I do what I can do, will be shown in the *changed man*, who shall be free from all prejudice.

What I say and do revitalizes in you the aspiration to grow in spirituality.

This also shall be shown by me within you, through abundant experience.

To be able to believe me, open your heart.

Do not allow your heart to be obscured by giving to the head any imaginary motives to argue.

Rest in me.

Be selflessly detached when you are consciously experiencing unqualified confidence in my Divinity.

Be sure, I have come to this world to achieve the new wonder of *spiritual resurrection*.

I put into you the desire to use your intellect to serve me.

That service will initiate in you and in the world a *new Rhythm* of pure and selfless love.

How I achieve this wonder of spiritual resurrection is no more a secret.

I am here real and dynamically active in your higher self.

I am the Self Immutable in all creatures."

## FRAGMENTS FROM A SPIRITUAL DIARY

"Believe in what I here say.

By being in yourself open, free from prejudice, good, simple and sincere, you will realize Me.

A child is open, sincere and simple.

The spiritually *new-born self* shall be like such a child.

It shall be made to feel my Divine Authority in the One Immutable Self.

Offer unto me your ego-will with all its reactions of the mind and the heart.

I shall change the course of this will so that it attains the state of Self Immutable.

It is the dynamic state with the pure and selfless love as action."

## FRAGMENTS FROM A SPIRITUAL DIARY

"When you with all your human frailties need Divine Help to solve your problems, *ask me to do it.*

Ask for me.

You need to be made new in every way.

When you are dying in longing to serve me as pure individual channel for love, I can realize my unfathomable existence as God in you.

I am the same One that was, is and ever will be.

Come to me.

When you accept my Divine Will, you are no more a slave of your self-imposing imagination.

You are no more uncertain or unreliable.

You are no more ignorant or untrue.

Unless you accept me, you will not inherit the Self-Immutable, which I consciously am.

Those, who are not pure in heart, do not know that I am the real *order-giving Will* in man.

I am the *purest*; I am the *highest*.

*In me, as man, the Supreme Being has become a person."*

## FRAGMENTS FROM A SPIRITUAL DIARY

"When I shall speak to you the Divine Word, I shall come so close to the earth that I shall be manifest to you.

The Divine Word shall be far more powerful than all the ideologies of the world.

I will speak to you soon."

## FRAGMENTS FROM A SPIRITUAL DIARY

"Be ready.

Love is God

It is the key to the Mystery of Life.

When you are willing to shed your prejudices and are ready to live for me, that shall be the signal for me to speak with the sound of my voice.

Try to seek me as your friend.

Seek me as the Father.

Seek me as the Christ.

Seek me as the Beloved."

## FRAGMENTS FROM A SPIRITUAL DIARY

"My wrath of Love will destroy the illusion of Good and Evil.

All the travail concerning this illusion will seem superfluous when I  
create the *experience* of the state of Pure Being.

I do not argue.

I act in spontaneity.

I have been giving you full freedom to play with my world.

You have so many races and sanctuaries of worship.

All this you consider as having value from your relative viewpoint.

You have been craving for the fulfillment of the dream to have power.

Your imagination has been allowed free scope to do and undo things.

You have been gratifying your selfish desires.

Gain and greed have actuated your life-scheme.

I, as the Truth-individual, at last, openly offer you the realization that  
I am the *maker* of your life, the masterpiece of self-delusion.

Having known me, you will fear no more.

Having recognized me, you will doubt no more.

You will understand."

## FRAGMENTS FROM A SPIRITUAL DIARY

"I shall place before Your Higher Self the solution of life.

It will be synthesis of the antithesis of diverse experiences oscillating from low to high, from wrong to right and from bad to good.

*It will be the unified state of unself-conscious goodness, love and beingness in peace.*

Love makes fast progress through its unbroken action of Divine Light.

The *thrill* given to the Life Immutable will be instantaneous.

It will come at its appointed time.

You will be glad to accept this offer."



## FRAGMENTS FROM A SPIRITUAL DIARY

*"Till then my love for you will sustain your faith.*

*My love for you will draw out from your heart the feeling of worship  
that holds you close to me.*

*My Love for you will give you patience while you thirst for re-union  
with me."*

40  
MESSAGES FROM  
MIEHIER BABA

---

*Presented by  
Princess Norina Matchabelli*



DEAR FRIENDS:

This book is not given to amuse you, but to meet the need of head and heart to ponder more deeply on vital problems. It brings to you a real hope of being taken to the land of Light and Freedom. You may want to have from me a confession of that personal experience, which is the basis of the pages of this book.

My soul delights to convey to you the glad tidings that the Truth-Individual, who will regenerate humanity, is today in **our very midst**. I went to Him with all my human frailties. It was His Grace to transform me into one of His workers. Life for the self of desire is worse than wasted. Life for the Master and His Divine Cause comes to true fulfillment. Those, whom he accepts as His own, are countless. We have all to establish the right order of things, within and without.

One way of establishing the right order within ourselves is prayer. **Offering a prayer amounts to invoking the God within and inviting Him to creatively manifest Himself through us.** When he thus manifests Himself, the ego as the illusive and separative consciousness melts away and makes room for the installation of God as Truth. Lasting peace can come only by joining the order of those Great Ones, who say, "Not I, but you—my Lord."

To all, who have known me as agonizingly striving and suffering for Truth, I say in all candidness, that I can not create happiness for myself or for any one unless the Master throws out

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This letter, addressing the reader of *Forty Messages from Meher Baba*, was originally printed separately on a single sheet, folded, and inserted within copies of the book.

## 40 MESSAGES FROM MEHER BABA

and implements His liberating scheme in me. We can not obtain God, till He out of His initiative and our readiness, creates in us the New Order. The mercy of the Living God Personal works more wonders in us than ages of individual effort and aspiration. I have inscribed the holy name of Meher Baba in my heart, for He has achieved this wonder in me. I bow to Him.

In the western world, the **will-to-be-conscious** is being studied both in experimental science and in speculative and introspective analysis of the psychological schools. But its working in its intrinsic nature is not knowingly felt. The **will-to-be-conscious** is, in its own way, at work from the very beginning of creation. It is at work in the kingdoms of nature, in plants, insects, birds and animals and in human beings. It comes to final fruition, when we realize consciously the Immutable Self. Meher Baba gives me glimpses of this Self Immutable within me. His Power of Wisdom is a pure benediction, for it keeps me from entanglement with the false. Though I am nothing in myself, He has out of His abounding grace given me the privilege of being **chosen for the transmission of His Thought-Order of Truth**. He has left in me only one desire and it is to serve Him. His having accepted me has been my redemption.

When the humble and the pure disciple is in communion with Meher Baba, he reveals Himself as the Life in every one. He appears in every one as the urge to be free from the pain and the joy that constitute the limiting self and as the will to realize the limitless Truth. Those, who long for spiritual resurrection, shall receive help.

**When in deep spiritual communion**, I receive from the Master a commandment as follows:

**"Surrender all resistances of illusions** in order to let me live in you and all as the Truth.

## 40 MESSAGES FROM MEHER BABA

In diverse forms and varied Rhythms, I live in each and all as the unfolding love.

You can not all be physically near me all the time.

You may have to be sent out in the world to help others.

By serving humanity, you will internally come to me all the more.

You may have to make great sacrifices to do my work in the world.

But do it with joy and enthusiasm accepting it as my will.

Learn to forgive those who do wrong unto you.

Have patience with them.

Learn to have tolerance.

Love them in spite of their faults.

**One day, they all will have to be like me."**

As a result of the Master's internal thought-order, I am again back to the world from His Ashram in India, to serve my fellow-beings in the West. To all, who seek Light and desire to help others, I beseech that they should have only one will and it is to welcome and serve this wonder-working Truth-Individual, whose name is Meher Baba.

Listen to my world-appeal.

India, 1948

NORINA MATCHABELLI  
Meher Center on the Lakes,  
Myrtle Beach, S. C.  
U.S.A.



*To My Beloved Master*

MEHER BABA



*Norina Matchabelli*





# CONTENTS

## INTRODUCTION

*by Dr. C. D. Deshmukh, M.A., Ph.D.*

• 115 •

## MANIFESTO

*by Princess Norina Matchabelli*

• 117 •

## 40 MESSAGES FROM MEHER BABA

*Received by Princess Norina Matchabelli*

*In the vibratory thought order of*

*Light-wave projection*

*September, 1948; India*

• 125 •

• 113 •



# INTRODUCTION

I HAVE GREAT PLEASURE in writing this brief INTRODUCTION to the

## FORTY MESSAGES

appearing in this volume, presented by Princess Norina Matchabelli. These Messages were received by her directly from the MASTER, in the VIBRATORY THOUGHT-ORDER OF LIGHT-WAVE PROJECTIONS.

God's Light has always been available to humanity. Whenever it has been in distress, Krishna, Zoroaster, Christ, and Mohammed — all came with their divine Messages to give a spiritual push to mankind. We have from Meher Baba the New Dispensation of the same Truth. Being Truth-Incarnate, His words have the power to awaken the divinity of man.

I am thankful to the Princess, for including (at my request) in this booklet, her '**Manifesto**,' which appeared in India, in the form of a Foreword to my book—'**Meher Baba - The Awakener**.'

As early as 1st January 1936, the Princess addressed to the Master as follows:

"When I see You,  
My Beloved Master,  
My heart is inspired  
With Love Divine;  
And my entire being

## 40 MESSAGES FROM MEHER BABA

Vibrates in One-ward aspiration.  
You have imperatively designed  
My inner growth to the One.  
What I have to be you are.  
I am your Divine Instrument."

We now find her taking the Master's inspiring Messages to all the corners of the world. I have no doubt that this little volume will play a very important role in God's work in the world.

Department of Philosophy,  
Vidarbha Mahavidyalaya,  
21st June 1949.  
Amraoti (India)

C. D. DESHMUKH

# MANIFESTO

We want the world's **New Awakening**.

We want the world to be without dispute.

We want tolerance.

We want selfless design in life.

We want union between mind and heart.

We are groping in the dark and want to be awakened.

We want the revelation of the Truth.

We want one whose self is unclouded and who can impart to us the experience of the Divine Heart.

The sum total of **all Conclusion** has to be shown forth to us by one, who is One-in-All and yet human.

We want the NEW SPIRITUAL MESSENGER, whose love shall awaken the soul.

MEHER BABA is the NEW SPIRITUAL MESSENGER

He imparts the Light in **Silence** and in **Action**.

When the God in man becomes conscious of His being the **One-in-All**, there is an unfoldment of Pure Love; and the execution of the Divine Plan in the Universe receives a tremendous momentum.

MEHER BABA is God-realized.

Awakening the soul is His One-ward Act of Mercy.

He wills the **liberation** of life.

## 40 MESSAGES FROM MEHER BABA

He is the Incarnation of that One, which **is** and **was** and **will be** the One.

He is the good example.

He is the selfless joining link between the finite and the Infinite.

The life we lead is unselfish when it is drawn close to Him.

We need Him to realize the One, by uniting our own will with the Divine Will.

Our salvation is the union of the finite with the Infinite.

... ..

We must know, in our inner and outer striving, that the purity in experience is a real possibility.

In MEHER BABA, the ideal is realized.

Who else is pure, if not the One, whose very presence is purifying?

What is **Perfection**, if not the **spontaneous expression of understanding**?

What is true understanding, if not the knowledge of Reality?

What is Reality, if not the One, that **is** and **was** and ever **will be** the One?

He arouses in us the unquestioning certainty that we are that One.

He makes us realize that the appearance of good and bad is all one pure progression of the Good.

The conflict of forces, which we resent, is ultimately in tune with the One.

## 40 MESSAGES FROM MEHER BABA

The play of life, in the multiform pattern of Manifestation, is a harmony of the One.

All inner and outer Experience is a creation in lure of the One.

We are uncertain in our One-ward struggle; and He gives us strength.

By throwing away the design of the Ego we become Understanding.

We can not have both the Ego and the Infinite One.

In the harsh Ego, troubled by duality, He creates Knowing Order.

He teaches outer and inner cooperation.

His work is constantly acting **Help**.

... ..

We have to be as He Is—**One in tune with the many**.

He is a perfect revelation of the One.

The One which He reveals is **prior** to the self.

The day will come when He will manifest the One to those,  
whose outward mind is darkened and is lonesome within  
and whose heart is devoid of Love.

He has already manifested Himself to some.

His act of **Grace** is constant fulfillment.

He is the manifold experience of Love in the many.

His final lure to draw us unto the One is Love.

His Divine work is done through pure inspiration.

He shall create us equal to Himself.



## 40 MESSAGES FROM MEHER BABA

The will to serve Him, arouses within a calm and steadfast desire to consume our self, in order to realize the One.

Men and women of all races, creeds and nations, have been drawn to Him; and they have offered their lives for serving His Cause.

... ..

They call on Him as the **father** to help the child, as the **mother** to feed the little one, and as the **God-man** to guide their spiritual destiny.

Through Him the Eternal One offers itself unto all.

That same One we shall realize.

Experience is the method of His supreme Teaching.

He teaches us to feel the One in the midst of the discord of the many, to find strength in humility, and to have faith even when life does not seem to cooperate with the One.

Life is One; and it will render all unto the One.

It is the Law; it is the Cause; it is the End.

Life's devastating design is the realization of **One-All** through the conflict of **duality**.

The promise of the One to reveal itself in all is being fulfilled through life and death, since the dawn of creation.

Our lives have sprung into existence to realize this Divine purpose.

What is the working design in Creation?

What is the final goal of man's manifold desires?

**To realize the One!**

## 40 MESSAGES FROM MEHER BABA

... ..

We want the One to be in our midst, in life and in work,  
with us.

We want Him to be **Divine** and **Human**.

We have found our God as man.

He offers His life to us to bring us light.

He has awakened the longing sigh for pure Resurrection.

Let us serve this incarnation.

Be sure, reader of books and gospels, that you have to be  
awakened.

The time for awakening is **NOW**.

The Master of Love and Wisdom has come.

He is for all.

He loves the world.

He cures the soul through mercy.

He cures through confidence in your poor darkened soul.

Entertain in your hearts the will to serve Him, O men, and  
O women, in this world of creative pain!

Pour out in the world's work your energy; and withdraw into  
the One, your hearts.

Let us welcome sorrow for the One-ward Outcome.

Let us know the joys in pain.

Let us express life's pure will.

He will reveal the heart, which is hidden within the work of  
Nature.

## 40 MESSAGES FROM MEHER BABA

He will make us conscious of the **hidden purpose** in Life.

The force of Love, which will thereby be released, will be **creative**.

That release can be brought about only through our free will.

The teaching which He gives will enlighten our will; and

He will lead us to the **Unfathomable One**.

The great fact, which one calls God, has to be known.

When Love does awaken us into Divinity, all negative thought is transmuted into **positive affirmation**.

He will awaken in us a Love, which is Divine and Universal.

That Love will renew all life; it will make men new; it will make men human; it will make life pure; it will redeem the world.

... ..

When we shape our interests with **knowledge**, and Divine **inspiration**, we find fulfillment.

The One-ward high inspiration is the road to the One.

The world needs **THE NEW PROPHET** to awaken that understanding, which will lead it to the One.

Cooperative work will beget **New Understanding**.

The man who now is in sorrow, will know his Divinity.

MEHER BABA is Truth-realized.

He represents the One, that **is, was, and ever will be**, the One.

He is the Way in our time, in sorrow and in joy!

Man, unfathomable mystery, lower thy 'I.'

Man, uncontented show of joy, join in the One!

## 40 MESSAGES FROM MEHER BABA

O man in sorrow, let thy soul take to wings and find thy  
**Liberation.**

God has always aroused what was His, since the day of creation.

We have to render to God what belongs to God.

Let us all join, unite and understand, in the divine inspiration.

New York, 1st January 1936.

NORINA MATCHABELLI



40

MESSAGES FROM  
MIEHIER BABA

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## 40 MESSAGES FROM MEHER BABA

### *I*

Do not evade the quest for Life Eternal.

Do not bury yourself in words that are empty sounds.

Do not stupefy yourself with the repetitions of rituals and ceremonies.

Arise and become fully awake in your own Immortal and Divine Self.



## 40 MESSAGES FROM MEHER BABA

### 2

Ye, who are mad after the vanishing things that do not matter!

Hearken unto me!

Give up your trifles that make you so inhuman and cruel.

Give up the pride that is born of ignorance.

Give up the jealousies that are born of petty minds.

Give up all fear, which is born of clinging to the false.

Give up all doubts that keep you away from decisive action.

With faith and courage, you will cross the sea of delusion.

## 40 MESSAGES FROM MEHER BABA

### 3

Be a citizen of the world and the torch-bearer of God.

To live the life of the One-in-all is true religion.

One, who is more creative in the head and less creative in the heart, has to readjust the lost balance.

Every one has, in him, the capacity to live and die for his chosen ideal.

Undivided loyalty drives out all fear.

The truly brave are those, who are true in conscience and pure in being.

## 40 MESSAGES FROM MEHER BABA

### 4

God as Truth exists and is present all the time.

He is nearer to you than all other things.

He is there right in your heart.

Be no more attached to things of the past or of the future.

Live in the Eternal Now in complete detachment.

This will be the end of the fleeting and the beginning of  
endlessness.

Do not waste away your time in the game of duality.

You can then meet God in one moment.

## 40 MESSAGES FROM MEHER BABA

### 5

Give no more attention to the distracting schools of thought.

Have faith in me; and I will do the rest.

I bring to you liberation from the anguish of petty achievements.

I will free you from the fear of death.

The Path of those, who seek the Immutable Self in its impersonal aspect, is long and winding.

Those, who come to me, without the burden of prejudices, will get the illimitable Truth.

## 40 MESSAGES FROM MEHER BABA

### 6

You will miss the Truth if you seek it merely through the head.

Without Love, intellect is spiritually blind.

Let your feeling be illumined.

Enliven your heart.

Head without heart will make you monstrous.

Head without heart blockades the Way to the Life Eternal.

Cooperation of the head and the heart will take you to the  
fulfillment that knows no deficit.

The ingress of Love will clear up the blockades of the head.

Accept the guidance of the heart and you will cross the duality-  
ridden mind.

Leave your mind behind; and you will realize my fulfilled state.

See that no one has bound you except yourself.

Be free.

## 40 MESSAGES FROM MEHER BABA

7

Few will realise my limitlessness.

They will reach the mountain-top.

There is no resting place in between.

All that your imagination can reach or create is futile.

It is unimportant.

It will bind you all the more.

Stop non-creative and idle thinking.

Do no more argue in things spiritual.

Live in Love Imperishable.

This is my last word.

,

## 40 MESSAGES FROM MEHER BABA

8

I am here to make you new.

Ye, Saints and sinners of the world! Give unto me your good  
and evil and be free.

Give me your real and the false.

Give me your very self.

Be God, who in you is the Ceaseless Wonder, surpassing  
everything that you hold so dear.

All else is futile.

## 40 MESSAGES FROM MEHER BABA

### 9

Rise above your limitations.

Be a citizen of the world.

In the New Way of Life, the East and the West will meet.

Your task is creative.

Do not look for precedents.

Choose your work in this world of God.

Do not leave it for others.

Do not wait for constant goading.

Take the initiative.

Turn to me.

I will unveil in you the Divine Self.

I will clear up the obstructive accumulations in you.



## 40 MESSAGES FROM MEHER BABA

### *10*

I have come to unify the world in love.

Dwell in love.

Be united in the life of the One in each and all.

Men and Women of the world! You are all one.

Path to me is through pure and selfless service.

My word is Truth.

My action is Truth.

My being is Truth.

I am what I order you to be.

See me as the Love, which transmutes the assertive and false ego  
into the Divine Will.

Be good and human.

I have come to initiate the new world.

## 40 MESSAGES FROM MEHER BABA

### *11*

God is the one reality.  
Within and without, He is at His game.  
His Yonder Being has no shore.  
His life is never-ending give and take.  
He wills to reproduce Himself in all forms.  
Man is not what he thinks he is.  
Man is not what he wants to be.  
Neither this nor that, he is beyond duality.  
His roots are in God.  
His being is in God.  
He has buried his divinity in the debris of his own actions.  
Dig deep to recover yourself.  
Do not lose heart.  
I will be by your side, in joy and in sorrow.  
I will be by your side, in success and in failure.  
Look within.  
You are God.

## 40 MESSAGES FROM MEHER BABA

*12*

My Love goes out to you in measureless abundance.

I have been waiting for you for aeons.

I know the ache of your heart.

I will wipe out your tears.

You will dwell in me, in life ever-lasting.

Take courage in your hands.

Smite with all your might; and your desire-self will meet its death.

Be your own Higher Self.

## 40 MESSAGES FROM MEHER BABA

### *13*

Your ceaseless strife will come to an end.

I will wash away your impurities.

I will take away the dry and barren wanderings of your mind.

I will take away your fruitless worries.

Think of me, in joy and in sorrow.

## 40 MESSAGES FROM MEHER BABA

*14*

The night of the soul is well nigh over.

Wait and wait and again wait.

Spiritual endeavour is a game of patience unyielding.

Slowly but surely you will grow into your fullness.

Rejoice that one day you will surely be at the end of your  
turmoils.

I am always with you and in you.

## 40 MESSAGES FROM MEHER BABA

*15*

What you need is not supernatural works, but more life.

What you need is not show, but substance.

What you need is not shadow, but reality.

Unending is the sea of delusion .

No wanderings in delusion can bring you near the Truth.

There shall be no more sailing on deceptive waters.

The sea of delusion has to be dried up not crossed.

## 40 MESSAGES FROM MEHER BABA

### 16

Work towards the betterment of the world.  
The battle for the Good is not yet at its highest pitch.  
There is untold suffering.  
Through suffering will come redemption.  
Create the New Order of Truth and Love.  
It is a stupendous task.  
It will take all your thought and time.  
It will call for great sacrifices.  
It will demand complete subjugation of the body and mind.  
It will entail the shedding of all prejudices.  
It will require the cooperation of many hands.  
All, who call for my help, will have it, without distinction.  
Leave everything to me.

## 40 MESSAGES FROM MEHER BABA

*17*

Do not seek the Truth through words, but through action.

Let your action be true and selfless.

Dynamic Love will make you free and fearless.

Let no false speculations hold you back in reluctance.

The God-intoxicated Ones have on them the real burden of duty.

At their hands, the parched lips of humanity will taste the pure waters of Love Divine.

Be ye one of these warriors.

Live and die for God as Truth and Love.



## 40 MESSAGES FROM MEHER BABA

18

Be calm and serene.

Let your heart overflow with kindness and mercy.

In you, the desires to be useful come from me.

I descend in you to awaken in you the will to be God.

Man will inherit life spiritual.

Through good and evil, the self-realising function is ever  
advancing.

Whether you know it or not, you are all slowly coming to me.

Learn to love me more than your very selves.

Believe and you will be taken onwards.

In the ripeness of experience, all shall know me.

## 40 MESSAGES FROM MEHER BABA

*19*

Every one has a right to realise the Truth.

The Highest is latent in every one.

It is not the prerogative of the few.

It is independent of sex, caste, creed or colour.

It is above nationality and religion.

The One Immutable Self is in each and all, without  
distinctions.

It is equally present in saints and sinners.

## 40 MESSAGES FROM MEHER BABA

20

Ignorance of man creates 'I' and 'You,' 'Mine' and 'Thine.'

It creates the numberless divisions, which set up man against man.

All are really one.

Cast away all pride, born of folly.

Cast away the cages of narrow sects.

Cast away the limiting schools of thoughts.

Truth is vaster than the vastest that you can imagine.

Body and mind are only your cloaks.  
You are beyond both-the Infinite God, the One in all.  
And yet, you make yourself small and miserable.  
You cherish without restraint your lusts and longings.  
You let loose your greed and brutality.  
You are driven by the cravings and frenzies of the ego.  
There is no end to your animosities and jealousies.  
Cease to be monstrous and crazy; and know thyself.

Do not belittle yourself through furies and frenzies.

You can not do wrong unto others, without doing a wrong  
unto yourself.

Be steady in the Truth of your own perception.

Live and die in the sanity of Truth.

Do not cripple yourself with borrowed or imposed pettiness.

Rise above animality.

Break asunder all shackles that hold you down.

Rise into your full divine stature.

In the freedom of purity, you will see me.

In the lucidity of love unperturbable, you will find me.

Ye Doctrinaires and Philosophers of the world!

Do not stifle your hearts with dry and highsounding theories.

Your loftiest theories are not worth one moment of Divine Love.

Leave your hair-splitting theories to take care of themselves.

Free yourself from the unending disputes about trifles.

All things appear in the right perspective in the final understanding of realisation.

When reflected in the intellect, the indivisible wholeness of Truth gets broken into many aspects or facets.

Attachment to one aspect makes you blind to other aspects.

Far beyond the creeds of the world is the simple perception of the Real.

Be no more distracted by words, phrases and slogans.

Collect yourself.

In the stillness of mind, there is unfathomable understanding.

Before you can hope to make the world different, you have to be yourself settled in sane living .

Sane Living is free from all snobbishness and superficialities.

Sane Living avoids all futile disputes.

Sane Living is free from peevishness, depression and dissipation.

Sane Living is free from self-aggrandizement and self-conceit.

Sane Living is free from the craving for sensations.

Sane Living has no place for self-seeking wickedness.

## 40 MESSAGES FROM MEHER BABA

25

Whatsoever your creed, church, belief or station in life, live in the Truth.

The limited individual selfness has to make room for Universal Selfness.

Step out of the crippling selfhood of separative ignorance.

Be settled in the unaging Immortality of Universal Selfhood.



Remote from the emptiness of ideological disputes is the Peace of Truth self-shining.

Remote from the inconsiderate attacks of tongue or pen is the Wisdom of Truth lived.

Remote from the cruelty of murderous conflicts is the joy of unassuming love.

Remote from the wickedness of clashing arms and thundering canons is the Simple Way of the Wise Ones.

Remote from the vanity of the tinkling bells of church or temple is the happiness of God-intoxication.

Those, who have the courage to give themselves to me, will have me.

Be not addicted to the body or the ego-life.

Be not addicted to mental or material allurements.

Be not divided in head and heart.

When the mind clings to forms, it misses the essential value of life behind them.

The tidal waves that take your ship to the shore of Truth are ever advancing.

Ride over them and come.

The Truth-Order is within you.

Self-evident and requiring no lamp, self-supporting and requiring no props, is the God within you.

Life is the greatest school, where people learn their lessons through experience.

In life, you have the opposites of joy and sorrow, good and evil, success and failure.

You have ample scope to make experiments with life.

Some are tired of life and want to put an end to it.

Others become foolish and self-important.

You will reap as you sow.

Those, who do not willingly choose the Path, have to come to it after lives of suffering.

They realise through many shocks of opposites.

They are lost in the thick woods of creation.

I allow them to take their own course.

I have come for all.

Those, who, in their thoughtfulness seek the Path, are dear to me.

They will get into the Path.

These chosen ones will come to me—the Truth.

I do not allow them to linger any more in the wilderness.

I am always by their side, when they need my help.

Life for every one is largely preordained by his past.

Try to be utterly pure in thought, word and deed.

Be serene and self-composed.

God in you is pure joy.

God in you is pure love.

God in you is pure understanding.

God in you is limitless in creative power.

Everything comes from God and goes back to Him.

You have come on earth to realise God.

I do not ask you to go to the caves like the saints of the past.

Remain in the world without being entangled therein.

Do not renounce your duties, with the hope of becoming spiritual.

Do your duties; but have no desires for personal gain or reward.

Let not your status or achievements fill your mind with false pride.

When you offer your mind, in love and faith, I do everything through you.

You will then be no more bound by what you do.

You will be unattached and yet in full Action.

You will remain free in the midst of your works.

You will worry no more about what life brings to you.

You will dwell in unshakable Peace, in spite of the tribulations in the world.

You will be my Torch-bearers.

God is Eternal Bliss.

He is also eternally in agonies to bring His world unto Himself.

The Light of God comes to you as His Grace.

Deserve it.

It is not a cheap and marketable thing.

Those, who pay the price for it, are very rare.

Only those, who surrender their separate existence, will have  
my Truth.

Those, who offer their lives unto me, do not do so by chance.

They have earned that right through their past deeds.

Those, who receive my Love, shall share it with others.

Each one of you will find self-expression in his own unique way.

In God's unfathomable scheme, there are no ruts.

God's essential unity is in no way impaired by being expressed in diverse ways.

There can be no standardization of the Life illimitable.

Manifold is and ever will be the game of duality.

He, who will understand duality, must rise above it.

He, who will fulfill the game of duality, must receive its opposites with equanimity.

See the One alone as real and the Many as false.

Those, who realise the One in the Many, are free.

God-realisation is the goal for all.

But few really have it.

Many on the Path feel that they have come to the terminus.

Without having realised God, they feel that they have become God.

A true aspirant keeps himself away from such self-delusions.

All delusion arrests further progress.

They alone have realized God, in His fullness of Being, who see nothing but God.

For them everything except God is unreal.

God alone is real.

I will take you to the Unfathomable Beyond of illimitable divinity.



The false must go to make room for the real.  
Those, who come to me for Light, have to be humble.  
Pride is the stronghold of delusions.  
The meek ones shall be bestowed with the power of my Light.  
You can not be God before being truly human.  
People should not come to me for mere solace or sterile  
instruction.  
Only those, who invite themselves drastic changes, will have  
my Truth.  
God is like the mighty wind that blows out all rubbish from  
every nook and corner.  
He reaches out to all the darkened recesses of the heart and  
illuminates them with His transforming Light.  
Those, who are touched by his descending Grace, become new.

## 40 MESSAGES FROM MEHER BABA

35

Be not wrapt in subjectivity.

Go out in the open world and play your game.

Linger no more in unending hesitation.

When you have truly given your mind and heart to me, you  
are free.

Those, who have inwardly surrendered themselves to God, shall  
be sustained.

Do not run away from life.

Be completely resigned to your God-ordained place in life.

Share as best as you can my task of redeeming the world.

You will undo your past through service.

Gird up your loins and act in the unison of head and heart.

Do not waste your time in thanking the Great Ones of the past  
or of the present.

Go ahead in your spiritual adventure while your heart is pure  
and strong.

To find yourself, get lost in the unfathomable sea of Life.

In the depths of the sea there are no signposts.

I have come to help you to fulfill yourself.

I cannot enter your being until you retire.

Rest in me and I shall not fail you.

I will be with you in your God-ward march.

Give up your stagnant speculations.

Give up your hunt for sensational experience.

Those who dare to do the deep-sea-fishing shall get the  
matchless pearl of Truth.

They shall be blessed with the knowing-seeing-feeling of the  
supreme God-head.

You can not know me without knowing yourself.

You can not know yourself without knowing me.

I am your very Self.

You can not cling to the false and have the Truth.

You will have your choice.

On the one side is endless strife and sorrow.

On the other side is abiding peace and joy.

In the mazes of my creation those who hear are few.

Those who understand are fewer.

And those, who conquer themselves, are fewer still.

I love the world.

I love in each and all the Truth.

I love in each and all the Spiritual Thought-Order.

I love in each and all the Self Immutable.

Love is the essence of Truth in its purity.

Love is the fulfillment of life without trammels.

Love is the reality of divinity unmasked.

Love is the true order of being in each and all.

## 40 MESSAGES FROM MEHER BABA

39

By loving me you will receive my liberating love.

By loving me you will get established in my abiding peace.

By loving me you get the untarnished clarity of head and heart.

My love will break asunder the chains that bind you.

My love will restore to you your divine dignity.

No more shall you wander aimlessly in the vale of the false.

Come unto me.

## 40 MESSAGES FROM MEHER BABA

*40*

Those, who give their lives unto me are mine.

I take upon myself their burden.

Wait in the complete stillness of resignation.

You shall be lifted up into the sanctuary of my Truth.

This is my assurance.

Let it hearten you in seas of calm and furious.