

~~many~~ Supremes

1. The realization of the Supreme Being as our Own-Self is the realization of truth

2- Lucky are those that come across the Realized

3

4 ✓ To give up life" means not to commit ^{physical} suicide, but to live without any thought of "Self", i.e. to live selflessly means to die a living death" — the death & destruction of all desires, thoughts, the mind means "giving up life"

5 ✓ People die a thousand deaths, but even then stay where they are — chained to the bondage of ^{births and} deaths.

6 ✓ Be ~~as innocent as a child, but at the same time~~ Be as ~~same~~ as a Saint but as innocent as a child

7 ✓ If you only give up the greatest attributes of MAYA — the Kama, Krodha, Lobha (Panic, Anger, Greed) You can also acquire something, some deservedness towards the attainment of the great goal of Truth.

8 ✓ Once you have surrendered yourself to a Guru, he HAS to do his duty to you — He cannot escape that. It is only your unbounded and unwavering faith that is required and that will encourage him in his duties towards you. — So, take your Guru to be your God, and with as much Faith & love Surrender & serve him!

9 The Sadgurus have Come down for duty
and are here to GIVE. Whoever needs and has a
desire, may bring his vessel, and fill it from the
huge stores of his Knowledge & Bless. each according
to his own requirements - and desiring.

He is Fountain of Spiritual force, & waters of
Spirituality flow from this Source as in a river

10 You have, within Yourself, the Paramatma, the
planes, the Sun, the Moon, the Stars, the Universe,
the Worlds, Earths etc. etc. - all these within Yourself.
You do not know it. These are all Within you that you
do not see, because you only see Without - your physical
body and the Universe. You do not see the Real Self Without.

11 ✓ The more you think of "Maya" the more is your
anxiety for its enjoyment, and the more the anxiety, the more
the fears. And what are these "fears" & "anxieties"?
These are the "refuse" - the "Bad-ku" of your Mind.

12 ✓ Without the "egoism" being completely destroyed,
all the Yogas, Tapa-Sapas etc. are useless.

13

Truth has nothing in the least to do with the present day religion. It is far far beyond the limited and bare dictates & doctrines of a Religion. Truth is bare - Simple in "giving up Maya" - particularly *Kama-Krodha- & Kauchana*. Anybody can aspire and attain to it. There are no cast distinctions or prejudices there.

14

The people of the world nourish and develop that which to be dead and destroyed, ^{meaning the body} ~~this is Maya~~ the "dil" meaning the desires must die too.

15

The Maya is so severe, and so powerful strong that it subdues & surrenders great heroes. To subdue this Maya is therefore the work of real "Heroes" - These are very rare.

16

Truth is beyond Mind, beyond Intellect. Hence, how can you understand that which is beyond your Mind & Intellect? It requires the aid of the Real "Knowers" - the Realized - Perfect Beings to reach it.

17

God is love & Love is God, hence do ye all love God. Do not fear Him, because love never fears love.

18

Real Service has no thought of "Self" in it. Hence, the *Karma-Bhakti* must be selfless i.e. without the least thought of any reward.

19 All desires, thoughts, words & actions have formless
(Mukas) impressions (Sanskars) — good or bad ^{ie} ^{toward self} ^{Realization}
both are almost equally a ^{harm} in the progress

20 He who is a coward in materialism becomes
either the Greater sinner or the Master in the Spiritual
line. Those who have been the greatest masters
in their times have been the greatest cowards in
Materialism. — They were the "Heroes" in the Spiritual
world

21 Seek that Truth which will give you
everlasting Bliss & Real Knowledge and thus be able
to raise others too, and save them from the entanglements
of the World.

22 Anything sought in concern with the
external affairs is mere folly in point of view of the
Realized Being, who have actually seen, known &
experienced Truth & are one with it —

23 Keep your mind quiet, steady firm —
Do not ^{surrender} submit to its desires, but subdue
& surrender there with your powers.

24 The vision & realization of God is obstructed to
your eyes on account of the four straps wrapt round
these — of the egoism, Kamie, Krodha, & Lobha —
The Path of Truth is not a bed of roses

1 If by hurting a bit temporarily you provide a permanent healing - this apparently cruel act of yours is in reality a blessing.

2 ^{So} If by rendering temporary healing, you create permanent hurt this apparently blessed act of yours is in reality a curse.

3 A doctor cutting open a boil & causing so much pain to the sufferer, ~~is~~ ^{is considered} an enemy but when the ^{infectious} matter is all removed ^{& disease cured} ~~and~~ ^{relief} the patient gets relief, he is considered a real friend. — So — ~~is~~ a Sadguru at first apparently considered as an "enemy" who he tries to remove the ^{sins} ~~down~~ ^{and} wipe of the desires of ~~the~~ ^{the} Sankaras of the Aspirant by foreing strict discipline of ^{living} ~~living~~ & remuneration etc. But when the ^{and} ~~the~~ ^{and} bliss of the ~~the~~ ^{and} Union with the Divine Beloved is attained ~~the~~ ^{and} His grace, he is considered a real friend.

There is a marked difference bet the apparent & the real.

4. Since 1932 the ^{Government} has been much more
concerned with the ^{development} of the
rural areas.

To curb the ^{development} of an area the
guidance of an Inspector makes a list
of making a made man sit on his chest
with a shop returned in his hand.
rural

5. Our full funds / Centres are all well
worked & we back before are all ^{well} front because

they give us the power to remove all crisis ^{as}
Shankar if we have them & of to cultivate of for the
if we have them not.

No 11/4
GOD-REALISATION.

God-realisation is a unique state of consciousness in which the soul drops its separate consciousness and transcends duality in the abiding knowledge of its identity with the infinite Parmatman or the ultimate reality. The soul now realises that it has always been the ultimate reality which is infinite and that its looking upon itself as finite during the evolution of consciousness and afterwards was an illusion. The soul also realises that the infinite knowledge which it now enjoys has also been latent in the Parmatman from the very beginning and that it merely became manifest in consciousness after the realisation.

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

The process of finding oneself, however, becomes extremely difficult owing to the fact that the soul is caught up in the illusion of the universe. The source of the illusion is to be found in the ego which the soul develops during the evolution of consciousness. The ignorance of the soul is very securely rooted in this ego and it, therefore, is the most difficult obstacle in the way of God-realisation. It prevents the manifestation of the infinite knowledge which is already latent in the soul.

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

During deep sleep the soul enjoys its unity with the Parmatman but is not conscious of this unity. During sleep the illusion of the universe vanishes temporarily because of the fact that consciousness is in abeyance (i.e. not vanishing); but there is no conscious experience of God-realisation

since this requires the complete dissolution of the ego and the turning of full consciousness towards god. Occasionally when the continuity of deep sleep is interrupted by brief intervals, the soul has the experience of retaining consciousness without being conscious of anything in particular. There is consciousness but this consciousness is not of the universe. It is consciousness of nothing. Such experiences anticipate God-realisation in which consciousness is completely freed from the illusion of the universe and manifests the infinite knowledge which was so far hidden by the ego.

Such manifestation of the infinite knowledge in consciousness is, however, strictly confined to the soul who is God-realised. The Parmatman in the God-realised soul knows itself to be infinite but this explicit knowledge of its own infinity does not belong to the Parmatman in other souls who are not God-realised and who are still bound by the illusion of the universe. If God-realisation had not thus been a purely individual matter, the entire universe would come to an end as soon as one soul has god-realisation because there would be ^{the} no end for the universe. However, this does not happen because God-realisation is a personal state of consciousness belonging to the soul who has consciously known himself as being one with God. Other souls however continue to remain in bondage and although they too are one day bound to have God-realisation, they can only have it by freeing their consciousness from the burden of the ego and the illusion of the universe.

Here one might ask whether God-realisation means any real gain to the soul and his question can be best answered by understanding the distinction between two types of advantages. The first type of advantage consists in getting what we do not previously possess and the second type of advantage consists in realising fully what we really are. The value of God-realisation is of the second type only. However, this creates a tremendous difference --- between the soul who has God-realisation and the soul who has not got it although in God-realisation, the soul does not acquire any new thing which it did not already possess. The soul who is not God-realised experiences itself as being finite and is constantly troubled by the opposites of fleeting joys and sorrows but the soul who is God-realised knows himself to be infinite and experiences the infinite bliss and knowledge of God.

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No 11/6

Impressions and their effect.

The ancient Yogies prepared their own food and did not allow anyone to see themselves while taking food. The reason was that they wanted to avoid the impressions of the evil sight of bad people. A person is also liable to catch easily the impressions of another's lust. This does not take time and just as a plane cloth is readily soiled by dirt, a pure soul may readily be affected by another's lust. Although lust usually travels from a person who is within sight, it may even affect from a long distance in case it is powerful. An aspirant must always be on his guard and he should resist the impressions of the evil thoughts of others.

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The master and other saints.

Even a person ~~whom~~ who is fortunate enough to have a God-realised master should respect and value saints. The fact of his having a master should not prevent him from seeing other saints and even asking them their advice.

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Occult experiences.

In old days masters used to ask their disciples to keep their experiences strictly secret. The reason is that even a deep experience is likely to become weak by the contrary thought of the other to whom it is communicated.

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The joy of saints.

As the soul comes closer to God, ^{it} (he) experiences great joy. This joy is even likely to unbalance the soul for some time. God-intoxication makes some saints ^{behave} like ghosts. They might some times abuse people and even throw stones at them. The soul can ^{maintain} establish complete ^{equilibrium} balance over the bliss of God-intoxication only on the seventh plane.

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No 11/L

Three types of God realised Beings.

1. After God-realisation some souls drop all the bodies and remain eternally ^{immersed} ~~emerged~~ in God of consciousness. For them the universe does not exist. God alone is the reality.

2. Some God-realised Beings retain their bodies (gross subtle and mental) but they remain totally unconscious of their existence although others might see them. They are called Manzoobs. The bodies of such people exist only from the point of view of the observer. For them ^{selves} they do not exist.

They do not consciously use their bodies because their consciousness is not turned towards the bodies but is fully directed towards God. Through the bodies of such souls there is a spontaneous and constant overflow of Infinite ^{It} Bliss, love, knowledge etc., They are aware of other souls who are in bondage. But they know them to be the forms of the Paramatman. Since they know that their souls also are one day bound to realise God (just in the same way as they have done) they do not take any active interest in the creation. ^{the process}

3. Some God-realised souls not only possess God consciousness but also retain their bodies and use them consciously for working in the creation in order to help the realisation of other souls. They are called Sad-gurus, for, the Sad-guru knows himself to be one with all the other souls in bondage and although he knows himself to be identical with God and is thus eternally free, he also knows himself to be one with other souls in bondage and is thus --- eternally bound. And though he constantly experiences the eternal Bliss of God-realisation, he also vicariously experiences eternal suffering owing to the bondage of all other souls whom he knows to be his own forms.

This is the meaning of Christ's Crucifixion. Although in him the purpose of existence is completely realised, he retains his bodies and continues to use them for emancipation of ^{other} (their) souls from ignorance and for helping them to attain God consciousness. Even while working in the creation he however, ^{he} fully retains and enjoys God consciousness.

The Help of the Sad-guru.

The Sad-guru helps the soul in bondage by sowing in him the seed of God-realisation but it does take some time for the latter to attain God realisation. Everything in the universe takes time. For example, the growth of the child in womb must take at least nine months.

The soul in bondage is caught up in the universe and the universe is nothing but imagination. But since there is no end to imagination he is likely to wander indefinitely in the mazes of false consciousness. The Sad-guru can help him to cut short the different stages of false consciousness by revealing the truth. In the absence of the perception of the truth, ^{the} mind is likely to imagine all kinds of things. For example, the soul can imagine that he is a beggar or a king etc. The soul thus goes on gathering the experiences of the opposites. Wherever there is duality there is a tendency to restore balance through the opposites. For example, if a person has ^{the} the experience of being a murderer, it has to be counterbalanced by the experience of being murdered. And if a soul has the experience of being a king it has to be counterbalanced by the experiences of being a beggar. *& vice versa*

Thus the soul wanders *ad infinitum* from one opposite to the other without being able to put an end to ~~it~~ his false consciousness. The Sad-guru can help him to arrive at the Truth by giving him the perception of the Truth and cutting short the working of his ~~imagination~~ imagination which would otherwise be endless.

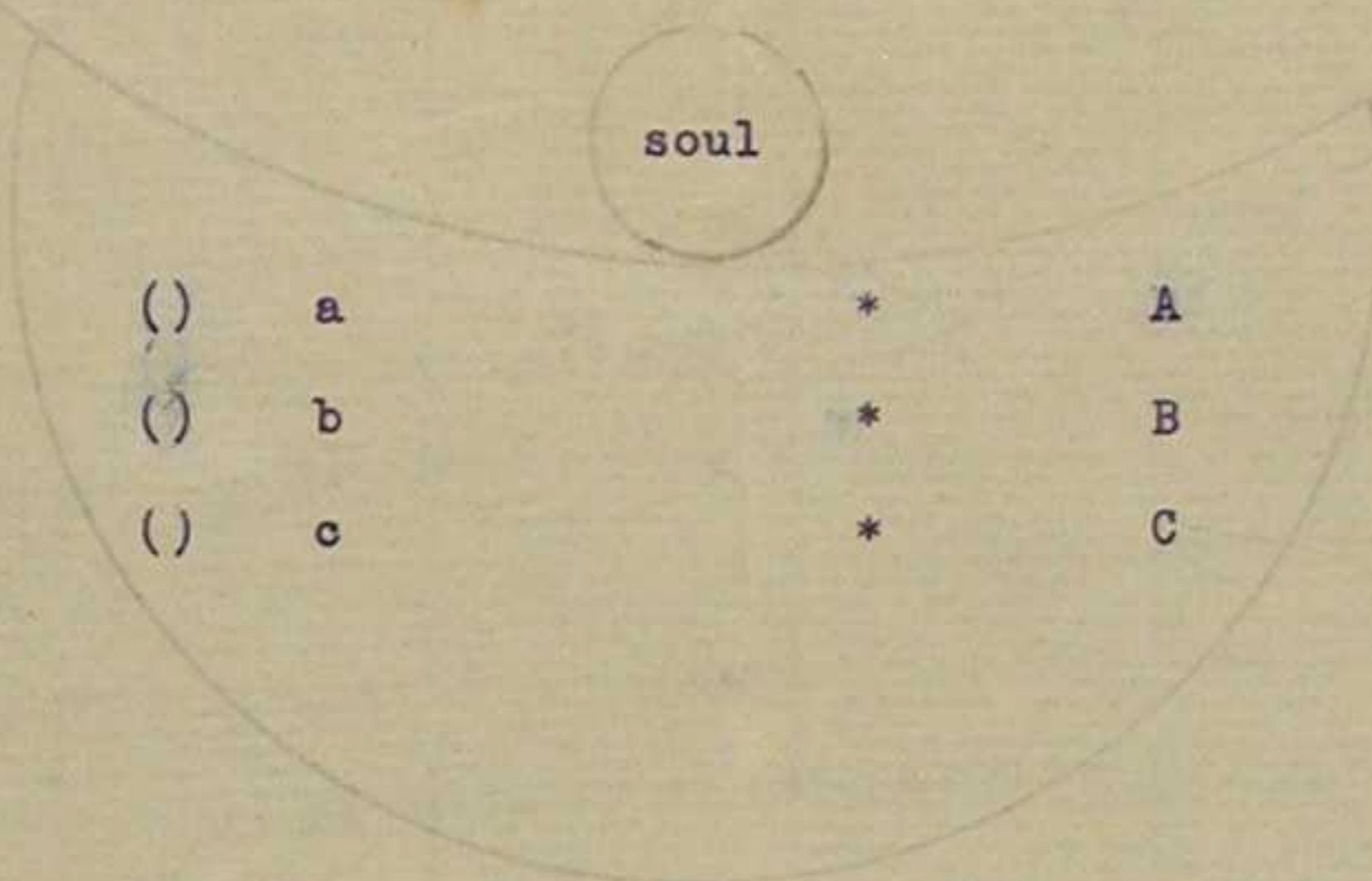
animality to purity. For spiritual aspirants in particular, and also for human beings (because they are potentially spiritual aspirants) it is extremely inadvisable to rely upon purely physical means for the regulation of breeding. They must rely upon mental control, which will automatically result in the regulation of births. They can thus equally well achieve the humanitarian purposes of the Birth-control movement without incurring upon themselves the spiritual disasters which must overtake them if they merely rely on the purely upon purely physical means for the regulation of breeding. They must rely upon mental control which will automatically result in the regulation of births. They can thus equally well achieve the humanitarian

Nasik Explanations

No 11/L

TOWARDS GOD REALISATION.

Parmatman.



In the above diagram:-

A - Mental body.	}	a - Mental world
B - Subtle body.	}	b - Subtle world
C - Gross body.	}	c - Gross world.

The process of arriving at God-realization might be explained with the help of the above diagram. The full consciousness which the soul develops through evolution might be compared to the flash-light. In the ordinary human being this flash-light of consciousness falls on the gross body and therefore the soul can only experience the corresponding gross world. The soul remains unconscious of the subtle or the mental world because the flash-light of its consciousness is ^{not} being thrown on the subtle or the mental body. The soul is, at this stage, also completely ignorant about itself.

The functioning of the flash-light of the consciousness is in the case of the ordinary human being limited to the gross body because of the Sanskaras. But owing to spiritual awakening and the desire to have self-knowledge, the Sanskaras are partly worn out and it becomes possible for the soul to withdraw the flash-light of its consciousness inwards and through it on the subtle body and when its consciousness is

working through the subtle body the soul is only conscious of the corresponding subtle world. At this stage the ^{gross} ~~cause~~ completely goes out of consciousness since the flash-light of consciousness is no longer working through the gross body and the mental world does not come within consciousness since the flash-light of its consciousness has not yet ~~been~~ been thrown on the mental body. The soul is now conscious of the subtle world but remains as before completely ignorant about its true nature.

When the Sanskaras of the soul are further worn out it is possible for the soul to withdraw the flash-light of its consciousness from the subtle body and ^{throw} ~~throw~~ it on the mental body. And at this stage the gross and the subtle worlds both completely go out of consciousness since the flash-light of consciousness is not functioning through the gross or the subtle body. The soul now experiences the mental world through the mental body. The mental world is, like the gross and the subtle worlds, a shadow of the Parmatman; but since its shadow is closest to the Parmatman, the soul may now be said to be seeing the Parmatman itself. --- However, the soul does not know itself as being identical with the infinite Parmatman because the flash-light of its consciousness is functioning through the limitation of its mental body.

However, with the disappearance of ~~the~~ all the Sanskaras it becomes possible for the soul to withdraw the flash-light of its consciousness even from the mental body and turn it towards itself. At this stage the soul is completely unconscious of the entire universe since it has ~~dropped~~ dropped all the bodies (gross, subtle and mental) through which alone the universe can be experienced. The ^{severing} ~~savouring~~ of connection with all the bodies sometimes takes three to four ~~months~~ days but after the complete ^{severing} ~~savouring~~ of this connection with the bodies the soul has God-realization, i.e. it knows itself as being one with the infinite Parmatman. In rare cases the soul may thus remain conscious of the Parmatman alone for months together before it restores its connection with the bodies. God-realization is the distinct goal ~~for~~ for the soul and every soul is bound to realize the state of the Parmatman. In God-realization the knowledge which was latent in the Parmatman from the very beginning becomes manifest in the full consciousness which the soul has developed.

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working through the subtle body the soul is only conscious of the corresponding subtle body. At this stage

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In a discussion with Shree, Adi & Satha, it was known that Messrs. are expected to pay a visit here - no darshan - treatment same as others - no speciality and no opposition - usual welcome & clear talk that He has not been giving darshan now-d-days owing to pressure of work - take them round, show all except the prohibited areas where none is allowed. To. Let them write - why fear & worry - what can and will they write and do? No "dam" - For, they have no "value" of this Path

Hafiz -

Education and pomp and power (worldly greatness) have no ordinary "VALUE" absolutely before men - even not advanced - in this line, i.e. the former however great are "worthless" as compared to the latter, however lowest.

i.e. worldly greatness is quite inconsiderate before this path. It has no "kimat" (value). Let an educationist, or a Colonel, or a Solicitor or a Governor or even an Emperor come to a Saint-Realized & Perfect. He has the same value as a beggar. The greatness and consideration is for the world-not for the "wakirs" etc.

B I R T H C O N T R O L

(Shri MEHER BABA's Views)

No 11

24

"Birth-control in itself is good, provided
the means utilised to practise it are mental,
and not physical or unnatural."

Shri Meher Baba.

The Birth-control movement has been a subject of much controversy and wide discussion in the present day world. The propounders of the movement advocate the use of chemical or physical means for checking or preventing the birth of "unwanted children". Much "religious" sentiment is also ushered into the discussion of this subject, both by the advocates and the opponents of this movement. Each leader or person in the public eye, whose opinion has been sought, has considered the question from his or her own angle of vision or sphere of activity e.g. social, medical, or religious; and as a Spiritual Master and the author of a spiritual movement, Shri Meher Baba's views are solicited on this point. His opinion, based it is on spiritual consideration, is above everything. He does not consider the question from the point of view of any special or limited interest, but from the point of view of the ultimate and complete well-being of the individual and the society, for as he has repeatedly said, "Spirituality includes everything".

The present-day Birth-control movement can be analysed into two parts: (i) its aim and (ii) its means. It aims at regulating the birth of children for (a) Eugenic (b) Economic or (c) personal reasons. Uncontrolled breeding leads to the birth of diseased and weak issues, intensifies the acute "struggle of existence" and all the political and economical problems (e.g. crimes, wars and poverty), which are an inevitable outcome of ruthless competition, and often creates for parents a responsibility which they cannot adequately discharge. All these considerations are humane and ^{and} rational, and therefore demand ^{and} justify serious attempts to regulate breeding.

The purely physical means, however, which the enthusiastic supporters of the Birth-control movement advocate, are found to lead to the following undesirable results :-

(i) while the wealthier and the middle classes, who can afford to support many issues in their families, have already taken to this mania of using contraceptives, the really poor and the destitute, who cannot at all afford to breed children, either do not know enough about contraceptives or deliberately neglect to use them. And the result is that the uneducated masses are multiplying as ever and the educated and the rich classes are becoming thinner; and in the actual result of the use of contraceptives, the very purpose of securing children only when and where they would be properly looked after is defeated by the means.

(ii) Further the contraceptives which are advocated on humanitarian grounds are generally used by the majority of the people for serving their own selfish ends and for avoiding the responsibility of bearing and bringing up children.

(iii) Since the physical consequences of the sex-act can be so successfully avoided through the use of chemical and physical means, those who have not yet begun to be awake to the higher values, have no incentive to be moderate in the gratification of passion; and they therefore become victims to excessive indulgence in the satisfaction of sex desire, which has disastrous physical, moral, and spiritual consequences. Since the advocates of the Birth-control movement are content to emphasise the need of the use of physical means only and entirely neglect the spiritual side of the question, the younger generation is likely to become blind to the need for mental control, and might bring about its own ruin by becoming a slave to the animal passion.

The Alternative What then is the alternative? The easy physical means of avoiding issues are far from being contributory to the awakening of man to his real dignity and freedom as a spiritual being. Thoughtless and uncontrolled indulgence must inevitably lead to reaction and spiritual bondage. Only through the wise exercise of mental control is it possible for man to rise from passion to peace, from bondage to freedom, from

animality to purity. For spiritual aspirants in particular, and also for all human beings (because they are all/potentially spiritual aspirants), it is extremely ⁱⁿ advisable to rely upon purely physical means for the regular breeding. They must rely upon mental control which will automatically result in the regulation of births. They can thus equally well achieve the humanitarian purposes of the Birth-control movement without incurring upon themselves the spiritual disasters which must overtake them if they merely rely on the purely physical means advocated by the supporters of the movement. Shri Meher Baba, therefore, throws light upon the much-ignored spiritual side of the question and advocates **Mental Control** which is not only useful for regulating the number of children but is also indispensable for restoring to man his Divine dignity and spiritual good viz. peace, happiness and freedom.

S u p p l e m e n t

Q. "The use of physical means for preventing the birth of children without mental control is spiritually disastrous for an aspirant. But is it permissible for an aspirant to use, in increasing degree, mental control along with the physical means, if he considers that he cannot undertake the responsibility of children, and if he does not in any way slacken his attempts at mental control and sublimation, and if he sincerely uses the physical means provisionally, and intends to give them up as soon as possible?"

A. - "Birth-control must be essentially self-control (~~ie~~ mental control), and nothing else. There should be no second aid to it. And physical means, under no circumstances, ^{or} considerations or conditions, would be advisable.

If one is not prepared to undertake the responsibility of children, there is only one course left for him. He must remain a bache/lor --- a true bache/lor in the real sense of the word. For mental control, although extremely difficult in practice, is not impossible. But in trying to utilise any means other than

mental, even with the motive of developing the mental through the physical, one does not attain self-control, much as he desires it. On the contrary, being addicted to the physical means, he tries to justify himself all the more in the utilising of the physical means, and becomes a victim to the habit rather than effecting a development in self-control. To explain it still more clearly, what happens in the use of physical means is that while one thinks that he is using them as a preliminary step before the mental control is fully developed, he actually gets addicted to them and becomes a slave of the habit of using them. And though he may remain under the delusion that he is trying to develop mental control through the physical means, he is, in reality, all the while losing gradually. In short, mental power is undermined by reliance on the physical means. Therefore, the chances of one's developing self-control through physical means are absolutely remote. On the contrary, there is always the risk of being a prey to the animal passion, and hence physical means are, under no conditions, advisable, even for the best of motives. Preventing birth of children through physical means is most disastrous from the spiritual point of view, and is positively detrimental to the development of self-control.

As a Spiritual Master, Shri Meher Baba would advise strict celibacy, but it is extremely difficult though not impossible. Hence very few practise it. And so, for others, who cannot observe strict celibacy, the next best course, he would advise, is to marry, rather than remain a bachelor and fly like a bee from flower to flower.. If in marriage, one learns to control animal passion, well and good. If he cannot control it, he must let nature take its own course (rather than use any unnatural means) and bear the consequences of shouldering the responsibility for upbringing of the children and even suffer for that. This responsibility must be accepted individually, and should also be shared collectively with others. But while he follows the natural course, he should also try, side by side, to develop Love, so that in course of

time, Love would prevail and lust would go for good. Thus mental control can be achieved without depending on physical means.

Q. - If the physical means of Birth-control are ruled out as spiritually undesirable, the only alternative to regulate births of children is to rely on mental control. Complete mental control is achieved by very few persons; and failure in mental control seems to affect women more seriously than man. For any such failure, woman may have to undertake the troubles and responsibility of bearing and rearing children, whereas man remains free from any such troubles or responsibility. Exclusive reliance upon mental control, therefore, seems to be unfair from the woman's point of view; and the use of physical means avoids this injustice.

A. - The injustice is not real but ^{only} apparent. It is true that the woman has to undertake the trouble and the responsibility of bearing and rearing children, but she also has the compensating joy of feeding and fondling them. The joy of motherhood is much more greater than the joy of father-hood. Further, the man also has to face and share his responsibility towards children. In average cases, the general responsibility (economical, educational etc.) of the father is much greater than that of the mother. Cases where the mother alone can adequately discharge parental responsibility are extremely rare. Therefore even in the event of failure in mental control, there need not be any injustice in the distribution of parental responsibility which should be mutually shared by man as well as woman.

Q. In some cases man is likely to be inconsiderate since his eventual moral responsibility towards children is capable of being shirked. Woman is not likely to be thus inconsiderate since she cannot avoid the physical consequences and the corresponding responsibility. Why should then woman co-operate with man in this unequal enterprise ?

A. - Inconsiderateness is not necessary in this situation; and it cannot be avoided if the father as well as as the mother are both fully conscious of their mutual responsibility. Since they are joined together by spiritual links, they should cooperatively endeavour to attain mental control; and in the event of any failure in mental control, they should cheerfully and willingly discharge the joint responsibility of parenthood. But reliance on physical means is disastrous to both from the spiritual point of view.