

Shree Meher Baba
His Philosophy
& Teachings

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SHRI MEHERBABA

FOREWORD.

“ When the mystics tell us of many things unseen, ” says Sir Oliver Lodge, “ we should not discredit them. We should be chary of saying things were impossible and absurd — because we do not know what is impossible. ” Similarly, if we look at the moon with the naked eye and again through a telescope, the view is bound to differ completely. But this does not mean that the first impression was false; rather, the second sight means getting more and fuller knowledge, which would still be found “ wrong ” by the man who reaches the moon. The same can be said about explaining and understanding mysticism and spiritual philosophy until God is actually realized.

Almost the whole of the subject matter of this compilation was personally dictated to me by the Master during the last five or six years of his silence, but I am indebted to Mr. K. J. Dastur for some literary changes made in my original compositions. A prolonged spell of illness has provided me with the time and opportunity of bringing out my notes in the shape of this little book; though I must admit that but for the untiring help and patience of Mr. Faramroj B. Workingbox in assisting a sick man, this would have been impossible.

Ramjoo Abdulla

Nasik, 21st of Sept. 1933.



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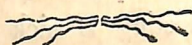
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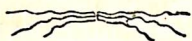
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CHAPTER I

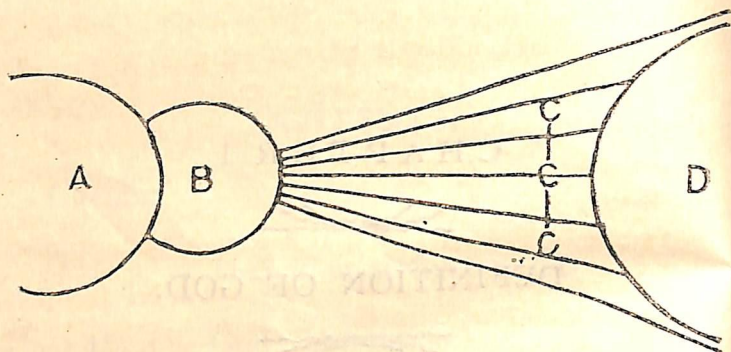


DEFINITION OF GOD.



What is God? It is possible for, and indeed is the birthright of, every man and woman to realize and experience personally the One Spirit underlying the reply to this question which can otherwise be answered in a number of ways and words.

This may appear to be empty idealism in this so-called practical world, in which only a few care to think of and ponder over this vital question, fewer feel the spirit underlying it, and still fewer have realized the Spirit through personal experience. But though God has been realized only by a few, the idea can never be called an unpractical ideal, inasmuch as it is possible for everyone to be spiritually perfect. To realize God is quite practical, but very, very difficult.



The above diagram is one, indivisible whole. A B C D are not four different things, but one and the same without any real difference. The alphabetical letters in the diagram denote:—

A=The Almighty=Paramatman=Allah.

He His One, not in the sense of half of two, but the One that remains for ever One, without a second. He was always infinite, is infinite and will always remain infinite. He is the shoreless ocean of Truth. He is beyond time and space, cause and effect. He is beyond instinct, intellect and inspiration. But He is "unconscious", not in the ordinary sense of the word. By "unconscious", the Almighty is meant in the state which may be called the Beyond state; for it is beyond even the superconscious state and is unconscious of

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its nature. In this state, the Almighty cannot exercise His infinite powers in the mental, subtle and gross planes. In short, the Almighty does not know that He is the shoreless ocean of Truth. He resembles the sound sleep state.

B = The Creator = Ishwar = Khalik.

He is none other than the Almighty, the infinite ocean of Truth, but He is conscious in one respect. He is conscious as the Creator, but not of being the infinite ocean of Truth that He actually is. Consequently, although He is the shoreless ocean of Truth, He, as the Creator, does not know that He is That and so has concern, not with A and D, but only with C the Creation which He creates, preserves and destroys. As He is conscious of being the Creator, and not of being the Ocean A, He is not beyond cause and effect, time and space. The Creation is the effect of the cause of His consciousness; the time of the duration of His existence is one divine cycle, and the space for His activities is the entire Creation.

C = An individual = Jivatman = Makhlook.

He is the same Almighty, and like the Creator B, He is both conscious and unconscious. He is unconscious of His Real Self, Atman

(Soul), and does not know that He is the shoreless ocean of Truth, but He is conscious of the limited existence of, say, a drop in a bubble. Therefore, the Jivatman too, like the Creator B, in spite of being the infinite One, is not infinite but is finite. He is not only not beyond the law of causation but is restricted by it, and is bound by time and space. His life is the effect of the cause of his consciousness. The duration of his life is as long as the divine cycle, or till he becomes fully conscious of his Self, i. e., he realizes that he is the Almighty A Himself.

The Jivatman, i. e., life plus soul, must lose the Jiva or life if he wishes to become Paramatman. But losing the life does not mean ordinary dying or committing suicide. The word life is used in the sense of worldly desires. One must be free from all worldly desires, both good and bad, and their renunciation amounts to losing Jiva or life. Desires must be done away with consciously, because desires and thoughts are Sanskaras = A'mal = Mental impressions of actions desires and tendencies bound with egoism, in the subtle ^{or} form and actions are sanskaras in the gross form. The mind uses or works out the sanskaras through the instrumentality of the subtle and gross

bodies. It is because of the sanskaras that the mind is solely bent upon using them, and so the Atman finds it impossible to use the consciousness to know itself. But if the sanskaras are wiped out *consciously*, the Atman then would begin perceiving the Truth, and the mind will not be engrossed in external things. In other words, life must be given up while living. Otherwise Jivatman minus Jiva always was, is and ever will be the unconscious Almighty. The renunciation of desires of body, mind and the world, retaining the consciousness of the unconsciousness, is the goal.

In ordinary sound sleep, every Jivatman loses life (desires), but not consciously; and so he has to get up again. For the same reason, ordinary death is no death at all. It is a longer sound sleep, and one has to get up again. The ordinary death thus does not liberate the Jivatman from the chain of worldly desires. The Jivatman must die and still be living, i. e., he must become fully conscious of unconsciousness, conscious of the pure, infinite, sexless Self, and unconscious of body, mind and the universe.

D=The Godman=Shivatman or Sadguru=Kutub.

When a Jivatman succeeds, through the network of the existence of the Creator

and the creation, in knowing himself as the Almighty A he becomes the Shivatman. It is then that He becomes what He really was and will ever remain the same One Infinite Ocean of Truth (A). *For Him* now the jumble of the Creator and the creation no longer exists. He is no longer finite, and He knows Himself as the Almighty, the One Infinite Ocean that has always been in existence continuously without any change or division and will remain so for ever. The Shivatman now knows that although He was in stones, metals, vegetables, trees, birds, beasts and human beings, He was also all the time that what He is now. Thus it will be seen that the Shivatman is none else but the same One Paramatman *plus* knowledge and consciousness. He is the perfect wakeful state. He is Knowledge, Knower and the Known. He is Love, Lover and the Beloved. The Shivatman knows that He is in every Jivatman, and that every Jivatman is in Him. The Shivatman experiences this while the Jivatman does not. Both are the same, and yet, what a difference ! The former knows that He is the All in All in existence, that in existence He always was and will ever remain the same One Infinite Ocean of

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Truth; while the latter, though he is the same Ocean, does not know whence he came and where he will go.

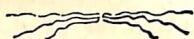
To sum up, it is the same One Paramatman, who is playing the different parts of the Almighty, Ishwar, Jivatman and Shivatman. In the Paramatman state, the Almighty is One, Indivisible and Infinite, "unconsciously" experiencing and sustaining Infinite Powers, Eternal Existence, Unfathomable Bliss and Universal Complete Knowledge. As Ishwar He possesses the same powers, etc. but experiences Himself as engaged in creating, preserving and destroying the creation. As Jivatman, though He is possessed of all powers, etc., He limits himself with desires and therefore experiences Himself as finite. But as Shivatman, and it is only in the state of Shivatman that He realizes all infinite powers, etc. in full consciousness.



CHAPTER II



GOD-REALIZATION.



The dictionary meaning of realization is understanding, and so, even wordly people talk of having realized God. As a matter of fact, God-realization means actual union with God. It is the highest Divine Knowledge and Experience that comes by and through Love, which has in it the spiritual faculty, intuition, inspiration and illumination and which is opposed to the intellectual faculty. It is love that makes one transcend the domain of intellect and gain the state of complete annihilation of the lower self or the false ego; and it is this state that ends in the union with God. Love makes its captive forget his or her own individual existence by making one feel less and less bound in one's onward march by the trammels

of human limitations till one reaches a point where one can raise oneself to the realization of the Highest in one's own self. When the soul makes itself free from all manifoldness and duality, the Sole Unity that is God, answers truly to the oneness of the Self. And the mystical journeys aided solely and wholly by love which a pilgrim has to undergo towards this superconsciousness as well as superconsciousness plus gross consciousness, are three.

The first, which has seven distinct stages, begins with Tarikat = Adhyatm Marg or Gnosis, and ends with Fana = Lai, the complete passing away or the total annihilation of the lower self and the entire severance from all phenomenal existence.

The second begins at the moment when the self-annihilation is succeeded by Baka = Advaita Sakshatkar = Abiding or union with God. This union has been briefly explained by the expressions " Anal Hak ", " Aham Brahm Asmi " or " I am God ". The aspirant when he attains to this union becomes Majzoob = Paramhansa, or the man of full superconsciousness alone, i. e., having no gross or subtle consciousness. He becomes the Emblem of Perfection and realizes that he is the very universal, Infinite Existence.

The third journey begins from the state of "I am God" and ends into that of the Perfect Master=Kutub=Sadguru, the man of full superconsciousness (same as Majzoob) plus gross and subtle consciousness. He who comes to the end of this final journey becomes the Centre=Kutub of the Spiritual Universe so that every point or limit reached by individual human beings is equally distant from his station, whether it be near or far off. To him Gnosis (Tarikat or Adhyatma Marg), Divine Knowledge (Marefat or Atmagnyan) and self annihilation (Fana or Atma Lai or Nirvana) are as the rivers of his ocean. He is the horizon of every mystical station, and has transcended the furthestmost range of experience known to any grade of seekers after Truth.

A pilgrim, while undergoing these three journeys, has to pass through various worlds, planes and stations. Each of these stations has peculiarities of its own—the obstacles, sufferings and experiences being of different types.

Fana means complete annihilation, but annihilation of what? Before replying to this question, let us see what the spiritual pilgrim himself is. A human being is the

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Real Self, plus consciousness, plus Sanskaras plus ego plus mind. We shall leave aside the Real Self for the present, as in reality, the ego is nothing but the perverted manifestation of the Real Self. Now Fana means the complete annihilation of all Sanakaras=Amal=Mental impressions of actions desires and tendencies bound with egoism, ego and mind, with the exception of consciousness. Thus consciousness remains after Fana, but consciousness of what? Of nothing. And who is conscious? None. Yet this 'conscious nothingness' or the spiritual vacuum, is there. Because there is no ego, there is no 'I am nothing', but simply nothingness, neither God nor the universe, neither the Creator nor the creation; yet this nothingness is not unconsciousness, but 'unconscious consciousness' if we can say so, as it is difficult to grasp the situation merely through the medium of the intellect.

The consciousness in the state of Fana is neither gross, nor subtle, neither false nor real, neither of the world nor of God: but it is there, just as water is, though it is devoid of any colour. And it is because the consciousness remains after the annihilation of the Sans-

karas, false ego and the mind, that its attention is drawn to the Real Ego, the Real 'I'. As the false ego is but the perverted manifestation of the Real Ego, it follows that everybody is possessed of the Real Ego, or that at the back of the false ego, there lies the Real Ego. The reason why the consciousness of the average human being is totally unaware of it is that his consciousness itself is false, and the consciousness is false owing to the Sanskaras. Before the creation manifested itself, the Paramatman or God was latently conscious. In other words, He did not know that He was God and so He might be said to be devoid of the Real Ego. Therefore, paradoxical as it may seem, on the false consciousness depends the real consciousness, on the false ego, the outcome of false consciousness. depends the Real Ego.

Now let us see what is meant by Baka or Abiding. Certainly it is not nothingness, and hence it cannot be Fana, the above-described 'Spiritual Vacuum'. Baka is the end of the second Journey which begins the moment Fana is completed. The process of the egoless consciousness reaching the Real Self is the second journey, and when it is completed, Baka is said to be attained. It is, as it were,

the turning of the 'unconscious consciousness' into superconsciousness, the state of 'I am God' which is the real Cosmic consciousness and Godhood, but not Prophethood, Kutubiyat or Sadguruship.

There is nothing higher or greater than this 'I am God' state, the state of perfect superconsciousness. Nothing else remains in existence for the person who attains to Baka or becomes spiritually perfect. The gross, the subtle and the mental universe with all the worlds, the suns, the moons, the stars, the space, the time, the planes, the stages, do not exist at all, even apparently, for the One Who becomes fully superconscious. There is unity and oneness complete in this state, which is beyond the realm of thought and imagination, and which is permanent and does not undergo the least change once it is achieved.

Love, Lover and Beloved, Knowledge, Knower and Known are found to be one and the same, duality having been dissolved like mist before the sun.

The completion of the second journey therefore signifies spiritual perfection. Those who, after becoming perfectly superconscious, do not undertake the third journey and also do not give up their body are called Majzoobs

or Paramhamsas.

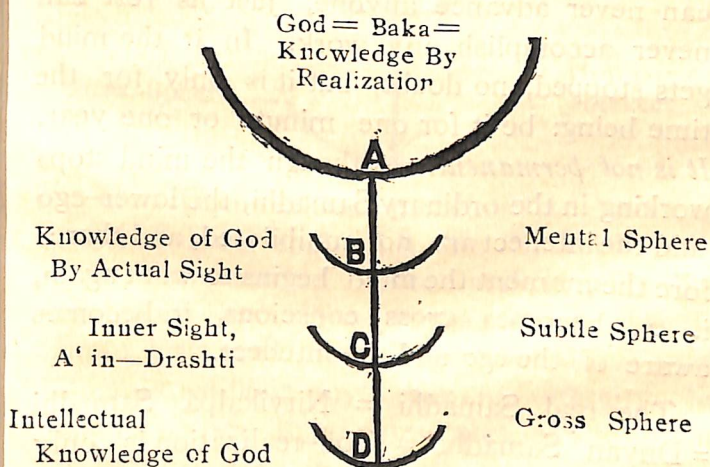
The completion of the third journey brings about the restoration of the gross and subtle consciousness, without interfering in any way with the retention of superconsciousness. Sadgurus or Kutubs are not only superconscious but also creation conscious, but are not in any way spiritually superior to Majzoobs or Paramhamsas.

The difference between a Mazjoob and a Kutub or a Paramhamsa and a Sadguru lies only in connection with this apparently existing creation. For the former, the creation does not exist at all. For the latter, the creation is existing plus the state of 'I am God'; but to him the creation exists only as the pure imagination of individual egos and nothing more.

In the following diagram, those who are in the D sphere have to cross the seven stages of the first journey which cover the two C and B spheres to reach and realize God A. When the pilgrim reaches the C sphere he gets : the Inner Sight=A ' in =Drashti, i.e., the pilgrim can clearly see all subtle objects through the subtle eyes, read others' thoughts and can influence ordinary beings. When the pilgrim advances as far as the

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mental sphere B, he can clearly see and feel God, yet he is not one with him and therefore is not free and is still a human being. But to him the creation becomes a book of open secrets and he can perform miracles such as, raising the dead and restoring sight to the blind. However, there are very few who can go beyond this mental sphere and become one with God and eternally Free and Perfect.

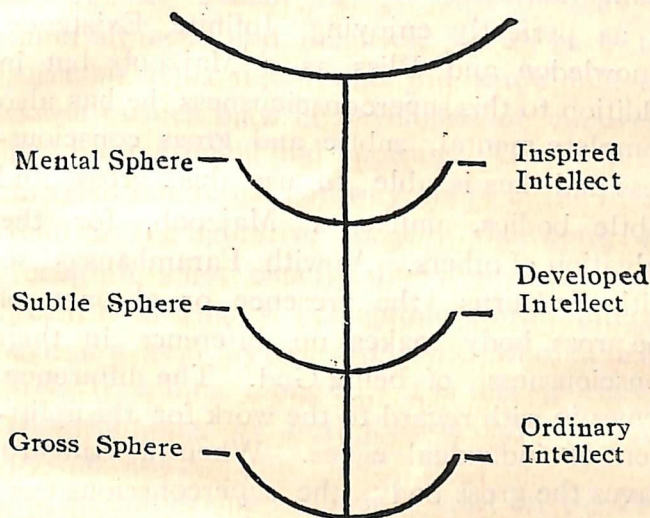


It can be said that thinking and hearing about water which is underground and unseen

is like intellectual knowledge of god; seeing the water, after digging a well, is like knowledge by Sight; and actually drinking the water is like knowledge by Realization. People generally over-estimate their feelings and sensations, and a yoga samadhi which is nothing but a long trance (Hal) and which has nothing whatsoever to do with Nirvana or Nirvikalpa Samadhi, is invariably supposed to be God-realization. At the most, it means just a little spiritual rest. This kind of Samadhi can never advance anyone, just as rest can never accomplish any work. In it the mind gets stopped, no doubt, but it is only for the time being: be it for one minute or one year. *It is not permanent.* Although the mind stops working in the ordinary Samadhi, the lower-ego and the intellect are not annihilated, and therefore the moment the mind begins to work again, i. e., becomes gross conscious, it becomes aware of the ego and the intellect.

The real Samadhi = Nirvikalpa Samadhi = Dnyan Samadhi = God-realization is only gained by those who have transcended the limits of the intellect, ordinary, developed as well as inspired, as shown in the following diagram:—

Real Samadhi
Nirvikalpa Samadhi,
Dnyan Samadhi.



Thus God-realization means the union of the individual soul with the Soul of souls, the Paramatman, once and for all. The Majzoobs and Paramhansas enjoy this Infinite Existence, Knowledge and Bliss continuously without any break for eternity, but cannot work their gross and subtle bodies at all. In fact it is just the same for a Majzoob or Paramhansa to have or not to have a gross body which exists only for those who see it; it is not at all existing for the Majzoob himself. But such is not the

case with a Kutub or Sadguru. In God-realization both are the same, i. e., a Sadguru is as perfectly enjoying Infinite Existence, Knowledge and Bliss as a Majzoob; but in addition to this superconsciousness he has also complete mental, subtle and gross consciousness and thus is able to use his gross and subtle bodies, unlike a Majzoob, for the salvation of others. As with Paramhansas so with Sadgurus, the presence or absence of the gross body makes no difference in their consciousness of being God. The difference comes in with regard to the work for the upliftment of individual egos. When a Sadguru leaves the gross body, the superconsciousness, i. e., 'I am God' remains the same just as that of a Majzoob, and will remain for eternity, but the mental, the subtle and the gross consciousness disappear and with that, his mission in this phantom world comes to an end. To sum it up, in essence and reality, the end of the second and the third journey is one and the same, yet, from the viewpoint of individual egos, there is a world of difference.

There may be one thousand Gnostics experiencing one thousand and one different experiences, but there are no two Gnosis or

Gnosticisms. Gnosis = Tarikat = Adhyatm Marg has a standard of its own; jnst as there are millions of human beings with millions of different faces and faculties, yet all have the same standard figure and the same inherent power (which may be developed or undeveloped) of reasoning and knowing. Gnosis is the internal but actual pathway, more in the literal than in the figurative sense of the word; for though it is not exactly like a material road, yet it is distinctly perceptible to the internal eye of a real mystic or gnostic who actually *feels* travelling along it. It is this journey of the soul along the Path that is called " Sair " by the Sufis.

Just before one is about to start on the Path and enter the first stage or plane, the following three experiences which is the standard of the initial subtle realization are experienced:-

- (1) A faintly audible but unimaginably rich musical sound is heard.
- (2) An almost suppressed yet iudescribably sweet scent is smelt.
- (3) Unsteady but clear flashes of extremely dazzling light are seen.

These experiences of hearing, smelling and seeing have nothing to do with the gross organs of a human body. One may be completely

void of physical olfaction and totally blind and deaf, yet when one is about to start on the inner life, one is bound to hear, smell and see. Yet this is not the experience of the subtle in full consciousness as the hearing is faint, smelling is half-suppressed and the seeing is in flashes, owing to the non-development of the organs of senses. The subtle organs become developed when one actually starts on the journey.

The individual souls of the world are within the limits of the gross sphere which includes all the gross worlds, suns, moons, stars, space, ether, etc. An uncultured savage unaware of the most elementary laws of worldly knowledge, of science and of right and wrong, and a great philosopher scientist are both within the bounds of the gross sphere. The philosopher may in theory be quite familiar and at home with subjects beyond the gross, and a scientist may be a master of electrons and ether, but all the same, from the viewpoint of the subtle, they and the savage come under the same category of the gross sphere. Unless and until the subtle sphere is experienced, Gnosis remains a subject for intellectual gymnastics for all those who are in the gross sphere; because, by the subtle, we do not mean it to be the finest form of the gross. In the gross sense, it is right to

call very fine substances as ether, space, atoms, vibrations, light etc., subtle, yet all these are unquestionably matter though in a very, very fine form. In the spiritual sense, the subtle is absolutely and completely *something* quite different from the material and the physical, however fine and faint this matter may be.

Although the gross is the outcome of the subtle and is dependent on the latter, the subtle is completely independent of the gross. For example, gross action like eating is the outcome of the thought about eating and is dependent on that, but still the thought is completely independent of the gross action, because in spite of getting the thought about eating, one may not eat at all. In other words, the action is the outcome of the thought and is dependent on it, but thought is quite independent of the action.

To begin experiencing gradually but with *full consciousness* the subtle universe means getting initiated into the first mystical journey. In other words, when a soul through the media of the mind and the subtle organs begins to experience in full consciousness the subtle sphere; just as a man of the world experiences through the media of the mind and the gross organs the gross sphere in full consciousness, he can be said

to have entered the Path and acquired some Gnosis. Of the seven stages or planes of the first journey, the first four belong to the subtle sphere. But this does not mean that communications with and glimpses of the spirits of the dead amount to an experience of the subtle sphere.

In a way, even an ordinary dream is also a sub-conscious experience of the subtle, because everyone necessarily makes an actual use of one's subtle body in the dreaming state; but be it noted, through that body experiences different sensations and experiences pertaining to the gross only. In other words, the ordinary dreaming state is the experience of the gross, through the subtle means in the sub-conscious state. Of course, the case regarding communications with the spirits of the dead is not the same as that of the dreaming state. Just as a man in the ordinary dreaming state uses his subtle body *sub-consciously* and thereby experiences different sensations pertaining to the gross sphere so in certain cases, a man can *consciously* so use his gross organs as to get the experiences of the semi-subtle sphere, and this amounts to being in a position to have communications with or get glimpses of the spirits of the dead. Therefore, spirit co-

munication is the experience of the semi-subtle through the gross means in the conscious state. It is not at all a mark of advancement on the divine path, as it has nothing to do with the Gnosis, the subtle sphere and the planes. There lies a world of difference between the subtle and the semi-subtle. The semi-subtle is the link between the gross and the subtle sphere. The spirits of all human beings (with the exception of those who have gone beyond the fourth plane, or the stage of the first journey) come to this semi-subtle sphere and, according to Sanskaras, either go to ' heaven ' or to ' hell ', from which they again return to it, or directly await for a new gross body, without necessarily being aware of this, to reincarnate in the gross sphere. It is the spirits that are in the waiting in the waiting-room of a semi-subtle sphere that are likely to enter into communications with those who are in the gross sphere. They may be either on the point of going to heaven or hell or may have finished their terms of pleasure and pain in heaven or hell, as the case may be, or they may be directly awaiting reincarnation following the last physical death; but it is only these spirits that can be communicated with though

not quite always with a mathematical precision, as believed by many. As to the various descriptions of the conditions prevailing in the semi-subtle sphere and in heaven or hell that are purported to come from them, some of these are in some way or other true, but it is not proper to attach importance to them. The semi-subtle sphere and even heaven and hell and the respective happiness and sufferings in them are not of real existence. The experiences in the semi-subtle are like those in a dream; and heaven and hell are nothing but states in which the Jivatman, according to its good or bad Sanakaras, experiences *subtle enjoyments and miseries* respectively through the *subtle organs*. When Jivatman gets Self-realized, heaven and hell are found to have been imaginary existences, just as one, who in the dreaming state enjoys and suffers, finds the dream experiences devoid of reality when one gets up.

Wordly people can never enter into communication with higher spirits, i. e., spirits belonging to subtle, mental and super-mental spheres; for though, the spirits of the subtle and also, in some cases, of the mental spheres have to reincarnate, they have not to stay in the semi-subtle sphere at any time.

Spiritually advanced persons can, of course communicate with advanced disembodied spirits; but they do not do so, for it is unnecessary. *Spirituality has nothing to do with spiritism or communication with the spirits of the dead.*

The first journey commences through the mental sphere or the sphere of the mind, when the pilgrim reaches the fifth plane (stage). He now becomes the master of the mind. He can work and work wonders through the medium of the mind without the help of the gross and subtle organs. In other words, without using his gross or subtle organs, the pilgrim can bring about the desired results in any of the gross, subtle and mental spheres, with far greater certainty and exactitude than those who work through the media of the mind and the gross and subtle organs. It is true that every spiritually ordinary human being can also do a lot of things mentally. In fact, none can do anything in the gross or the subtle sphere without first, doing that thing in the mind, whether slowly or swiftly and consciously or unconsciously. But generally 'doing in the mind' means doing only in imagination. Suppose you are in India and

think that you are in Russia, you will feel yourself to be there to a certain extent; but would you feel yourself to be actually in Russia with the same certainty and feeling as you would if you were bodily present there? Then again, the average human being can do only such things in the mind as he can through the media of the gross organs. He can eat, drink, walk and jump in imagination, but these are all gross actions; and thus, at the most, the average man can experience only gross things in the mind and that too in imagination, because the Jivatman in the gross sphere uses the mind through gross means; but in the mental sphere he uses the mind directly without the help of the gross and subtle means. Unless and until the mental sphere is reached, no one really knows what the mind actually is, much less to do things through the medium of the mind itself to bring about tangible results.

In the gross and subtle sphere, the soul works with full consciousness through the media of the mind plus the gross and subtle organs; while in the mental sphere, the soul works with full consciousness through the mind itself without necessarily using the gross

and subtle organs. Thus in the mental sphere the mind neither has the need to think, nor actually thinks; but it acts *directly*, and independently of the gross and subtle organs.

Still this is not omnipresence, for although the master of the mental sphere can be present anywhere in the gross, subtle and mental spheres in full consciousness, Truth, which is beyond the mental sphere, is yet far beyond him. Just as the gross is the outcome of the subtle and is dependent upon the subtle, but the latter is completely independent of the gross, so the mental sphere is dependent on God, but the Almighty is completely independent of the mental sphere. Therefore, really speaking the evolutions upto the human form, the reincarnations after achieving the human form, and all the above mentioned subtle and mental experiences and spheres and states are under the domain of duality, imperfection, and nothing but the different mediums for the Atman or soul to realize its original, infinite, unchangeable, formless, pure and eternal existence. This is only possible when the soul transcends the mental sphere and achieves the final Fana, i. e., complete and permanent annihilation of the lower self.

Nearing the seventh plane or stage of the first journey, the pilgrim or aspirant actually begins to experience true annihilation itself. In the beginning, the pilgrim feels getting himself above and away from all the phenomena of duality and diversity, both individual and universal, so much so that the whole of Maya, Universe, body, energy and the mind itself appear as objects tremendously far away and down below, as one would find the objects on a plain from the highest peak of a big mountain. The Truth towards which he finds himself drawn is also now actually seen to be as much beyond all the dual phenomena of mind and matter as himself. And just before merging in the Truth, comes the *final* snapping of all links and connections with body, mind, universe and energy. The snappings of the so long vital connections have no parallel example in the gross creation to compare with. Even the physical death that permanently disconnects one's gross body from life is a mere snap of common string in comparison to this gigantic and complete severance for good of each and every connection with the whole of the individual and universal existence of mind and matter. As a result of the ordinary physical death, although the *Astitwa* = Subtle Body and Jiva = Life do get separated from

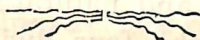
the gross body completely, the connection of the mind is closely maintained with the corpse for the first three days after death, and slight connection goes on for seven days more; but here, in the final Fana, there is no question of the separation between the body and the mind. Fana, as has already been said, means the permanent annihilation of all Sanskaras, ego and the mind, as a result of which what remains of the pilgrim is the Spiritual Vacuum, the 'Conscious Nothingness', until the second journey is completed and thereby the Real Baka=Godhood is attained. This is the real death, the death after which there is no more death, the death which is the first and the last, and as such to be undergone only once; and it is the death which is unfailingly followed by the ever permanent changeless, birthless, deathless and fully superconscious life of 'I am God' the true manifestation of the Real I.

With the achievement of this Baka, the second journey ends. The soul (Atman) of the person now becomes completely identified with God. It becomes entirely disassociated with the mind and the subtle and gross bodies (though they apparently exist for the person concerned in the eyes of others) and the whole universe. In this highest divine state nothing

but supreme infinite existence is left for him. He is God, conscious God, continuously experiencing eternal, infinite bliss and nothing else exists for him. The mind and body (already disconnected with the soul) of most of the few who reach this goal fall away after a few days. A few of such divine personalities retain their mind and body but are not conscious of them; still fewer return to the normal plane with complete mental, subtle and gross consciousness and complete the third journey. The latter, the Godmen = Sadgurus = Kutubs have an universal mind and their mental body work in unlimited area, i. e., everywhere in the universe. They are present in every finite mind, and as their mental body (Mahakaran Sharir) is universal, they can respond to the call of every finite mind and render the necessary help. But though they are universally connected with all, they are not aloof one moment even from experiencing the Eternal Sat-Chit-Ananda state=God consciousness. Without a break, they enjoy the Majzoob state. They are beyond all, and yet in all and with all. They give advancement to souls from the gross to the subtle, from the subtle to the mental, from the mental to the divine, and even directly from the gross to the divine, if they so wish. And besides individual advancement, they

give a general push to the whole universe too.

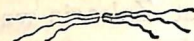
They are the suns of the spiritual world, and each of their innumerable rays penetrates the innermost heart of each individual existence, gross, subtle and mental: thus, their infinite existence is linked with each and every thing. It was due to the constant experiencing of the infinite divine bliss that Godmen could bear tremendous sufferings given by the ignorant masses for the salvation of whom they worked. While Jesus was being crucified, whilst the Prophet Zakaria was being cut into halves, whilst Mahomed was being stoned and whilst Mansoor was being hanged, these Godmen were enjoying the supreme bliss spiritually without a moment's break, though physically under-going unbearable sufferings and ordeals.



CHAPTER III

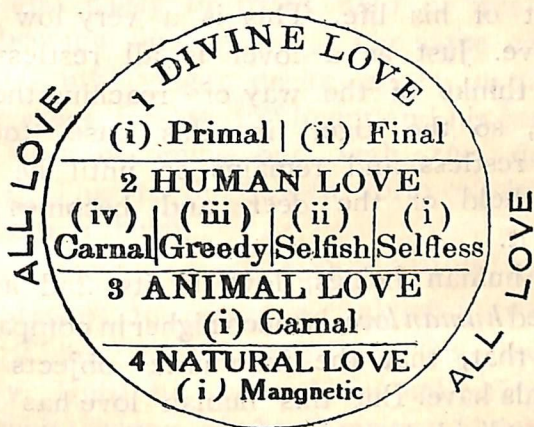


DIVINE LOVE



While defining God, we have seen that in spite of being infinite and indivisible, the Almighty has four states. Similarly, in spite of the fact that Love is essentially Love, it has four aspects and the highest is and can be called Divine Love same as we call the other three aspects as human love animal love and natural love.

Irrespective of the four divisions and sub-divisions shown in the following diagram, from the magnetic to the Divine, all is love. The divisions and sub-divisions are but different aspects of the one all pervading love which means that everyone has love and that love is everywhere.



All inanimate things have *natural love* i. e. love in its 4th aspect which is the lowest aspect. In some cases it is perceptible, in others it is imperceptible. For instance, in a magnet the lowest form of love which has the power of attraction, is clearly visible. It cannot be sub-divided. It is only magnetic.

There is *Animal love* or the love in its 3rd aspect in all insects, birds and beasts. But the characteristic of this love is carnal which simply aims at gratifying one's own desires and passions. For instance, if a hungry tiger spots a deer, love for the deer takes possession of the ferocious animal. How to

get hold of that deer becomes the temporary object of his life. This is a very low form of love. Just as a lover is all restless and only thinks of the way of reaching the beloved, so the tiger in this case, too, is very restless and remains so until he catches hold of the deer and becomes one with it.

In human beings, love in its 2nd aspect termed *human love*, is much higher in comparison with that, that the inanimate objects and animals have. But this human love has again to be divided into four sub-divisions: (iv) Carnal love which is the lowest; (iii) Greedy love which is lower; (ii) Selfish love which is low; and (i) Selfless love which is the highest aspect of human love.

Out of these four sub-aspects all human beings have more or less of this carnal-human love (iv) the object of which is to gratify desires and passions. In human beings, it manifests itself in the same way as in the mute creation. When one becomes hungry and thinks of a cake, love for the cake begets in one at once. Under such circumstances, if one actually catches sight of a cake, the love for it in that one will be intensified. Like a lover, one will be impa-

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tient and eager to catch hold of the cake and become one with it. The same can be said of any vulgar desire in the man—his restlessness for its fulfilment and his satisfaction after becoming one with the desired object. This is the lowest form of love in the human being.

The greedy human love (iii) is imbued with desires for revenge, publicity, money, etc. Think of a usurer and his love of money. Until he succeeds in collecting just as much money as his ambition claims, he can enjoy neither sleep nor food. His beloved is money. His passion for money is generally termed avarice, but it is love in a lower form. The condition of a fame-craving man is the same as that of an avaricious man. He may be called ambitious, but it cannot be gainsaid that he is in love with publicity. And what an ardent lover he is! He will give garden parties to officials; he will lavish gifts upon pressmen to boom him, and of course, he will do such public service as will bring him great fame. Suppose, A calls B bad names and slaps him without any adequate reason. B will suddenly and naturally become angry; but anger is reverse love and nothing else.

The hands of B will feel the same twitches and twinges that a restless lover feels, to become one with the most unguarded portion on the person of A. And only when the fists of B have become one with the neck of A that B will become satisfied in his greed for revenge.

Both the above sub-aspects of human love (IV) & (III) require a beloved in the gross form. The object must be tangible, and hence these two are connected directly with gross objects.

The Selfish (II) and the Selfless (I) Human Love differ from the two preceding ones in that the former pair unlike the carnal and greedy love, does not necessarily require the beloved as a tangible object. The selfish and selfless human love pertains to the mind and therefore it matters little whether the beloved is a gross or a mental object.

Consider the love of a father for his son. The father loves the son, and is devoid of vulgar desires of eating or beating the boy. But suppose he loves the boy with this idea that the boy when he grows up will work and earn money for him and thus be a support to him in his old age. Now if the boy grows into an idle, pleasure-loving and troublesome youth, the father will most probably turn him out of

his house. True, he loves the boy, but his love is essentially selfish. The father is in love not so much with the son as with the hope of gain through the son. Now take the example of a mother's love for her child. It is generally seen that the mother's love for her child remains the same, whatever happens, even if the child does not rise equal to her expectations and brings disgrace upon her. This is because the mother loves the child and not her expectations. This is the selfless love, but not the highest since the mother loves her *own* child. There is *self* in her love. The highest human love is that which is devoid of all hopes, interests, desires and expectations, in other words, that which is perfectly selfless and disinterested. And such love is found only in a person who is spiritually minded.

It must be borne in mind that the highest human love is not the highest love. The *divine love* which is the *1st aspect* is the highest aspect of the all-pervading love. One who gets Divine Love gets God. The Divine Love itself is a mighty ocean. It enables the Jivatman (individual) to become Paramatman (Almighty). The Divine Love which beggars description is beyond reason and intellect and so beyond creation. Nobody can create this highest aspect of love in himself unlike the other aspects of love.

The divine Love is given and not created. It is a gift from the Paramatman (Almighty) in the Shivatman (Sadguru) state to the Jivatman (individual).

One's spiritual progress can never be steady and certain without the Divine Love. It is the real side of religion and the only element which reveals or unfolds the emotionality of the Spiritual Path. Unless and until, one is possessed of it, one can never feel the ecstasy and behold the illuminations and visions relating to the different states of the Spiritual Path.

The Divine Love knows no law. It is beyond all rules and regulations above dogmas and rituals. Nothing can bind it and nothing can set bounds to it. It is fire—an infinite fire in itself, and those who burn in it get purified. The tortures of the separation from and longing for the union with the beloved sooner or later blaze up and thereby wipe out all Sanakaras, good as well as bad, of the Divine Lover. It is on account of this that one who is endowed with Divine Love which is a God-sent grace or a gift from a Sadguru, becomes restless. The trinkets of the world cannot tempt the true Divine Lover. Imagine a man lying on the sands of the Sahara in the scorching sun and longing for water to moisten his parched up lips

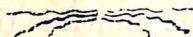
and slake his thirst. If you can properly imagine the depth of his longing for just a drop of water when he is on the point of breathing his last owing to thirst, you will get a faint idea of the longing of the Divine Lover for the unification with the Almighty. It is only the Divine Love that can bring about the annihilation of the lower self which gives Self-Realization, the Fana which gives Baka to the Lover,' and makes him lose his individual existence in the universal existence.

Divine Love has also its two sub-branches (i) the primal and (ii) the final, as shown in the diagram. The primal is the beginning and the final is the endless end of the Divine Love. The one is the spark and the other is the flame.

Just as Paramatman as Paramatman does not know that He is Paramatman and is unconsciously experiencing and sustaining powers, so in the same way, love as love, considered absolutely, is considered passive. Just as Paramatman is fully conscious in the Shivatman state, so love is fully active in its Divine aspect. The difference between love as a whole and love as the Divine Love comes to this: the former is passive and the latter is active. Angels have love, but it is

not in its Divine aspect, and so they cannot realize Paramatman. Rightly has it been said: "Qoodsinyara ishq hasto dard neest," i. e., angels have love but no pain or restlessness of the Divine Love.

(The course of the river of love is long, but the goal can surely be reached.



CHAPTER IV.

PRACTICAL MYSTICISM.

In the beyond state, God or Paramatman transcends both the individual and universal existence. Beyond form and beyond mind, He is entirely independent. You can call Him neither one nor many, for He is aloof from duality and non-duality. You cannot term Him personal or impersonal, as He cannot be bound by any quality. And yet it is He who appears as the individual soul, who exists as the universe, who plays the part of the Creator, and who manifests Himself as the Selfrealized Saviour.

To realize God in the Beyond state is the eventual aim of every yoga. In order to attain to this state, various paths have been chalked out. But so much has been said and written about God-realization and 'Christ-

consciousness ' that people are bewildered as to the right way and the immediate possibility of its attainment. The inquiring mind, after wading laboriously through such mystical and theosophical literature, only succeeds in learning some pseudo-philosophical terms that confuse and puzzle it. The highest state of consciousness is latent in all. The Son of God is in every man, but He has to be manifested.

There is a path in which the intellect tries to reach the Goal through meditation, concentration and inner sight; there is another Path in which the heart makes tremendous efforts and tries to become one with the Almighty through the medium of emotions and feelings which culminate in Divine Love; there is still another path in which the spirit longs to unite with the one Indivisible Existence by means of selfless service to all. And again each of these paths have various branches, each of which, if followed to the end, may bring one to the high road—which is but one—that leads to the Eternal Source of all life. Even in this materialistic age, a number of persons in every part of the world, are making tremendous efforts to realize the Self. Some adopt Sanyas, others practice Raja yoga, some renounce everything, others practice Hath yoga, some observe Brahma-

charya and some seek the soul in tranquility, and others dedicate themselves to a Sadguru or Perfect Master.

No general rule or process can be laid down for the attainment of the Ultimate Reality. Really speaking, in order to realize God or to gain the Native State, from which everything emerges, every individual has got to work out his or her own salvation, and for the matter of that, everybody should follow the creed of his own conscience, and choose and stick to that part which best suits his spiritual tendency, his mental attitude, his physical aptitude and his external surroundings and circumstances.

It is not the way but the will that counts. Any religion, method, system or practice within the sphere of reason and intellect if followed in the right spirit can lead one to *the* real path which is above reason and intellect, and which leads one to the Ultimate Goal of humanity, viz., God-realization.

The various ceremonies and rituals, which are the part and parcel of every religion, constitute only its shadow. Dogmas, creeds and conventional ideas of heaven and hell and sin are perversions of Truth, and confuse and bewilder the mind. Rituals and ceremonies, instituted by the priest-ridden churches, have

concentrated on outward forms, and have ignored the essentials of spiritual life—love, obedience, humility and sincerity. Man seeks life and is given a stone. Nevertheless, it may be said that the ritualistic worship, which the masses of humanity confuse with religion, is Bhakti yoga or the true art of worship in its incipiency or initial stage. Most of the ceremonies performed by the followers of every creed are doubtless useless, but those ceremonies and modes of offering prayers which are essentially based on the principle of conveying or evoking worship, may be said to constitute the first or elementary stage of Bhakti yoga. It is the act of sincere worship, and not thoughts and beliefs, that counts. The performance must be from the very depths of the heart; otherwise a religion, however beautiful be its teachings, however grand be its philosophy, becomes nothing but a mere farce, which people indulge in generally more through force of habit and fear of society, than through any idea of true devotional worship.

A Hindu may have the Shastras=Scriptures at his finger tips, but if he lacks in devotion from the heart, he is no better than a typewriter or a calculating machine. A Mohomedan may laugh at the so-called idol worship, but

he becomes guilty of stray - thought worship, if while placing down his forehead in a sijda = obeisance in the course of his Namaz, without being prompted by the will to worship, he is attacked by objectionable thoughts, it means that he is at that time paying homage not to the Almighty, but to those very thoughts. For instance, if a Muslim gets the thought of any man or woman while doing the 'sijda', the 'sijda' amounts to having been offered to that man or woman, and thus the Namaz turns into a farce. But worship from the heart presupposes great efforts. It cannot be evoked with a mere wish. If one decides upon practising true Bhakti yoga one has to make heroic efforts in order to achieve fixity of mind, for contrary thoughts are very likely to disturb one's mind. It is because an average person's frame of mind is averse to remaining unchanged for any considerable period of time that the repeated efforts to evoke deep devotion are essential.

In the beginning of the second stage, one has to make vigorous efforts in thinking about the Almighty as much and as often as possible. The efforts must be continued until one becomes above efforts, and one becomes above efforts only when worship from the heart becomes one's

second nature. He who can naturally worship from the heart without finding it necessary to make artificial efforts may justly be said to have attained the higher Bhakti. This second stage concerns itself with the constant remembrance of God, and through the constant mental or physical repetitions of any one name of God achieves the fixity of thought, without the medium of any ceremony. This kind of constant remembrance of God must not be confused with meditation wherein one makes an attempt to achieve fixity of thought; but here in the second stage of Bhakti yoga one already possesses the sole and single thought for God, and therefore has no more need for organised thinking.

It is not necessary for a person to stop carrying out one's worldly duties and obligations, to achieve or to practise this higher Bhakti. One may conduct one's business or follow one's profession, one may lead the family life and look after all the necessary external requirements; but amidst all the worldly engagements one should ever be alert on the Lord. The more a person can remember the object of the heart worship along with the routine work of everyday life the better for him or her.

The third stage concerns itself with Divine Love and longing of a high order. The higher

Bhakti of the second stage ultimately leads the aspirant to this third or highest stage of worship and to true love.

Meditation or organised thinking also serves the excellent purpose of counteracting the might of Maya=The phenomenon which presents illusion as real. One who meditates with sincerity may sooner or later become free from the clutches of Maya and be drawn to the Truth or God. If along with sincerity, meditation is practised with regularity and for a sufficiently long time, it is capable of making one's mind pure and permanently inclined to the Divine Path.

The third advantage of meditation lies in the fact that if the meditation is very deep and intense, it is likely to produce the state of Yoga Samadhi. Though Yoga Samadhi has nothing to do with the Nirvikalpa Samadhi and must not be confused with spiritual perfection, an aspirant is likely to derive some benefit from it.

But the greatest advantage of meditation lies in a chance for direct God-realization. Yes, it is not impossible to get the Nirvikalpa Samadhi=Hakikat=the complete realization of the state 'I am God', through meditation. But it is possible provided the

meditator has come under the influence of a living Perfect Master, has a pure and spotless character and is possessed of dogged determination that knows no defeat, even if it comes to the question of giving up the very life in the cause. With these qualities, one must meditate without any other object in view save that of becoming one with the Almighty.

There should be no limit to or a particularly fixed period only for meditation. If meditation cannot be continued throughout the waking state without a break, it must be as long and as frequent as possible. The intensity of meditation will be in proportion to the longing for the Goal. Every hour, every minute, one must crave for God as a drowning man craves for life.

One of the commonest methods by which an aspirant strives after Truth is renunciation which is of two kinds, viz., external and internal. External renunciation means complete physical non-attachment to things worldly. This gross non-attachment is a very helpful step towards the spiritual path inasmuch as it generally brings about the internal renunciation that leads to Divinity. But this does not mean that the so-called Sanyasins that unfortunately swarm India, particularly

at places of pilgrimage, and who have adopted the Sanyas, i. e., renunciation, only as a sort of profession that helps them indulge in an unproductive life of idleness, are practising non-attachment. Non-attachment implies, previous attachment just as renunciation implies previous possession. Where there is no possession there can be no renunciation, and where there is no attachment, there can be no question of non-attachment.

True renunciation is internal, which means a check upon and control of desires, leading to the purification of the mind so that it may not fall a prey to the forces of lust, greed and anger. It does not mean that a man should at once cease to have any thoughts about lust and greed or that he should never feel angry. This is impossible, and were it possible, then there would be no question left of any renunciation. If there is no anger, then what remains there to control? And similarly, if there are no thoughts of lust or greed, no check or control would be necessary for the desires which would no longer be there.

External renunciation is not advocated. For the West particularly, it is impracticable and inadvisable. Renunciation should be mental

or internal which means giving up of all desires and passions. One should live in the world, perform all legitimate duties, and yet feel mentally detached from everything. One should be *in* the world, yet not *of* it. But for those few who *insist*, from the very depths of their souls and the innermost cores of their heart on seeing the Reality actually face to face at all costs and consequences, and yet cannot achieve internal renunciation, there is but one way, and that is *complete renunciation*, which means forsaking of all possessions and properties, and tearing up of all external connections.

The shortest and easiest way towards God-realization is that of the seeker who has the good fortune to be accepted as a disciple by a Perfect Master. Only a Perfect Master, who is the veritable incarnation of Divinity, can awaken in the individual the fire of Divine Love, which consumes in its flames the lesser desires of the body, mind and world, all of which must be completely relinquished before Perfection can be realized. The only requirement is complete surrender to His supreme will, perseverance, love, courage and trust in Him.

One of the best and easiest way of over-

coming the ego, and of attaining the Divine or Christ-Consciousness is to purify and deepen our love, and widen continually the circle of those we love, and to render selfless service to humanity at large, to the best of one's ability. But that is real service where there is no thought of self at all. Selfless service may not only bring one to the mystical mountain, the summit of which is Self-realization, but may enable one to ascend a large part of it, just as it may not only bring one into contact with a Perfect Master, but may drive one to surrender to him.

Although absolutely selfless service is possible only to Perfect Masters, spiritually imperfect, but sincere persons, must do their level best to be as selfless as possible. All the ethical and religious practices ultimately lead upto this. Our animal desires are gradually sublimated if we live more for others and less for ourselves, and our crude sense of ego is gradually annihilated and transmuted. He who, driven by love, thinking as little as he can of his own self, and regarding all as the forms of the One Self, serves others, regardless of caste, creed and colour, is a Karma Yogi, though he may not be intentionally

aspiring to Self-realization.

Doubts may assail such persons, difficulties they may have to face, disappointments they may meet with, but they would be false to themselves if owing to doubts, difficulties or disappointments, they stop practising all possible selfless service, in other words, Kama Yoga. Regardless of results, they must go on working, all the while thinking that they are but doing their duty by God and it is God Himself that makes them work, and never to think 'I am doing this' and 'I am doing that' while serving others. The finite egoism comes into play as soon as that 'I' takes hold of one's mind. The ego persists till the last stage of the path. Not until the seventh stage of the path or Gnosis, is reached when God Consciousness is achieved, can the ego be completely transmuted from finite to Infinite. It is only in this stage that the false 'I', (individual ego) disappears for good and the Real 'I' reappears for all times. This is the state of 'Christ-Consciousness' which Jesus referred to when He said "I and My Father are One", and which implies living simultaneously in the Infinite and in the finite.

CHAPTER V

HOW IT ALL HAPPENED

There is nothing like creation in the true sense of the word. What we call creation is the manifestation of countless forms out of nothing. This nothing is really nothing, but it exists. It cannot be denied. But it is not beyond everything. Everything includes nothing, but nothing does not and can never mean everything. Before the creation manifested itself, there was literally and absolutely nothing save the Almighty Who alone existed but who was latently conscious, and so did not know Himself. Just as consciousness was latent in the Almighty, so this, what is called the crea-

tion was also latent in Him. The difference between the latent and the manifested creation may be likened to that between a seed and a tree. A seed is a small particle, but if sown into proper soil and watered, it will give rise to a mighty big tree. This means that the seed was a tree in the compact form before it was sown, and it simply manifested itself when it grew into a tree. But whether latent or manifested, whether 'seed' or 'tree' the creation is always nothing as it has come out of nothing and is made up of nothing. But the Almighty is everything including nothing which implies that God is but one without a second, and that the nothing is also there. The nothing is there, but the pity of it is that this nothing is felt as everything by the humanity at large.

Imagine God, before the universe came into being, as the dead, still, infinite Ocean. Now just imagine a whiff of wind stirring the still waters of the Ocean. Because of this stirring, countless different waves and drops, wave-bubbles and drop-bubbles, showed themselves out of the unity of the infinite Ocean. The whiff of wind that set the still Ocean of God into motion was

but a passing fancy (what we call *laher* in vernacular) on the part of the Ocean Itself to know Itself. The motion of the Ocean synchronised with this passing fancy, and that as soon as the Ocean began rolling, it began creating, or creation began manifesting itself. To put the matter more plainly, God, prompted by a passing fancy, asked Himself, " Who am I " ? No sooner did He thus ask Himself than He received a shock, and no sooner did He receive a shock than the creation that was latent and lay in a dormant condition as the most finite and formless point in the unconscious or latently conscious but indivisible and *infinite* Paramatman=God, manifested itself in *infinite* forms.

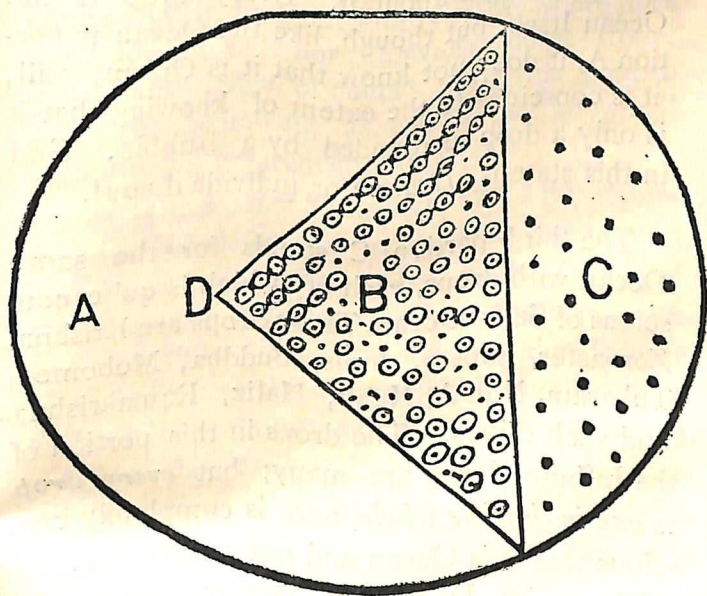
The passing fancy was really a passing fancy, and not a premeditated act. The shock was simultaneous with the passing fancy and the creation synchronised with the shock; and along with the shock, the Paramatman became conscious. But He became conscious, not of Self but of the creation, because the manifestation of the creation and consciousness took place at one and the same time.

Suppose you close your eyes, and then, all of a sudden, imagine you are tickled. As soon as you imagine that, at one and the same time, four different things will happen, viz. (1) you will feel that your body is being touched; (2) you will experience a mild shock; (3) you will open your eyes without any intention, and (4) you will see something of the surroundings without the intention of seeing anything. Something like this happened when the creation manifested itself. Compare the first happening (your being touched) to the passing fancy of God; the second happening (experience of mild shock) to the shock which God received; the third happening (opening of eyes) to the consciousness which God experienced, and the fourth happening (that which you see) to the manifestation of creation. As the Paramatman uses His consciousness for knowing the creation, it follows then that for Him to use it for knowing Himself, the universe must disappear; or the seeing must remain, but that which is seen must vanish.

When you are in sound sleep, you are not only uncouscious of your body and the universe, but also of your very existence; when you are in

the dreaming state, you are conscious of your existence and you see various objects, dream-creatures which do not really exist, but which you regard as real so long as your dream lasts. In the same way, creation exists and at the same time it does not exist.

By way of introduction, taking the Almighty as the Infinite Ocean, the following diagram should be considered one indivisible whole: —



The portion A of the Ocean is still or motionless. That is God in the state which is beyond even superconsciousness. In this state, God, with latent consciousness, has been experiencing and sustaining infinite powers, eternal existence, unfathomable bliss and universal knowledge. But He neither knows Himself = Infinite ocean, nor the universe = nothing.

The portion B of the Ocean is in motion. There are countless, numberless drops each having a bubble about it. Every drop is the Ocean Itself; but though, like the Ocean in portion A, it does not know that it is Ocean, still, it is conscious to the extent of knowing that it is only a drop surrounded by a bubble. God in this state is *Jivatma* or individual soul.

The third portion C stands for the same Ocean with drops, each of which is quite conscious of Self = Ocean. These drops are Krishna, Zoroaster, Moses, Jesus, Buddha, Mohomed, Tukaram, Nanak, Kabir, Hafiz, Ramakrishna and such others. The drops in this portion of the Infinite Ocean are many; but *every drop is one indivisible whole*, and is completely conscious that it is Ocean and not a mere drop.

The point D in the diagram denotes the Creator. The same still Ocean when It began

rolling, began creating, and thus became the Creator at the point D. In other words, the point D through which the creation manifests itself, is the Creator.

Consider Paramatman as Infinite Knowledge. As He is latently conscious, it follows that He neither knows Himself, nor, before the creation manifested itself, He knew the creation. This implies that knowledge is ignorant, i. e., ignorance is in knowledge. When the creation manifested itself, He became conscious of it but not of Himself. That is to say Knowledge knows that it does not know. Now, where does this knowing of 'not knowing' come from? From Knowledge, of course. And this goes to prove that 'knowing' as well as 'not knowing' (ignorance) is latent in Knowledge.

Just as there are 'knowing' and 'not knowing' in Knowledge, so there are movement and emptiness, prana and akasha, in the Ocean of Paramatman. And just as knowing brings out the most finite ignorance out of the Infinite Knowledge, so the movement brings out the most finite emptiness out of the Infinite Ocean, and also the prana and akasha, when the latently conscious Paramatman becomes conscious of the creation. To put the matter in a table of terms:

Movement = Universal Energy = Prana =
Knowing = Everything

is opposite to

Emptiness = Latent Universe = Akasha =
Ignorance = Nothing.

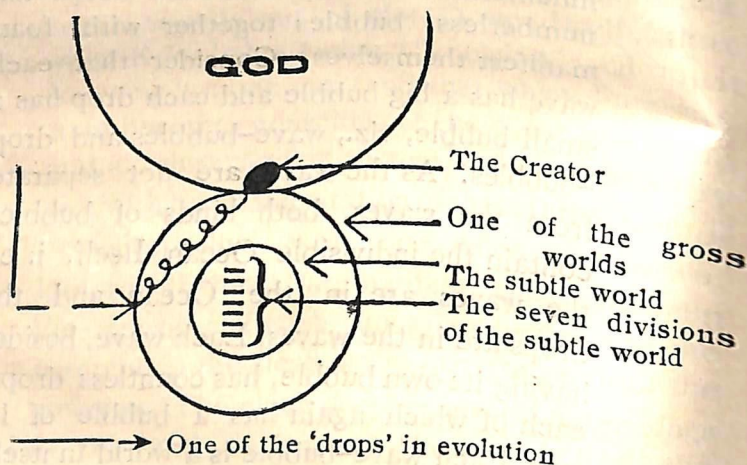
When the still Ocean begins rolling, movement and emptiness (between two waves) both of which always exist in It, are manifested simultaneously out of the Ocean Itself; that when Knowledge *knows*, 'knowing' and 'not knowing' come out; and that when Paramatman becomes conscious of the creation, prana and akasha manifest themselves. But side by side with the manifestation of these three pairs of opposites which were one when they were latent in the one Paramatman, a clash between the opposites of each pair takes place; and the outcome of the clash is the manifestation of the universe. The clash denotes several happenings at one and the same time including the following:—

- (1) The states of Energy = Prana, and Emptiness = Akasha are manifested.
- (2) The Akasha state remains one whole, but the Prana state becomes divided into seven parts which are formed at one and the same time.

- (3) Out of the Prana state, the subtle world comes into being, and out of the Akasha state, the gross worlds (wave-bubbles) become manifested.
- (4) The manifestations of the most finite drop-bubbles, say the electrons, take place.
- (5) With the movement in the Ocean, innumerable waves, countless drops and numberless bubbles together with foam manifest themselves. Consider that each wave has a big bubble and each drop has a small bubble, viz., wave-bubbles and drop-bubbles. As the waves are not separate from the ocean, both kinds of bubbles contain the indivisible Ocean-Itself, i. e., the waves are in the Ocean and the drops are in the waves. Each wave, besides having its own bubble, has countless drops, each of which again has a bubble of its own. Each wave-bubble is a world in itself, and its drop-bubbles are numberless forms belonging to, such as, electrons, stones, metals, plants, trees, animals and human beings. But each drop is still the indivisible Ocean though it does not know It. Simultaneously with the movement in the Ocean, the Atman (soul) comes

to know, that it does not know : and along with the clash referred to above, the Atman begins to know the universe, i. e., ignorance—nothingness, most finitely through the most finite first gross form, the electron.

The following diagram shows the above details at a glance:—



The manifestation of the electron, the most finite gross form, or the first drop-bubble, is the beginning of the organic evolution that terminates in the human form. With the manifestation of this most finite drop-bubble, Atman the drop, begins knowing the universe—nothingness most finitely. This experiencing

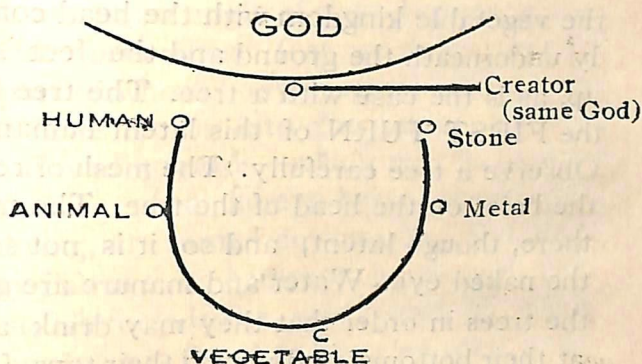
of the universe by the Atman or soul through the electron is almost imperceptible and negligible ; yet this minutest ' knowing ' or consciousness *creates* Sanskaras=A'mal=Impressions which cause the Drop=Atman to leave the bubble=form. When the drop leaves the bubble, the Sanskaras do not leave the Atman but remain about it, and again cause the Atman to take a bigger bubble or body. Through this second form, the Atman knows the universe more, as the angle of vision or the consciousness of knowing increases with the increase in the form. And with the increase in this consciousness, the Sanskaras also increase and cause the drop to assume a yet bigger form when the second one falls off. And this way, the evolution of drop-bubbles goes on for ages till, after countless changes of bubbles, the Atman gets the human form.

But the evolution is not of the drop (Atman) but of the bubble (body or form). The Atman remains the same Indivisible and Infinite Ocean from the beginning till the end of form evolution. But with the organic evolution, or advancement of the bubbles, the knowing or consciousness of ignorance=universe increases step by step. This consciousness on the part of the Atman is called *chaitanya*.

This *chaitanya* becomes Jiv=individual in the human form. It is in the human form only that the Jivatman can realize the Paramatman, because the Atman being infinite, the consciousness must also be infinite : and the consciousness is infinite only in the human form. Therefore the human form is the end of organic evolution.

The eight million four hundred thousands of bubbles or forms which the Atman is proverbially said to pass through, are the chief forms or the genera, each of which has its numberless species; and the Atman has to pass through all of them before it can incarnate in the human form. Yet, strictly speaking, there is only one form, viz., the human form, because, it is latent in all the previous forms including the electron. In other words, the different forms in the mineral, vegetable and animal kingdoms are nothing but the human form in its latent state which becomes completely manifested gradually as a human body in a human being.

The compact latent human form takes four straight turns and afterwards, one inverse turn (in all five turns) before it becomes completely manifested. In order to understand these five turns, we must glance at some of the species:—



Stone is the first important form which is visible to the naked eye. Every stone has eyes, nose, mouth, hands and feet, in fact a complete body, exactly like the human body; but as it is compact to the last degree, it is extremely latent in this form. It is like the cloth doll which can be made to resemble an uneven piece of stone when it is carefully folded up. With the evolution from the stone, these imperceptible compact parts of its body begin getting unfolded. In the metal kingdom, they are still invisible to the naked eye; but in the vegetable kingdom, the crude manifestation of the latent form is perceptible to some extent.

The latent form in the stone evolves with the head going towards the ground and the feet rising up, gradually becoming upside down in

the vegetable kingdom with the head completely underneath the ground and the feet straight up, as is the case with a tree. The tree form is the **FIRST TURN** of this latent human form. Observe a tree carefully. The mesh of roots are the hairs on the head of the tree. The mouth is there, though latent, and so it is not seen by the naked eye. Water and manure are given to the trees in order that they may drink and eat at their bottoms, and not on their tops, for their mouths are underneath the ground. The entire portion, from throat upwards, of the body of every tree stands out on the ground. The lowest visible portion of the trunk is the throat of the tree, and the remaining trunk is its main body. The bigger branches are its hands and feet, and the smaller branches are the fingers of its hands and feet.

With the evolution from the vegetable kingdom, the feet of the crudely manifested inverse human form in the tree gradually comes down and down as the soul passes through different forms until they (the feet) lie flat on the ground in the form of a worm, whose mouth is upwards and not underneath the ground. This is the **SECOND TURN**.

From the worm state, the latent form begins to rise again with face upwards. Its **THIRD**

TURN, say to an angle of sixty degrees, occurs in the fish form whose feet are down, but the upper part of whose body is raised. Even when the fish dives down into the water, its eyes remain turned upwards—which may be contrasted to those of a human being whose eyes, while diving, are turned downwards. The wings of every fish are its compact hands and feet. The last fish form is the water-fowl in which this latent form is found to be some what erect and the third turn is completed.

Once again, through various changes, comes the FOURTH TURN, with face downwards, in the shape of a crab. From the fourth turn, the feet remain in a compressed form till the inverse turn takes place. THE FIFTH TURN takes place in the kangaroo form, and it is inverse, because the head begins rising up and manifesting itself.

The principal manifestations of the latent human form in the animal kingdom are those of the kangaroo, the dog and the monkey. The kangaroo is the first animal form in which the soul incarnates after passing through the last bird form, and that is why its front two legs are so very small. With further progress, the feet begin to get higher and higher, as in bears, lions, etc. (but the eyes remain turned down-

wards), till in the dog form, the latent human form can actually sit on its hind legs. The last stepping stone which helps the latent human form in completely manifesting itself is the monkey. The fifth turn is, completed in the human form which is its complete manifestation.

Simultaneously with the clash between Prana and Akasha or Energy and Emptiness, fire, water, air and earth became manifested. Stones, metals and vegetables during their organic evolution, have chief connection with earth; fish have connection with water, birds with air, animals with fire, and human beings have connection with all the four elements.

The earth is found everywhere in the world since not only dry land but also the beds of seas, rivers and lakes contain it. Similarly, water, though visible only in oceans, rivers, lakes, etc. is everywhere — if not on the surface, under the earth in large or small quantities. In other words, just as earth lies below the water in seas, rivers, etc. so water lies everywhere under the dry earth. There is no question of air being not present anywhere, in this world. As regards fire, in the broad sense, viz. , a kind of blaze or 'tej' (as it is called in vernacular), it is

certainly everywhere in the world; but it is covered under the layer of ether.

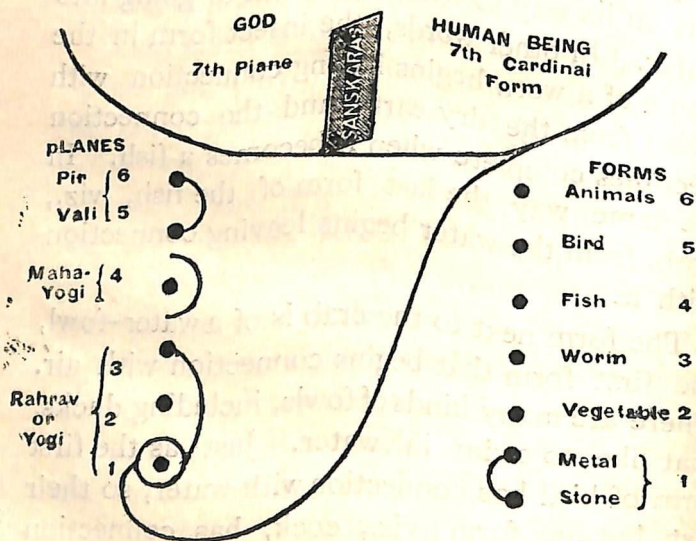
This blaze is the fire that, as said above, has connection with animals, and it is owing to this that the hunger-heat is so very intense in animals. Almost all animals eat horribly much, as if they were born for the sole purpose of eating.

The first form after the last vegetable form is of an insect, which is so green that it is not possible to recognise it on a tree. The most evolved form of insects is that of a worm. Though the worm is found on dry earth, it frequents moist spots, and this fact shows that it is on its way to becoming a fish or going into water. In other words, the insect form in the shape of a worm begins having connection with water from the dry earth, and the connection becomes complete when it becomes a fish. In the same way, the last form of the fish, viz., crab, from the water begins leaving connection with it.

The form next to the crab is of a water-fowl, the first form that begins connection with air. There are many kinds of fowls, including ducks, that like to swim in water. Just as the first form of bird has connection with water, so their last but one form, viz., cock, has connection

with earth. In spite of its being a bird, the cock has little connection with earth air. The last form of bird is of a big, burly one with a long peak and a lolling piece of flesh by the chin. The manifestation next to the last bird form takes place in kangaroo, in the animal kingdom, the last form of which is monkey, if we exclude human beings.

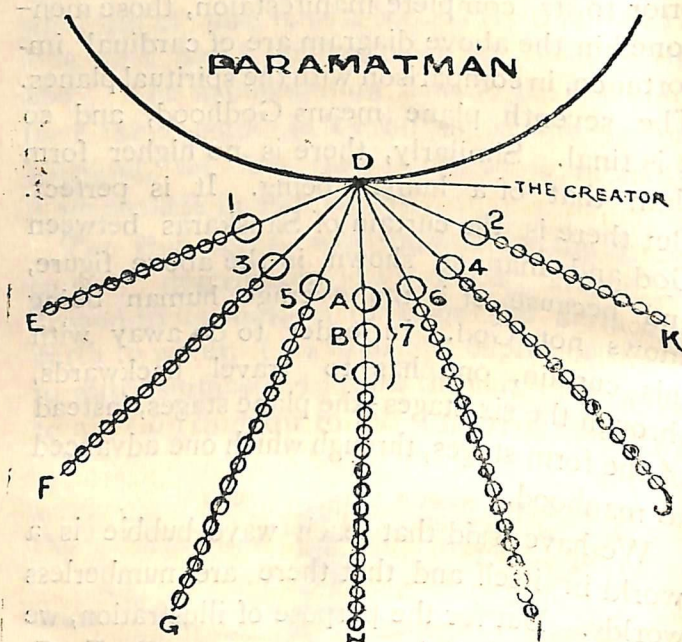
The five turns, are implied in the above cursory description: (1) From under the ground to its surface; (2) from the surface of earth to water; (3) from the depths of water to water surface; (4) from the surface of water to air; (5) from air to the surface of the earth.



Out of the infinite numbers of forms, in which the latent human form manifests itself, prior to its complete manifestaion, those mentioned in the above diagram are of cardinal importance, in comparison with the spiritual planes. The seventh plane means Godhood, and so it is final. Similarly, there is no higher form than that of a human being. It is perfect. But there is the curtain of Sanskaras between God and man, as shown in the above figure, and because of it the average human being knows not God. In order to do away with this curtain, one has to travel backwards, through the six stages—the plane stages, instead of the form stages, through which one advanced to manhood.

We have said that each wave-bubble is a world in itself and that there are numberless worlds. But for the purpose of illustration, we shall divide them into seven ranges, E, F, G, H, I, J and K. In each of these ranges there are a number of worlds. Of these numberless gross worlds, *seven*, each of which we have distinguished with a number, are nearer to the Creator, point D, than all the others. The three worlds A, B, C in the central range, to be regarded as only one world — 7th because they are so connected with one

another as to form one world with two branches.
This diagram shows the details at a glance:—



Now let us see what drop-bubbles (forms) each of the seven wave-bubbles (worlds) contains.

No. 1 contains	stones,
„ 2 „	Stones and wind,
„ 3 „	Stones, wind and metals,
„ 4 „	Stones, wind, metals and water,

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- No. 5 Contains Stones, wind, metals, water
and vegetables,
,, 6 ,, Stones, wind, metals, water,
vegetables and animals,
,, 7 ,, Stones, wind, metals, water, vege-
tables, animals and human beings.

It is only the seventh world (A, B, C) that has human beings besides other forms. Of the three parts of this world, A, B, C, our earth is A; and the peculiarity of the seventh world is that only in its A part, that is, on our earth, a human being can realize God, owing to several reasons, the chief of which are:

- (1) Our earth is nearest to the Creator Point;
- (2) Our earth and our earth alone is directly connected with mental and subtle worlds;
- (3) It is only on our earth that it is possible for human beings to possess intellect and love—head and heart—in equal proportions.

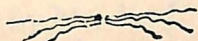
The inhabitants of the C part of the seventh world are extremely intelligent—far more intelligent than the human beings of our earth—so much so that they are capable of expressing their thoughts without gross means. The inhabitants of the B part are also more intelligent than the people of our world, but not so intelli-

gent as those of C. But though A – our earth – is inferior from the standpoint of intellect to both B and C, it is certainly superior to them from the standpoint of love and high emotions. Whereas the inhabitants of C have cent per cent intellect and zero per cent love and those of B have seventy-five per cent intelligence and twenty-five per cent love, the people of our earth have, on an average, intelligence and love in equal proportions. When one, subduing intellect, gets cent per cent love, one realizes God.

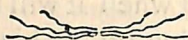
When the Atman leaves its highest form in C, it takes the highest form in B; and after giving it up in B, it incarnates in the highest form on our earth. Therefore, *evolution* strictly speaking *ends* on our earth, but the Atman has to go on reincarnating in the human form till it knows itself, i. e., till God is realized.

Now, just as there is evolution of drop-bubbles, so also there is evolution and reaction of wave-bubbles. The moon, which gives us light at night, was once an earth, just like our earth; at there are a number of such cooled down earths. Millions of years ago the condition of our earth was quite different from its present condition, and millions of years hence, it will be just like the moon. About the time our earth turns into a moon, it will slip aside from

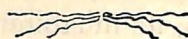
its present position, just as the preceding one did; and its place will be filled by the B part of the seventh world. C will take the place of B and the world number six will take the place of C, and so on. Needless to say that with the evolution of wave-bubbles (worlds) the evolution of drop-bubbles goes on simultaneously. In the world number six at present there are no human beings, but when it will take the place of C, souls, after giving up the highest animal form, will incarnate in the human form with extraordinary intellect. Similarly when B will take the place of our earth, its inhabitants will be filled with more love and imbued with higher emotions than they have at present.



CHAPTER VI



QUESTIONS & ANSWERS.



- Q. When were you put to school ?
A. When five years old.
Q. In which subjects did you take great interest?
A. All except arithmetic.
Q. Was your memory very sound ?
A. And sharp too.
Q. Were you ever superstitious ?
A. yes, about cats in early age because of my grand-mother.
Q. Among historical characters and poets who were your heroes ?
A. Hafiz (of persia).
Q. Were you proud of being an Indian ?

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- A. Proud of being liked by all.
- Q. For your present position, do you owe any obligation to your teachers and college professors?
- A. What connection has education with Truth?
- Q. Did you visit any saints before coming into contact with Hazrat Babajan (of Poona)?
- A. Had even no idea about it then.
- Q. What was your age when you began falling at the feet of your parents every night before going to bed?
- A. About sixteen.
- Q. When you ceased doing so?
- A. After Babajan gave the Divine thrill.
(The above are a few of the questions put to Shree Meher Baba relating to his childhood and boyhood by Mr. K. J. Dastur in 1928.)
- Q. What do you teach your enquirers?
- A. According to their individual needs; but when I speak to the whole world, my teaching will be universal.
- Q. Can you raise the dead?
- A. If necessary. Christ raised the dead and made the blind to see. But to anybody who has attained the state of consciousness that I have reached, miracles are child's play.

Q. Did Babajan teach you all that you are teaching now.

A. No. She did not teach me exactly. She unlocked the door. I knew that I had powers within me; but it was She who showed me what they meant. It was not something to be taught but to be lived and experienced.

Q. Do you impose any discipline or rule of life on your followers and encourage fasting and vegetarianism ?

A. Only according to their individual needs. One of my disciples in India has lived for four years on water and a little milk. But if a man has a family, perhaps, I don't ask him to forsake it.

Q. From which religious teacher did you derive your philosophy, from Christ or Buddha ?

A. From no one teacher in particular. Christ Buddha, Krishna, . . . these are names for states of consciousness.

(The above questions were put to the Master by the representative of the "Daily Mirror" of London in 1932)

Q. The orthodox say you are a bad man. You ruin young boys by getting them to live in caves and let birds attack them.

A. Dear souls, they don't understand. I have

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my work to do and I will do it.

(This was one of the questions put to the Master by the special correspondent of the " Daily Herald " of London in 1932)

Q. Are you a Mahatma ?

A. What is a Mahatma ? I know the Truth. You live in London. You know it, I know.

Q. Are you divine ?

A. I am one with God. I live in Him, like Buddha, like Christ, like Krishna. They knew Him as I know Him. All men can know Him.

Q. Have you solved the problem of evil ?

A. There is no evil. There are only degrees of good.

Q. What is your secret ?

A. The elimination of the ego. (false ego)

Q. Do you believe in Buddha and the eight-fold path ?

A. All religion is ascent by stages to perfect union with God.

Q. What God do you believe in ?

A. There is but one God for all men.

Q. What religion is nearest to yours ?

A. All religions are revelations of one God.

Q. Is God person or a power ?

A. God is both personal and impersonal. He is in art, in literature, in everything.

Q. Are you married?

A. Sex for me does not exist.

(The above are some of the questions asked to the Master by Mr. James Douglas of the "Sunday Express".)

Q. They say that woman is a drag on man in his attainment of divine grace. All the saints you see. . . .

A. Ah, no. Woman can play an important part in the development of divine grace. She is man's equal. So long as she is true to herself, all will be well. But when she surrenders to her surroundings (you understand), the function of marriage falls. It is then you have divorces.

Q. Then the vow of celibacy which the saints undertook. . . .

A. It is unimportant. Some men marry; others had better remain single. But a man is not particularly more backward because he is married. A woman by her love can inspire him to know the Truth. But she must develop love and not lust. This is the key to happiness.

(Questions put to the Master by the representative of the "Daily Sketch" in 1932)

Q. Does it go difficult for you to express yourself clearly (because of your silence)

in your high mission and noble undertaking?

A. No, because internal and external both mediums are at my disposal.

Q. Have you concentrated your attention to the uplift of Zoroastrians ?

A. I am actually working for the universal upliftment which includes Zoroastrians.

Q. Is it not time that you should be annoyed by press representatives at home and abroad ?

A. Never annoyed with anything or anybody.

Q. Have you any political aim besides religious one ?

A. Spirituality embraces religions, politics and social matters.

Q. What might be, according to your opinion, the reasons and future of the present financial depression ?

A. Self-interest is the reason of the financial depression which will pass away in future.

Q. What's your line of work ?

A. Love and Service.

Q. Are you of opinion that the present civilisation is degrading humanity ?

A. No. That which degrades is not civilisation.

Q. Do you take trouble to be in contact with political developments in India and of all other Western countries ?

A. With every department of life of every nation.

Q. Is it true that foreign countries like America and England are in a position to supply the world with industrial education that has so much accounted for their prosperity ?

A. The West can teach material things to the East and the East can teach spiritual things to the West.

(The above are some of the questions put to Shree Baba by a student resident of Nasik in February 1933.)

Q. What is meant by superconsciousness plus gross consciousness ?

A. There are six states pertaining to consciousness:—

A=Latently conscious (unconscious) :
Here the Soul (in the Beyond state) is unconscious of both the Self and the universe.

B=Sub conscious : Here the Soul (in mineral, vegetable and animal kingdoms) is semi-conscious of the universe.

C=Conscious : Here the Soul (in ordinary human beings) is completely conscious of the gross world, but equally completely unconscious of the subtle and mental

worlds and of the Self.

D=Sub superconscious : Here the Soul (in human beings on the spiritual path= Adhyatma Marg= Tarikat) is conscious not only of the gross world but also of the subtle and mental worlds, though still it is unconscious of the Self.

E=Superconscious : Here the Soul (in ' I am God ' state) is fully conscious of the Self, but totally unconscious of the universe=gross, subtle and mental worlds. This only is the real state, the goal of all yogas, the aim of all religions. This is what is called " Nirvana " or " Nirvikaipa Samadhi ", or " Vasl-e-Elahi ", i. e., infinite, divine consciousness, wherein man realises or becomes God and entirely free from the bindings of Maya (the phenomenon that presents illusion as real), and experiences everlasting, absolute Existence, Infinite Knowledge and Ineffable Divine Bliss.

F=Superconscious plus creation conscious: Here the Soul, besides retaining God consciousness, same as in E, regains the consciousness of the universe (gross, subtle and mental), without the former undergoing the least change. In other

words, the man who, after becoming one with God, gets back his gross, subtle and mental consciousness (as very, very few do), is conscious of his divine Self and also of the universe, but in its true aspect, that is, nothingness. He is both God and man. He knows by actual, continual realisation that he and he alone exists everywhere as the Self of all and that the universe is nothing but a mirage and phenomenal outcome of delusion.

Q. How can we recognise the true Master ?

A. A mirage attracts the thirsty but soon it is discovered to be an illusion and not the life-giving water. A false " Master " may attract the attention of the people through outward appearances, by force of personality or by intellectual dissertations about spirituality; but he cannot do that which the true can do, i. e., arouse the highest ideals in men and touch the hearts of millions.

Q. Do intellectual attainments help or hinder man's progress on the spiritual path ?

A. It is impossible to reach the spiritual Truth and Realization by talks, arguments, or by reading books. It can be reached by the heart alone; but that would be very

slow process. But when the heart and the head are equally developed and well balanced, man's progress is much quicker.

The man in whom the head (intellect) is more developed than the heart, is liable to get *idee fixe* (fixed idea), and he becomes attached to his intellectual achievements and superiority. The man with a warm heart has greater faith, and for Love and Truth, he will give up all.

Intellect is the lowest form of understanding, and is developed by reading, listening, reasoning and logic. These processes create an illusion of Real Knowledge.

The higher form of understanding is permanent illumination through which one experiences and sees things as they are. In this state, one feels in harmony with everyone and everything, and realizes Divinity in every phase of life and is able to impart happiness to others.

The last and the highest state of understanding results from the merging of the soul into the limitless Ocean of Infinite Knowledge, Bliss and Power. One who has himself attained to this can enable thousands to attain Perfection.

Q. Why is meditation on a Perfect master the most effective form of meditation ?

A. By meditation on a Perfect Master who is divine and fully conscious of his divinity, the individual who is divine, but not fully conscious of his divinity, is led into Divine Self Consciousness.

Q. What is the theory of the manifestation of an Avatar ?

A. God-realized Masters always do exist on the physical as well as on other planes, but are not always known and seen physically. After cycles of years when spirituality reaches its lowest ebb, and materialism is at its highest points and at those critical periods when there is chaos and misery everywhere, the impersonal aspect of Divinity assumes personality, and the world sees the physical manifestation of an Avatar, or Prophet.

It is the same Divine Personality who manifested as an Avatar in the past times in the different physical bodies and under different names. These Avatars and Prophets, after completing their mission of giving a great spiritual push to humanity, give up the physical body, and assume

once more the original, impersonal aspect of divinity. But even in their impersonal aspect, they always remain self-conscious of their divinity.

Q. Why, when so many beautiful religions already existed, were additional manifestations of Prophets or revelations of God as Avatar required?

A. At the time of the manifestation of an Avatar, the force of the general spiritual push is so tremendous that it creates quite a new awakening of consciousness. This, combined with the teachings and activities of the Avatar on the physical plane during the life in which He manifests Himself, is given outward form by His followers who call it a new religion.

As the force of the spiritual push gradually weakens with the lapse of time, spirituality also recedes until it almost sinks into insignificance. Religion, or rather, the outward form of it, becomes like a dry crust, ready to crumble at any moment, and world conditions reach a climax. It is at this critical juncture that Avatar appears and manifests on the physical plane to

give once again the spiritual push to the world. The force of this spiritual push is again adopted as a new, outward, religious form, according to the existing circumstances.

This is why the contemporary religions have apparently different forms, owing to different times and circumstances in which they were established; though in essence, they are one and the same ideal of life taught over and over again by one and the same Divinity who appeared and manifested on earth at different times and under different circumstances.

Q. What does Shree Meher Baba say about the Masters of the past ?

A. Christ, Buddha, Mohomed, Zoroaster, Krishna and other Masters were all, in reality, the embodiment of the same divine Self—consciousness, manifesting according to the needs of different periods and of different countries.

Q. Are persons who can perform miracles necessarily spiritually perfect ?

A. In the West, people are much interested in the problem of miracles. The ability to perform miracles does not necessarily

imply high spirituality. Anyone, who has attained perfection and enjoys the Christ-consciousness, can perform miracles. Healing the sick, giving sight to the blind and even raising the dead is child's play to such a One. Even those who have not become one with the Infinite but who are only traversing the planes can perform miracles, and are able to do and undo things.

Q. Why and when do Masters perform miracles ?

A. Spiritual Masters do not perform miracles to order, just to satisfy idle curiosity. Miracles were performed and will be performed according to the existing circumstances. Masters have sometimes performed miracles when they intended to give an universal spiritual push.

Q. How does a Master help the aspirant ?

A. As a rule, Masters help individually according to the temperament and preparedness of the aspirant. But this being the Avataric period, Shree Meher Baba's spiritual help to humanity will be both individual and collective. He rejuvenates and infuses new life into the old order of things and imparts the highest state of spirituality—the state

of Oneness with the Infinite Ocean of Bliss Knowledge and Power — to the select few. He gives a general spiritual push to the whole universe.

Q. Does Shree Meher Baba claim to be the Avatar of the new dispensation?

A. Such a claim would have no value until it were substantiated, and once it were substantiated, there would be no need of claims. What Shree Meher Baba is and the nature of His mission, will be abundantly demonstrated at the time of His public manifestation.

Q. Whence does Shree Meher Baba derive His authority and how does He know that He is God-realized?

A. Just as an individual, from the actual experience that he has of being a human, can authoritatively say that he is a human being, so does He, from His own *continuous*, conscious experience of Oneness with the Infinite, know of His Godhood.

Q. What relation will His speaking have to the transformation of human consciousness which has been predicted, and why has He been silent for eight years?

A. Humanity, as at present constituted, uses three vehicles for the expression of thought

and experiences three states of consciousness. These three vehicles are :

- (1) The mental body in which thoughts arise as a result of Sanskaras = Impressions from past experiences. These thoughts may remain latent in the mental body, as seeds, or they may be expressed. If they are expressed, they first take the form of desires, and pass first through
- (2) The Subtle body, or desire body, which is composed of the five psychic senses. They may rest there, as in the case of dreams or unfulfilled desires, or they may be further expressed through
- (3) The physical body with its five physical senses.

The three states of consciousness, corresponding to the three vehicles mentioned above, are :

- (1) Unconsciousness, as in deep dreamless sleep;
- (2) Sub-consciousness, as in dreams or obscure unformed unfulfilled desires;
- (3) Waking consciousness, as in active daily life.

The process by which thought passes from mental through the subtle into physical expression, may be called the 'expression of human

will :

In order for thought to be expressed effectively, all three of the vehicles used in its expression, must be perfectly clear and the interaction between them must be harmonious. The head and the heart must be united, intellect and feeling must be balanced. In order to convey thought to others, man uses speech or writing, or some other physical means of expression, or in some cases, as in telepathy, thought is transmitted and received through and by the subtle body.

The Godman neither thinks nor desires. Through Him, the Divine Will flows inevitably into perfect manifestation, passing directly from the spiritual body (which, in the ordinary human being, is not developed) into physical expression. For Him, the superconscious is the normal state of consciousness. He does not convey thought, but Truth, which He either awakens in the individual, whom He is helping, through deep, inner experience, or which He transmits directly from the superconscious to the conscious, from the spiritual to the physical, by means of either the physical eye, the physical touch or the spoken word. When He speaks Truth is *more powerfully* manifested than when He uses either sight or touch to convey it.

So when Shree Meher Baba speaks, He will manifest the Divine Will, and a worldwide transformation of consciousness will result.

Q. How will Shree Meher Baba be able, by speaking, to ease the world depression, to solve the problems of unemployment, prohibition and crime ?

A. The root of all our difficulties, individual and social, is self-interest. It is this, for example, which causes corrupt politicians to accept bribes and betray the interests of those whom they have been elected to serve; which causes bootleggers to break, for their own profit a law, designed, whether wisely or not, to help the nation as a whole; which causes people to connive, for their pleasure, in the breaking of that law, thus causing disrespect for law in general, and increasing crime tremendously; which causes the exploitation of great masses of humanity by individuals or groups of individuals seeking personal gain; which impedes the progress of civilisation by shelving inventions which would contribute to the welfare of humanity at large, simply because their use would mean the scraping of present, inferior equipment; which when people

are striving, cause wanton destruction of large quantities of food simply in order to maintain market prices; which cause the hoarding of large sums of gold when the welfare of the world demands its circulation. These are only a few examples of the way self-interest, operates to the detriment of human welfare. Eliminate self-interest, and you will solve all your problems, individual and social

But the elimination of self-interest, even granting a sincere desire on the part of the individual to accomplish it, is not easy and is never completely achieved except by the aid of a Perfect Master Who has the power to convey Truth at will. For, self-interest springs from a false idea of the true nature of the self, and this idea must be eradicated and the Truth experienced before this elimination is possible. Shree Meher Baba intends when He speaks to reveal the One Supreme Self which is in all. This accomplished, the idea of the self as a limited, separate entity will disappear, and with it will vanish self-interest. Co-operation will replace competition, security will replace uncertainty, generosity will replace greed;

exploitation will disappear.

Q. Will His work, like Christ's work be missicnery ?

A. He will establish no new religion, yet His work will embrace all religions in their essence and spirit, in other words, in ~~its~~ mystical and spiritual aspects, and be absolutely unconcerned with their ceremonial side and dry dogmas. His work, therefore, will *not* be missionery, in the narrow sense of the word, but will permeate through all religions.

Q. Why does He keep changing His plans, and postponing His promises of healing ?

A. Although He seems to change His plans, and apparently does not keep His promises about the dates of His speaking and healing, etc., in reality, it is not so. For, as a Perfect Master, He knows all that is to happen in future. As a matter of fact, everything is planned and arranged by Him beforehand. And so, although He really knows when He is destined to speak and heal, He postpones the dates from time to time in order to give greater force to His final workings, and in order also that all that He has planned during these past years will be revealed

fully on the day of His manifestation.

Q. If He can raise the dead, why does the Master allow His disciples to get ill or die ?

A. Although spiritually, the Master of everything, He never unnecessarily interferes with the laws of nature and Karma governing all existence and belonging to Himself. The terrible sufferings that the past Masters and their disciples underwent, were due, on one hand, to these laws of nature, and on the other to the reason that by their vicarious sufferings, they were able to help spiritually all humanity.

Q. How is it, that the Master being super human still has hunger thirst and the need of sleep ?

A. The master works on different planes.—spiritual, mental, astral and physical. And in order to work with different individuals at different stages of evolution, He comes down to their level. Even when in the physical body, He can aid highly advanced souls on the mental plane, less advanced souls on the astral plane and ordinary human beings on the

physical plane. He uses the appropriate body -- spiritual, mental, astral or physical, as the medium for His work on the required plane.

It is rightly said that the true teacher is he who can come down to the level of the student. The Master comes down to the level of this world for its upliftment. This physical body, now His medium of work, has its physical needs, food and rest, which must usually be attended to physically. If necessary, He could live without food or water for days together. In fact, He has often fasted for long periods.

This attention to the requirements of the physical body of the Master, although outwardly similar, is inwardly different. It is not, as in ordinary men, actuated by any desire to satisfy hunger, thirst or sleep, nor for the pleasure that man derives from eating, drinking and other enjoyments. He tends to the physical needs of the body merely to preserve it as a medium for the great work that He has to do for humanity on this physical plane.

Q. Why, if He knows everything, does the

Master ask questions ?

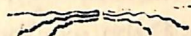
- A. The impressions (Sanskaras) of the experiences of the innumerable past lives of an individual remain in his mental body in the form of thoughts which lie, like seeds, latent and unmanifested. When faced with suitable circumstances and environments, these thoughts are expressed in the subtle body as desires and emotions. And these, when expressed more fully, develop into physical actions in the gross body.

The Master knows the expressed as well as the unexpressed thoughts of everyone yet he sometimes asks questions. While asking questions He acts, through His working on the inner planes, upon the expressed and unexpressed impressions of the individual or individuals with whom He is speaking, and renders them impotent while they are still in the mental body so that they cannot develop and eventually be expressed in the form of desires and actions.

In short, the Master, through His subtle working, checks certain evil thoughts in their very growth, eradicates the

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unexpressed desires and thus prevents them developing into those expressions of desire and corresponding action which might cause harm to the individual and hinder his spiritual progress.



CHAPTER VII.



BIOGRAPHICAL CHRONOLOGY.



- 1894 – Shri Meher Baba was born in Poona on 25th of February. His father Sheriar Mundegar Irani hailed from Persia, and was himself a great ascetic having travelled through Persia and India for about eighteen years as a Sannyasin in search for Truth before settling down in life.
- 1911 – Baba passed the Matriculation examination of the Bombay University, and joined the Deccan College in Poona for higher education. He had great liking for poetical literature and he himself composed many poems which came to be published in some of the important newspapers. Love of God and nature, respect for elders, temperate habits, liking for

sports, particularly the game of cricket, reforming zeal and indomitable courage are some of the marked characteristics of his boyhood.

1913 - He came in contact with Hazrat Baba Jan, the well known Muslim lady saint of Poona, who, at the very first meeting imparted to him a Divine thrill which continued without a break until God-realization was achieved. He left College being irresistibly attracted to the lady saint in whose presence he used to pass a good deal of his time.

1914 - The saying of saint Tukaram that a Perfect Master can in a moment transform the aspirant exactly unto like himself, has been literally borne out in the case of Shree Meher Baba. Hazrat Baba Jan made him God-realised (Majzoob) all at once in the twinkling of an eye in January, whereby he completely lost his subtle and mental consciousness. For the first eight to nine months after this experience, his eyes remained a blank stare. His parents arranged various treatments. Strong doses of opium and morphia and kindred injections were administered by the doctors

who not knowing the spiritual aspect of it, declared it to be a peculiar case of insomnia, but to no purpose. Sometime after, he was directed by Hazrat Baba Jan to call on Sadguru Upasni Maharaj of Sakori. Here, the first sight and contact of the Sadguru enabled him to regain a little of his gross consciousness. Thereafter, Shree Meher Baba continued to act under Shree Upasni Maharaj's instructions for nearly seven years, regaining meanwhile gradually his gross, subtle and mental consciousness which he had lost when Baba Jan made him God-realised. Of course, the superconsciousness was there all the time.

1921 - Sadguru Upasni Maharaj completely restored his three states of consciousness and made him a Sadguru like himself. In other words, Shree Meher Baba now became completely super-conscious plus creation conscious.

1922 - At this time, Hazrat Baba Jan and Shree Upasni Maharaj, began dropping hints as to the spiritual greatness of Meher Baba. On one occasion, in the presence of a large assembly of devotees and admirers, Shree Upasni Maharaj

delivered himself as follows:—

“ Merwan is the sole inheritor of my spiritual treasure, the keys of which I have surrendered to him. Henceforth, I advise you to look up to him for all spiritual guidance. ”

At this revelation, almost all of those present, and even those who came to hear of this news, became his devotees and admirers.

In the same month (May) , Shree Meher Baba, with a party of about sixty devotees, walked the distance of nearly 100 miles from Poona to Bombay under most trying conditions, and took up his residence in “ Manzil-E-Meem ” at Dadar, a suburb of Bombay.

1923 – The stay in the Manzil lasted for about ten months during which period, all the inmates had to undergo a very strict disciplinary course and spiritual, practices, such as meditation, prayers, etc. Although located in a big city like Bombay, the inmates were leading an ideal life of discipline and detachment. At this period, the interviews granted by the Master to outsiders were very rare and infrequent.

Feeding, bathing and clothing of the disabled and the destitute, particularly the lepers, was one of the most outstanding features of selfless service inculcated in the inmates. Shree Upasni Maharaj's biography in Urdu, Gujarati and Marathi languages was compiled and published. The "Manzil" was left in April, and after some time, the Master started on his first tour with his Mandali (a group of staunch devotees who work under his orders and instructions) towards the North-West of India. The main object of such tours was ostensibly to make his disciples undergo various hardships and put up with trying situations, both physical and mental. In October, another itinerary on foot was undertaken by the Master with about fifteen disciples from Bombay to Sakori, a distance of nearly 200 miles covered in fourteen days, with the object of paying respects to Shree Upasni Maharaj. During all these itineraries, the Master invariably went without food and water for days together at a stretch.

1924—In the beginning of the year, the

Master paid flying visit to Persia and Nepal.

April and May is the never-to-be forgotten period for the Mandali who considered it as the " Ghamela " Yoga (" Ghamela " means a big, iron pan in which labourers carry loads of stones, rubbish, etc.). The Mandali was put to hard labour for nearly nine hours every day for the work of erecting residential quarters in the Meherabad Colony.

1925—On and from the 10th of July, the Master commenced observing silence, that is, stopped speaking completely by word of month. In spite of this, however, he took part in his multifarious activities as heretofore. From October till the end of the year, the Master went on his peculiar fasts as usual.

1926—The fasting was continued throughout this year. On the 18th of February the thirty-second birthday of the Master was publicly observed when more than thirty thousand people paid him homage. This was the second year of the regular stay at Meherabad.

During this period of two years, nearly 500 persons stayed in the Colony. A school was maintained in which more than 150 boys received spiritual as well as secular education with free boarding, lodging and clothing. A fully equipped hospital was also maintained wherein about 8000 patients were treated, while separate institutions were established for the destitute and the lepers. Besides fasting, giving bath to nearly 150 children every day and grinding corn for some hours daily, the Master frequently used to retire into solitude for hours together; and during this period of retirement he wrote a book which he calls his future "Bible".

1927 - In the month of May, almost all the well-known newspapers of the country announced the opening of the Meher Ashram as an ideal, spiritual, educational institute. The Master began to devote his exclusive attention to the boys of all creeds and castes that gathered together from all parts of India and Persia, for their spiritual upliftment.

1928 - The New Year day, the 52nd of the

Master's fasting and the 12th one since he confined himself in a crypt-like cabin, witnessed a wondrous outburst of spirituality. For about an hour, between 7 and 8 in the evening, almost all the boys in the institution began weeping. Many such lachrymal and loving demonstrations on the part of the boys as a result of the Master's inner working took place infrequently for about four months.

Besides keeping himself confined in the crypt-like room continuously for 68 days, the Master remained on a few sips of milk and water daily for five and a half months at a stretch. One of the Mandali, during this period, was sent to England "to lay a spiritual cable between the East and the West." During this year on one occasion, Hazrat Baba Jan paid a visit to Meherabad for the first time, which is considered to be one of the most important events of Baba's spiritual career.

1929 - During these last three years, besides the Meherashram Institute that provided spiritual instructions and *experiences* to more than a hundred boys belonging to Brahmin, Marwadi, Marathi, 'Untouch-

able', Parsi and Christian communities, a high school named after Hazrat Baba Jan was also maintained, wherein curriculum of the Bombay University was strictly followed for the benefit of the ashramites.

In July, the Master with a party of 18 disciples toured in a motor truck covering 5000 miles; and retired in seclusion on one of the ranges of the Himalayas in Kashmir in a specially constructed hut on the spot where, according to the Master, *Christ lies buried*. In September, the Master paid a second visit to Persia and was given a rousing reception. After his return, he made Nasik his head-quarters.

1930 - In March, the Master went to Madras at the request of Mr. Sampath Aiyangar and many of his other ardent followers; and his august presence there was availed of by the opening of an Ashram, a Library and a League of Brotherhood, all named after him. Besides, he again paid short visits to places like Kashmir, Calcutta, Nagpur, Bijapur and Panchghani. At the latter hill station, he retired in a

cavern specially constructed overlooking a beautiful valley. For about a month, the Master also confined himself in a cage like cabin at Nasik.

1931 - In the month of July, he paid his first visit to the West. It was during this voyage by the s. s. "Rajputana" that Mahatma Gandhi, then proceeding to London for the memorable R. T. C. being informed of the Master's presence on board, met him and had many pleasant talks with him mainly on spiritual topics.

In England, he stayed for three weeks, and then proceeded to Constantinople whence he returned to Milan (Italy) and then sailed for America from Genoa.

In America, he stayed for one month, — three weeks at Harmon (about 40 miles from New York,) and one week in New York, paying a short visit to Boston for a day.

All these movements and tours were private, but those who were interested in spirituality were given opportunities to visit the Master. Only a few could see him in the short period that he went from place to place, and many were disap-

pointed being unable to see him. A new stir was created for spirituality and Truth and a feeling of Love inspired in all who came in close contact with the Master.

1932 – At the express invitation of many of his English and American admirers, he once again sailed for Europe and America on March 24 with a party of seven disciples. He stayed in England (London and Devon) for about a month, and a week in Lugano (Switzerland). Then he sailed with a party of ten including his English disciples for America, arriving New York 19th May where he stayed for three days. Hundreds saw him here. After a day's visit to Harmon, he left with two of his American disciples, added to the party, for Hollywood. During his stay here for four days, he had a number of receptions, public and private, including one at the Pickfair House where he was introduced to many well-known film stars, and one given at the Hotel Knickerbocker where about 800 leading citizens of Hollywood and Los Angeles were introduced to him. In the words of a London paper this visit was "a meteoric advent that cra-

shed the front page headline of every paper in the land "; and when both the English and the American press teated the Master with great courtesy.

From Hollywood, the Master sailed for China via Honolulu, Yokohama and Kobe (Japan) promising immediate return to Hollywood again and there breaking the vow of his silence, over which the American public was most enthusiastic; but it was disappointed when a cable intimating the postponement of the breaking of his vow was subsequently received from China.

Before the year ended, the Master paid two more private visits to Europe.

1933 - Many of His Western disciples having expressed a desire to stay with the Master, especially in India, a few of them were permitted to come over and with whom the Master toured India. They left on the 27th April for England only after a short stay of three weeks with him.

On June 12, the Master for the fifth time sailed from India. He stayed in a very quiet Villa on a hill in Porto Fino (Italy) for about a month with a

party of twenty of his Western disciples, who came to join him in Italy from America, England France. This tour was also of a private nature when he saw very few people and always travelled incognito in ordinary Western clothes. This is the ninth year that he has been observing silence.

