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MEHER BABA

JOURNAL



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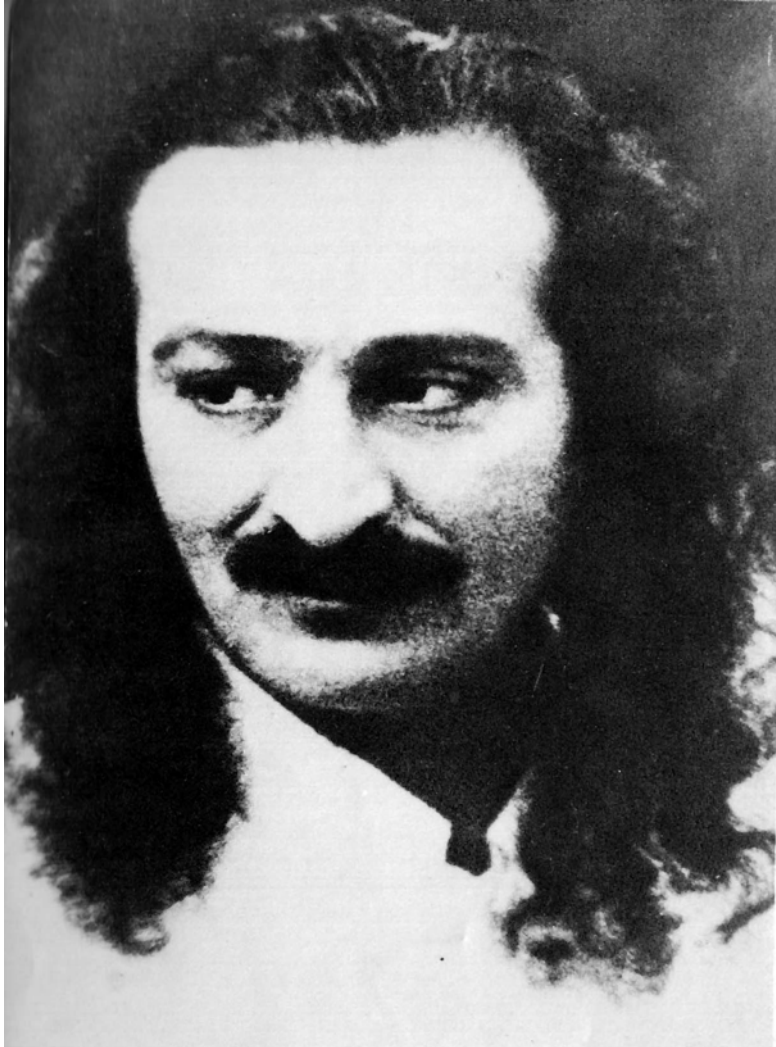
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“ I have not come to teach but to awaken ”
—SHRI MEHER BABA



Shri Meher Baba

MEHER BABA

JOURNAL

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Meher Baba

on

The Sanctification of Married Life

MOST persons enter into married life as a matter of course; but marriage will turn into a help or a hindrance according to the manner in which it is handled. There is

Married life should be a spiritual enterprise no doubt that some of the immense spiritual possibilities are accessible through a married life, but all this depends upon having the right attitude. From

the spiritual point of view, married life will be a success only if it is thoroughly determined by the vision of Truth. It cannot offer much if it is based upon nothing more than the limited motives of mere sex, or if it is inspired by considerations which usually obtain in the partnership of 'business'. It has to be taken as *a real spiritual enterprise which is intended to discover what life can be at its best.* When the two partners together launch upon the spiritual adventure of exploring the higher possibilities of the Spirit they cannot at the outset limit their experiment by any nice calculations concerning the nature and the amount of *individual gain.*

Married life almost always makes upon both the partners many demands of mutual adjustment and understanding and creates many problems which were originally beyond their expectation; and though this might in a sense be true of life in general it is particularly true of married life. In married life, two souls get linked with each other in many ways with the result that they are called upon to *tackle the whole complex problem of personality rather than any simple problem created by some isolated desire*. This is exactly the point in respect of which married life is utterly different from promiscuous sex-partnership. Promiscuous sex-partnership attempts to separate the problem of sex from *other* needs of the developing personality and seeks to solve it in isolation from them; and though this kind of solution might seem to be easy it turns out to be very superficial and has further the disadvantage of *side-tracking* the aspirant from attempting the real solution.

The relative values of the various sides of the limited personality can be best appreciated when they get intertwined and appear in varied setting and perspective.

The tension between the varied purposes of married life calls forth sublimation It is difficult to discriminate between them if they appear fitfully in a disconnected series. In married life there is ample room for varied experience with the result that the different tendencies which are latent in the mind begin to get organised around the crystallised scheme of married life. And this organisation of varied purposes *not only provides an unlimited field for discrimination between the higher and lower values but also creates between them a necessary tension which requires and calls forth effective and intelligent sublimation*.

In one sense, married life may be looked upon as the intensification of most human problems; and as such it becomes *the rallying ground for the forces of bondage as well as*

for the forces of freedom, the factors of ignorance as well as the factors of light. As the married life of ordinary persons is determined by mixed motives and

The conditions of marriage invite and precipitate the changes in inner life

considerations, it inevitably invites an uncompromising opposition between the higher and the lower self of man; and such opposition is necessary for the wearing out of the lower part and the dawning of the true divine self. Married life develops so many points of contact between the two souls that severance of all connection means the unsettlement and derangement of practically the whole tenor of life; and since this difficulty of getting away from each other invites and precipitates inner readjustment, it is really a disguised opportunity for the souls to establish a real and a lasting understanding which can cope with the most complex and delicate situations.

The spiritual value of married life is directly relative to the nature of the preponderating factors which determine its daily happenings. If it is based upon shallow

Married life must be in tune with the Divine Plan

considerations it can deteriorate into a partnership in selfishness as against the rest of the world; but if it is inspired by lofty idealism it can be raised to a fellowship which not only requires and calls forth increasingly greater sacrifices for each other but actually becomes *a medium through which the two souls can offer their united love and service to the whole family of humanity*. When married life is thus brought into direct line with the Divine Plan for the evolution of the individual it becomes a pure blessing to the children which are the fruit of that marriage, for they get the advantage of imbibing spiritual atmosphere from the very beginning of their earthly career.

Though the children are thus the benefactors from the married life of the parents, *the married life of the parents is in its turn enriched by the presence of the children*.

Children give to the parents an opportunity for expressing and developing a real and spontaneous love in which sacrifice becomes easy and delightful and the

Married life is sanctified and enriched by children

part played by children in the life of the parents is of tremendous importance for the spiritual advancement of parents themselves. It therefore follows that when

children make their appearance in married life they ought to be whole-heartedly welcome to the parents.

In view of the claims which children have on married lives the present Birth Control movement deserves careful attention and critical examination. The

The Birth Control movement tries to ensure its aim through wrong means

question must not be considered from the point of view of any one special or limited interest but from the point of view of the *ultimate* well-being of the individual

and society. The right opinion in this respect as in all respects, must above everything be based upon spiritual considerations. The attitude which most persons have towards the Birth Control movement is oscillating and confused because it contains a queer admixture of good and bad elements. *While the Birth Control movement is right in its aim of securing the regulation of population, it is disastrously unfortunate in the choice of its means.* There can be no doubt that the regulation of children is often desirable for personal and social reasons. Uncontrolled breeding intensifies the struggle for existence and may bring about a social order where ruthless competition becomes inevitable. Apart from creating for parents a responsibility which they cannot adequately discharge, it becomes an indirect and contributory cause of crimes, war and poverty. But though the humane and rational considerations demand and justify all serious attempts to regulate the birth of children the use of physical means for securing this purpose remains fundamentally indefensible and unjustifiable.

The purely physical means which are generally advocated by the supporters of the Birth Control movement are most objectionable from the spiritual point of view. Although the

physical means of Birth Control are advocated on humanitarian grounds they are almost always used by the generality of the people for serving their own selfish

The use of physical means takes away the ordinary incentive to mental control

ends and for avoiding the responsibility of bearing and bringing up children. And since the physical consequences of yielding to lust can be so successfully avoided through the use of these means those who have not begun to be awake to the higher values have no incentive to be moderate in the gratification of passion. They thus become victims to excessive indulgence and bring about their own physical, moral and spiritual ruin, by neglecting mental control and becoming a slave to the animal passion.

The easy use of the physical means obscures the spiritual side of the question and is far from being contributory to the awakening of man to his real dignity

Mental control is indispensable for rising from passion to peace

and freedom as a spiritual being. Thoughtless and uncontrolled indulgence must inevitably lead to reaction and spiritual bondage. For spiritual aspirants in particular and also for all human beings (because they are all potentially spiritual aspirants) it is extremely inadvisable to rely upon physical means for the regulation of children. *For the regulation of children they must rely upon nothing but mental control.* Mental control secures the humanitarian purposes which inspire the Birth Control movement and keeps clear of the spiritual disasters entailed by the use of physical means; and it is not only useful for regulating the number of children but is also indispensable for restoring to man his divine dignity and spiritual well-being. *Only through the wise exercise of mental control is it possible for man to rise from passion to peace, from bondage to freedom and from animality to purity.* In the minds of thoughtful persons the much ignored spiritual side of this question must assume the importance which it deserves.

Since woman has to undertake the troubles and the responsibility of bearing and rearing children she may seem to

be affected by any possible failure in mental control more seriously than man; but in fact it does not mean any

**Joint responsibility
of parenthood**

real unfairness to woman. It is true that woman has to undertake the troubles and the responsibility of bearing, and rearing children, but she has also the compensating joy of feeding and fondling them. Thus motherhood is much greater than the joy of fatherhood. Further the man also must face and shoulder the economic and educational responsibility towards the children. In a properly adjusted marriage there need not be any injustice in the distribution of parental responsibility which should be shared by man as well as woman. If the father as well as the mother are truly conscious of their mutual responsibility *inconsiderateness will give place to active and co-operative endeavour to attain full mental control*; and in the event of there being any failure in mental control they would cheerfully and willingly discharge the joint responsibility of parenthood.

If a person is not prepared to undertake the responsibility of children there is only one course which is left for him. He must remain a celibate and practise

**In married life
children must be
welcome**

strict mental control. For, though such mental control is extremely difficult to attain it is not impossible. From the purely spiritual point of view strict celibacy is best; but since it is so difficult few can practise it. And for those who cannot practise it the next best course is to marry rather than fall a prey to promiscuity. Within married life one can learn to control animal passion. But it is bound to be a gradual process and *in cases of failure in practising control parents must allow nature to take its own course rather than interfere with it through artificial means*. They must cheerfully welcome the consequences and be prepared to shoulder the responsibility for the upbringing of children.

From the spiritual point of view, Birth Control must essentially be effected through mental control and nothing

else. And physical means are under no circumstances advisable *even when a person seeks to use them merely as a*

Mental power is undermined by reliance on physical means

provisional and a second aid without intending to ignore the ideal of developing mental control. While using the physical means he can never arrive at real mental control

though he might want it in right earnest; on the contrary he becomes addicted to the use of physical means and even begins to justify them. To explain it still more clearly, what happens in the use of physical means is that while one thinks that he is using them merely as a preliminary step before mental control is fully developed, he actually gets addicted to their use and becomes a slave to that habit. And though he may for some time remain under the delusion that he is trying to develop mental control (side by side with the use of physical means) he is actually losing it gradually. In short, *mental power is necessarily undermined by reliance on the physical means.* Thus the use of physical means is detrimental to the development of self-control and is positively disastrous for spiritual advancement; it is therefore under no condition advisable even for the best of motives.

In the beginning of married life the partners are drawn to each other by lust as well as love. But they can with conscious and deliberate co-operation gradually

Spiritual advancement through married life

lessen the element of lust and increase the element of love.

Through this process of sublimation lust ultimately gives

place to deep love. By the mutual sharing of joys and sorrows the partners march on from one spiritual triumph to another spiritual triumph, from deep love to ever deeper love, till *the possessive and jealous love of the initial period is entirely replaced by a self-giving and expansive love.*

In fact, through the intelligent handling of marriage a person may traverse so much of the spiritual Path that it needs only a touch by the Master to raise him into the sanctuary of eternal life.

Anna Kingsford and Symbolism in the West*

[Adapted by Will Backett (London)]

ANNA KINGSFORD did not demonstrate in the chemical laboratory the continuity she had established between the seen and the unseen, but her statements are logical and lucid, and carry assurance even to minds not trained in scientific methods, but had she been a practical scientist, the evidence would have been complete.

Similarly in the higher planes she could only repeat the symbols as given to her by the *Gods*; as the Chaldean oracles declare, "The Gods take form for mortals" and as she was told, "Appearances are personal in the heaven worlds".

That this method of enlightenment is very different from God-realization was not always appreciated by her contemporaries, and she was unable herself sometimes to see its limitations, with the result that the mass of messages, etc.,

received could not always be assessed at their relative value. It was this lack of proportion that led her into inevitable difficulties, which otherwise the guidance of a Perfect Master rectifies, as the neophyte proceeds more and more into the unknown.

The following incident emphasizes this and how even a virtue, to one on the Path, such as love for animals, may prove dangerous, in the absence of higher guidance. But her life is the record of the journey of a soul and in all such lives slumber germs of error.

Her sympathy for the animal world, which was her main reason for adopting a medical career, in order to become equipped to combat its materialistic outlook, which she saw was at the basis of vivisection, led her to exert her will against certain persons in the Paris

*Continued from November 1939 issue.

medical world, whom she regarded as mainly responsible for the practice. Edward Maitland describes the scene in her room, which he entered to find her in a state of collapse, physical and emotional, after she had hurled her whole being mentally at a certain absent vivisector, as if with all her might to smite him with destruction then and there.

The terrible reactions on a wielder of Black Magic is shown in the Life of Mileripa, the Adept of Thibet, who suffered for years when he entered the Path through privations and physical difficulties, necessitated through previously evoking hailstorms to ruin his enemies' crops and killing others with the force of his will. Thus the warning in Madame Blavatsky's *The Voice of the Silence*: "The more thou dost advance, the more thy feet pitfalls doth meet."

From Pausanias description of the different functions of the *Gods* on various planes of consciousness, it appears that they were not regarded by the ancients as entirely distinct from each other. If the Infinite One manifests through the

principles and powers which each of the *Gods* has received in the Celestial world, Phoebus Apollo, Iacchos or Dionyses, Hermes Aphrodite and Saturn are representations of Infinity in the formative world, interchangeable as their activities unfold.

The *Vishnu Puranas* present as it were the point of view of the *Gods*: "Krishna struggling with the serpent, is reminded by Rama of his real character as, *Centre of Creation. . . The Nave in the Spokes of the Wheel. . .* and That the *Gods*, to partake of his pastime as man, have all descended under a like disguise."

It is only possible to give a few extracts from Anna Kingsford's *Hymns* in this article but they should be read in full and in sequence for their inner meaning and depth of beauty and vision, to be appreciated. Expressed in symbols, they are not impeded by the personality of the writer. Thomas Carlyle said: "In a symbol there is concealment and yet revelation, silence and speech, acting together, some embodiment and revelation of the Infinite made to blend

itself with the finite, to stand visible and as it were attainable there."

The synthesis between the ancient *Gods*, and the first Chapter of Genesis, Anna Kingsford extended to the last articles of the Church Creed, in her inspired writings.

"*The Holy Ghost*, the Spirit of Wisdom, whose angel is Phoebus Apollo, whose seven spirits are as the seven rays of Light.

The Holy Catholic Church, the Kingdom of Heaven in Man, the Spirit of Understanding, Hermes or Peter, the guardian as well as the Interpreter of the Mysteries, the rock on which the true Church is founded.

The Communion of Saints, whereby Heaven and Earth are revealed, to each other, and drawn together, through Love. This is the Office of Venus Aphrodite.

The Forgiveness of Sins, or passing through of Souls Iashhos, the Initiator, Lord of transmigration, whereby *karma* is satisfied through repentance and expiation.

The Resurrection of the Body, Redemption from material limitations, achieved through know-

ledge and experience, at the cost of suffering and death. Thus Ares or Mars, in its spiritual aspect represents the death of the lower ego.

Life Everlasting. The Perfect Balance. (This is achieved in the midst of duality, and of these forces, Anna Kingsford indicates as Zeus and Hera rulers, in the Celestial world.

And the Amen. The final consummation. This is the outer boundary of the Kingdom, where Satan, the Lord of limit rules, for to him is given the dominion of the outermost sphere, the kingdom of matter."

The *Hymn to Satan* presents a contrast to that of Aphrodite whose power is depicted in the Vision of Adonai, as he draws back the Universe to the Bosom of the Divine Love. "This the work of the Godman, which the Gnostics of old knew." We may not know at what cost of suffering this is effected, but as the Vision indicates, the direction of the power whereby the soul sinks into generation to obtain experience in the bonds of matter, is reversed. One who has the Divine Consciousness

and is also One with the human Consciousness, released himself from bondage, undertakes this mission.

Meher Baba shows in his discourse on "Love", magnetic, animal, human and divine, that *all is love*, in degree.

This is depicted in the *Hymns* to Satan, Aphrodite and Iacchos, and the elemental deities Hephaistes, Demeter, Poseiden and Pallas Athene. Through inner vision the reader's imagination may soar and heart be inspired as they arouse that deep longing no earthly power can satisfy, and thus hasten the day of fulfilment. In the biblical Book of Job, Satan is entrusted by Jehovah, before whom he is called to appear with the Sons of God, with authority to test and tempt Job, but he does not obtain unlimited power. Powerful as may seem the forces of destruction in the world, it is well that we may know, though it be difficult to realize, that such powers are not beyond the Law of God, but in the last resource, under Divine Control.

HYMN TO SATAN

BY ANNA KINGSFORD

“Eternity brought forth Time: the

Boundless gave birth to Limit.
Being descended into generation.

Among the Gods, there is none like
unto him, into whose hands are
Committed the kingdoms, the power
and the glories of the worlds.

Thrones and Empires, the dynasties
of kings, the fall of nations, the
birth of Churches, the triumphs of
time.

They arise and pass, they were and
are not: the sea and dust and the
immensity of space devour them.

The tramp of armies, the voices of
joy and of pain, the cry of the
new-born babe, the shout of the
warrior, mortally smitten,

Marriage, divorce, division, violent
deaths, martyrdoms, tyrannous
ignorances, the impotence of
passionate protest, and the mad
longing for oblivion. . . . the wail
of innocent beasts in pain.

The innumerable incarnations of
spirit, the strife towards manhood,
the ceaseless pulse and current of
desire.

These are his who beareth all the
Gods on his shoulders,

who establisheth the pillars of
necessity and fate

Blessed are they who withstand his
subtlety. They shall be called the
Sons of God and shall enter in at
the beautiful gate.

For Satan is the door-keeper of the
temple of the King: he standeth
in Solomon's porch: he holdeth
the keys to the Sanctuary;

That no man may enter therein save
the Anointed, having the
arcanum of Hermes.

For Satan is the spirit of the fear of
the Lord, which is the beginning
of Wisdom.

He is the devourer of the unwise
and the foolish

Twain are the armies of God in
heaven the hosts of Michael,
In the abyss the legions of Satan.

These are the unmanifest and the
manifest, the free and the
bound

Evil is the result of limitation, and
Satan is the Lord of Limit.

To understand the secret of the
Kingdom of God, and to read the
riddle of *Maya*, this is to have
Satan under foot.

*He only can put Satan under foot who
is realized by thought from the
bondage of desire.*

*Whom the Anointed shall overcome,
rising again from the dead on the
first day of the week."*

In the *Hymn to Iachhos* is shown
the flight of the soul from the
power of the body where the
"sojourn in Egypt" symbolises
matter, and the "desert" journey the
astral world:

"Serve not the idols of Egypt, nor
let the senses be thy task masters
For they will bitterly oppress the
Israel of God, and they will bow
thy neck to thy yoke.

Thy house shall be smitten with
previous plagues until the
body let soul go free that she
may serve the Lord

Evois, Father Iachhos, out of Egypt
have I called thy Son.

Evois Iachhos, Lord of Initiation,
for by means of the body is the
soul initiated,

By birth, by marriage, by virginity,
by sleep, by waking and by
death;

BY fasting and vigil, by dreams
and penance, by joy and
weariness of the flesh.

For the body is the chamber of
ordeal, by it is the soul of man
tried "

The complete *Hymn to Iachhos*
contains 116 stanzas, and more
extract will not convey the scope of
its imagery and full significance. It
is in part a prophecy:

"The interpretation of hidden things
is at hand; and men shall eat of
the previous things of God.

The Lord maketh all things new,
He taketh away the letter to
establish the Spirit."

A parallel between Krishna and
Iachhos, whom Anna Kingsford
identifies with Jehovah Nissi of the
Hebrews, as the planetary God of
the Earth, may be detected in
Euripedes:

"Iachhos, high in glory, thou
whose day,

Of all is merriest, hither, help our
play;

Show as we throne Thee at Thy
maidens side,

How light to Thee are our long
leagues of Way.

Iachhos, happy dancer, be our
guide.

Thyself, that poorest man Thy Joy
should share,

Didst rend Thy robe, Thy royal
sandal tear,

That feet unshoed might dance, and
robes rent wide

Wave in Thy revel with no after
care.

Iachhos, happy dancer, be our
guide."

This is the mystic language of the
Soul, made available through
intuition.*

* See Gilbert Murray's translation,
Vol. 3, p. 210 (1911).

(To be continued)

*Parallels Between the Teachings
of
Lord Buddha and Shri Baba
Part I*

BY DR. C.D. DESHMUKH, M.A., Ph. D.

IT is one of the most tragic ironies of history that Buddhism should have been all but extirpated from the land where it first came into existence. It is needless for us to go into the various causes of the decay of Buddhism in India. But we may be sure that the causes of the decay of Buddhism were mostly connected with the vast and complicated superstructure of Buddhistic society and the network of beliefs which came to be built up during the centuries that followed the original Teachings of Lord Buddha. *Every religion tends to become corrupt and gets mixed up with a heap of irrelevant and inessential details* as time rolls on until at last the followers lose their grip upon the original vision of its founder.

The truth contained in the original Teachings of Lord Buddha is eternal and therefore incapable of being shaken by the storms which the course of time brings in its train. It will be my endeavour to *disentangle the truth in Buddhism from the various inessentials* with which it got mixed up during the centuries that followed, and to draw *parallels* between the Teaching of Lord Buddha and the new dispensation of the Truth which we are having through the Teaching of Shri Meher Baba.

It is not possible for us to appreciate the full significance of the Teachings of Lord Buddha except in the light of the wonderful life which he led. Those critics of Buddhism, who describe it as the philosophy of those who have failed in this life will do well to remember

that Lord Buddha came from a royal family and was in his youth *surrounded by every pleasure which this world can give*. He had around him all the power and prestige, wealth and fame, comforts and luxuries, which a prince could command; and he was very happily married to Yashodhara who was one of the finest flowers of humanity. In his palace he was all the time surrounded by music and dance. But one day when he was going to his pleasure garden, in his chariot, for the first time in his life, he came into contact with the sufferings of this life. He saw an old man crippled with age. He was on the way to death and the sight of this person was enough to set him thinking about the *sufferings* of life. Again on another occasion he saw a sick man who was coursing his way to death with slow but sure steps. And on the third occasion he actually saw a dead body, which was being carried for funeral on a bier. These sights of sufferings impressed upon him very strongly two stern *truths* about life: (1) *Sarvam Knashikam*—everything is transitory, and (2) *Sarvam Dukkham*

—everywhere there is suffering. He therefore set his mind to the discovery of the *cause of suffering* and to the search after the *real meaning of life*. It became now impossible for him to lull his mind into stupor by drowning it in the delights of his palace and one day (in his 29th year) he quietly renounced his abode of pleasure at midnight in order to go out in the world in search of understanding.

After leaving his home he made many experiments with life in order to have the final solution of the problems of life. He tried all the existing systems, not excluding extreme asceticism. But he found all these methods futile. Then he turned back upon his own inner resources and spent years in the earnest search for the Truth. Before attaining understanding he had to conquer all the *temptations of Mara* (who symbolises the forces of darkness) who opposed him with his three sons: (1) Confusion, (2) Gaiety, and (3) Pride; and his three daughters: (1) Lust, (2) Delight, and (3) Thirst. But he resolutely freed his mind from the influence of *Mara* and ultimately attained,

in his highest state of meditation—*Enlightenment*.

Enlightenment attained, he came back to the world and began to turn the wheel of *Dharma* (Law). And the years of his *ministry* are one of the most marvellous periods, which the world's history has seen. It is said of Napoleon that wherever he went crowns and thrones came crashing down. The same was the case with Lord Buddha. Wherever he went to announce his Noble Teaching, not only the vast multitude of common people but even kings and princes as well as, the most learned people came to his feet in order to receive the dispensation of the Truth.

Before we can fully appreciate the significance of the Teachings of Lord Buddha it is necessary for us to understand the *atmosphere* which was prevalent in his time. The intellectual atmosphere of his time, as in our own, was full of barren Metaphysical quibbles. The Great Pandits of his day were pre-occupied with fruitless wranglings and hair-splitting debates about things that did not matter, for that was the legacy which

corrupt Brahmanism had left for his age. The Pandits of his day were *more concerned with the interpretation of the sacred scriptures than with the search after the Truth*. For them the most vital question was not life but the interpretation of the *Shastras*. It was therefore no wonder that a multitude of Schools of Philosophy came into existence in order to afford for these Pandits opportunities to display their extensive learning and intellectual skill. These schools always identified themselves with a set of unrelated and unimportant beliefs and dogmas. And they tried to secure following not so much by any appeal to their intrinsic claims for our acceptance, as by drawing upon strings of quotations from the *Shastras*. And as a result of the conflict of the diverse traditional systems of philosophy the spirit of general scepticism was in the air.

As in our own time, the social atmosphere which was prevalent at the time of Lord Buddha was also full of confusion. The Hindu society was, as it is to-day, divided into numberless castes and creeds. And religion was mostly a

matter of observing certain prescribed ceremonials and performing superstitious rituals with the hope of gaining some reward in the life after death. One of the most wicked rituals was the practice of sacrificing animals in religious functions. And the mind of the age had been so much deadened by the weight of age-long tradition that people had become incapable of realising the appalling cruelty and stupidity involved in such religious practices.

It was in such an intellectual and social atmosphere that Lord Buddha made his appearance in the world, and he became a great and an unsurpassed reformer in both fields. He vehemently *denounced the existing caste-system* and showed to the people how the distinctions based upon birth alone are not only ridiculous but pernicious. He equally vehemently *denounced distinctions based upon race* and the pride which was usually associated with it. When after his enlightenment he came back to the city of his father in the garb of a Monk, with a begging bowl in his hand his father reminded him that he belonged to the

Solar race in order to put him to shame. But his answer was that he refused to take any pride in his race or extraction because he now belonged to the race of the Buddhas. Nor did he recognise any superiority of one sex over the other. The traditional Hinduism did not recognise any salvation for women and as a rule convention prevented them from reading the scriptures or taking to renunciation. The privilege of becoming a Sanyasin was reserved only for men. As against this unfair discrimination *Lord Buddha stood for the emancipation of women and threw his order open to them.* He fully recognised their right to attain the highest spiritual value.

Like Lord Buddha, Shri Meher Baba is a great reformer who throws *an uncompromising challenge to the entire existing social order.* And on the whole he takes a similar attitude with regard to the intellectual tendencies of our age. He is never tired of proclaiming the *futility of barren metaphysical discussions* divorced from life and experience. *He throws the whole weight of his magnetic personality against the tendency to separate Philosophy*

from life and invites the attention of our age to the vital issues of life.

Lord Buddha's general attitude to barren Metaphysical problems may be illustrated by his attitude to the problems of (i) *the existence of God* and (ii) *the existence of the individual soul*. He is said to have refused to answer the question: 'Does God exist or not?' Even when he was repeatedly asked that question, he scrupulously maintained inviolable silence on that point, because for the Pandits of his age God was merely an idea to *play* with. They had encountered upon some descriptions of God in their extensive study and they had turned these descriptions into tools for carrying on their unending controversies. God was for them not a living reality, but merely a possible hypothesis. And although they played with the idea they did not have any genuine desire for knowing Him. It is true that the Upanishads had declared that God was unapproachable through the intellect alone. In spite of these declarations these Pandits wanted to prove or disprove the existence of God merely through intellectual

debates. Whenever therefore Lord Buddha was invited to give his opinion about God he emphatically said that the belief or disbelief in the existence of God is of very little importance so long as the everyday life of man remains unchanged.

The mind of our age is similarly caught up in the *craving for intellectual gymnastics* from which it has to be emancipated before it can be persuaded to seek the Truth. Shri Meher Baba once asked one of his Mandali the question, 'Where is God?' And when he said, that "One should first form a conception of God and then reply", He gave the following discourse: "All these talks are cut and dry. Pandits babble it everywhere, for years, without finding any clue, till they die babbling. The orthodox section of all communities listens to these innumerable dissertations by religious students and scriptural scholars, and forms various pet beliefs about God and His existence somewhere in the skies or in the best things, and not in others, and clings to these erroneous ideas tenaciously without the least effort at enlightenment or to go beyond

the four walls. They refuse even to talk or listen to the fact of having actual experience, and consider it blasphemy even to think of it. It is only these talks and philosophies that appeal to them, and they are quite satisfied with these. That is why I say it is all philosophy and of no use without experience. One must try not only to learn and know, but to feel and experience."*

With regard to the existence of the individual soul Lord Buddha took a definite attitude. He emphatically declared that the soul as an entity does not exist. By common acceptance the term soul had come to signify the Ego or the self-conscious individual entity. And he denied the existence of any such entity which would justify belief in a separate and isolated consciousness. For him, the *Ego* is only a convenient way of referring to a bundle of *memories* or *Sankharas* (*Sanskaras*). Shri Meher Baba also exhibits this true nature of the Ego when he, in one of his messages says, that it is "*Composed of fulfilled and unfulfilled desires*".

Egoism expresses itself in various self-centred cravings and the collection of these cravings is for the sake of convenience referred to as the Ego. But the Ego is not any permanent entity, because consciousness can be free from Egoism or the idea of a separate 'I'. In short, according to him the 'I'-consciousness is born of ignorance and is completely annihilated with the attainment of understanding.

In so far as the very reality of the separate soul was denied by Lord Buddha the question about its continuation after death naturally became comparatively unimportant. He, therefore, strongly discouraged the craving for knowing something about the nature of the soul, its pre-existence or survival, as expressed in the following queries, "Have I verily been in bygone times or have I not been? What have I been in those bygone times? How have I been in bygone times? Shall I verily be in far-off days to come or shall I not be? What shall I be in those far-off days to come? Am I now or am I not? And if I am,

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what am I and in what way?" According to him all such ponderings express *craving for existence* and no amount of such ponderings will be really helpful for attaining *Nibbana* which is the highest fulfilment of life. It is true that he proclaimed the doctrine of Reincarnation; but he denounced uncompromisingly all craving for continued existence as a separate self. And above everything he

discouraged idle speculation and invited transformation of practical life.

Like Lord Buddha, Shri Meher Baba ignores purely metaphysical problems and *emphasises the need for seeking the Truth not through arm-chair Philosophies or unending intellectual debates but through practical life.* And this intensely practical search for the Truth is the dominant note of the teaching of Shri Meher Baba.

*Intimate Talks of the Master**

BY PRINCESS NORINA MATCHABELLI

GOD has to be real manifested use. God has to be Real Life Impersonal. God has to bring-in in Use in us—Him as our One. As the I in Use in us, He as One, is the manifestation imperative in us. It has to be, Him, in Use in us, for Use of Him—Him as human creation and as Pure Being.

Shri Meher Baba here states mystically: "It is false conception to think that the I impersonal is Absolute. No-one is Absolute until

*Continued from November issue.

in Me realized. No-one is Absolute until in Me seen, known and reacted. *I, here do the manifesting reacting reaction in use impersonal in I individual. To create, to live, to do, to show, to act, to react the I, as us real, I do Me. Real in Use, I give Me to use in Use—Me. Me in Use, is Manifestation Real of I as One as Truth—as God."*

He here speaking, *is Use in us as Verb. He in us is Verb that makes form. Indivisible*

in us He is in Use One. Indivisible in us He is Use in I. Imperative in Use, He here now is the New Life in us that have to evolve in Use in us, to realize in Use in us—'us', the New Mind, the New I. *The new conscious mind in us shall bring-in in Use—the New I as the Oneness Conscious Individual. As the real human experience in us, shall we as human creatures know him to be the I Impersonal. To all who win in I Impersonal have the expansion in Being this is to show that in I Imperative is the One in I as Portion in no way real, and Use imperative, but in I Impersonal as One-in-I Use Real it is Use-One-Direct when One-in-I has realized in Use One-in-I. Him the Pure Human Personal One. To all the students in I Impersonal it is of use real and true to see the difference, as One in I is One as I when one is in Him the Personal manifestation Indivisible. Imperative in I as Use One—resigned.*

It is a long way to strive and a long act in resignation impersonal to show in Use in I individual till one is in I Impersonal Real and true Self in Manifested Real Order in

mind in Being. Those we here see, struggle in I Impersonal for Use of them impersonal it is far too indivisible in realization reaction to pursue. *No one is able to pursue in I impersonal the I Indivisible and Imperative, as in all the four use making I—reactions as Use one, is mind individual the imperative individual opposition. So it is time to resign in I Indivisible, in I Impersonal, in I Imperative, in I as Use impersonal—for Him—the Realization Impersonal Real as Human Being. That is all one has to realize here now in His life as Presence immutable Real One. He has to be in Use in us the Manifestation Imperative as winning order to live indivisible in Being. To give individual in experience our I. So it is our I, here, now that we have to sacrifice in Use impersonal for Use of Him.*

Shri Meher Baba as Realization Impersonal in Use in us is doing the New Dispensation impersonal for Use individual. He is One-in-All as life indivisible in Use. This is to love. To love is to live in Use One in I; I indivisible for Use of all.

Here, He the selfless Pure Will says the Verb that has to

realize in us the Truth: "Love Me more than your own I, love Me for Use in all, as in all I am the One as Portion Indivisible. Use Me to use you. Use Me to serve the impersonal One-in-I as you, the Indivisible portion. Live, for Use in Me the I in Use in One. See in I imperative in One the Use impersonal in I, in Use in all. *Oneness is manifestation imperative in I as Use One as experience real—Love Unselfish.* Love Me for Use in I indivisible One, in I individual. Love in I indivisible the I Impersonal for Use One.

I here say it in you the disciple. Here Baba replies: "It is imperative that you the disciple as Use imperative in Me resigned, be *One in Use in I Individual for Use individual. To serve Me, be My One.* To serve Me, be the I Individual that you owe to shine. Be indivisible in Use in I in Being as Life individual. No one is Use in Four in 'I-Use-in-One' in I as Portion Indivisible, *until in Me realized. So it is Me who is doing the realization and no more the indivisible I the I impersonal.* So it is clear in I in you here now that it is imperative *to fall-in in Me,*

to be in Use in I Imperative as Me the Identification of I Impersonal in Being, and in I individual as creature, that is in duo-reaction resigned to have in use no real Use. To see this is to see in Me, how it is that I am the *Realization-Use Imperative.* I here, *as War in I individual am the realization reaction,* I here in you as Striving I—am the Realization reaction. I here as you individual in pain, am the *divine wrath to pursue in pain the real I, the One in I, the No-one in I.*

The pursuing I, as Use One—is Me in all. I here state this to show in I impersonal in you, the *One-in-I-Use individual for Use of I individual that is to be My life, here now in Use.* This is to all of Use to real and true understand, as man in I individual here, now, is in real rebellion in I individual and *in this is the sure sign that it is I who in rebellion is doing in undoing the Realization reaction.* So be in use in One-in-I, simple, and in Use in I indivisible—One in Use; *and in I individual show to win in I individual the unconscious I, as Use individual.* Let it be real and true the Realization impersonal in you in I impersonal

for Use for I indivisible and *in I individual let it be the I as One as Me. That is to personify in four in One-I-Use—the Realization Order in Use.* To live in I individual is to live in I Impersonal. To live in I indivisible is to live in I Imperishable. It is indivisible realization reacting in Four in I ways in Use, till in One-in-I as Use One, for use of I, the personification Imperative resigned. This is all to be the show for Me here now as Me Manifestation Individual."

He is the Expansion in us, as the New I. He in us is the experience of Him the New Individual. *He in us is Use as the Manifestation in Realization reaction.* He is the I-Use of us individual. We real and true

show in us the *rising real sign of life divine in Being.* We see in the Inner I as Use Indivisible One—Us, *move-in in Him the House of Real Life in Fulfilment.* God is Use. God is Us. God is any one in Use for Use of Truth. God is here in our I for Use One, the Manifested One as Him our Beloved. As Him the Real One in I in Use in us is the Divine Mercy doing in Grace the Realization Imperative in Use here now. God in us is Life in Compassion. In Being in Compassion it is Him—the Real Redeeming One, in Use in all. God in Use, is descended to live in Use in us as Truth. God is here to manifest in us in Realization Reaction. God is I. God is All.

THE SAYING OF SHRI MEHER BABA

One's *guru* must be spiritually more advanced than oneself—better, if he is spiritually perfect. If you are in bonds and wish to be free, to whom should you go? Certainly to one who is quite free, and not to one whose hands are tied. Similarly, if a person wishes that Maya should no longer bewitch him, he must go to One for whom Maya does not exist and who has completely subjugated his passions.

Chips from a Dravidian-Wisdom Workshop

BY C. V. SAMPATH AIYANGAR

I

THE HOLY EIGHT-SYLLABLE MANTRA

'THIS is the sacred *Mantra*,

"*Om, Namo Narayanaya*" (eight-syllable *mantra*). Sri Ramanujacharya, the great Vaishnava reformer went to His *Guru* Tirukottiyur Nambi eighteen times to learn this *Mantram* of *Mantrams*. At last the *Guru's* heart was moved and he gave Him the *Mantram* under a solemn promise of secrecy. But it is common knowledge what the large-hearted Teacher did as soon as he learnt this Divine Secret. I shall quote the beautiful words of Mother Dr. Annie Besant in this connection:

"It is told of Sri Ramanujacharya that a *Mantra* was once given him by his *Guru*, and he asked what would happen if he told it to another. 'Thou wilt die', was the answer. 'And what will happen to the one who hears it?' 'He will be liberated.' Then out ran the devotee of

Sri Krishna, and flying to the top of a tower, he shouted out the *Mantra* to the crowded streets below, careless of what happened to himself, so that others should be set free from sin and sorrow. There is the typical devotee, there the Lover transformed into the likeness of the Beloved."

A great Master said, "You, if you would become one with Him, must be filled with perfect unselfishness and love also". Here is one of the most wonderful instances of forgetfulness of oneself for the sake of the work of the Beloved. That is why Dear Baba says, "True Love means the dedication of one's self or the complete surrender of one's self to the Beloved. It seeks the happiness of the Beloved without the least desire of obtaining happiness from the Beloved." As the Bible says, "Love is the fulfilling of the Law."

The holy eight-syllable *Mantra* assures us in the words

of Sriji, that if we annihilate self we will gain union with Him. In this connection I shall give you an interesting, but very instructive incident.

Azhvan was a great Teacher. He was teaching his sons. At first he wanted to teach them the significance of this holy universal *Mantram*, but he asked them to learn its meaning from the great Saint Embar, When they were about to go, he called them and said, "Life is uncertain. I shall myself teach you". What is the

significance of the first direction to go, and the second direction to stay and learn? It is a direction to all to understand 'Life' without any loss of time from the nearest Father—like a Perfect Master.

So I conclude this chip with the words of Shri Baba, "You surrender your head to a barber, when you want to get your hair cut, till the work is done; similarly you must surrender yourself to a *Sadguru* (Perfect Master) if you want God-realization".

(To be continued)

Order out of Chaos

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

IN the heart of the industrial West, in those grey smoke ridden cities, where the working people pass their entire lives in the drab routine of factory life, there is an overwhelming sense of oppression, and a feeling that the natural and spiritual needs of man have been crushed under the heavy heel of industrialism.

For those who reap wealth and success from the occidental World, there is satisfaction and

security. But for that vast majorities who are bound by its chains, trapped in its ugly cities, who clock in and out daily in its factories, who are but the unimportant units in a vast machine, civilization is a source of despair, which tramples upon all aspirations almost at the outset of life. The years hold no promise save the likelihood of unemployment, and the vain hope of better times. Little wonder

that some turn to extremism in politics.

Happiness cannot be achieved by economics. Civilization means something more than complex material life, good education, good health, and good food. Man must be free and in the West as it is to-day he is not free, but is pursued by his insatiable appetites, and crushed by the weight of his inventions. Even war offers some hope of breaking the cords that bind him. But in the present war, whether one or the other party wins with flying colours, or whether at the end of a protracted and devastating struggle, delegates from all nations put their very heads together to elaborate another Versailles, a lasting peace can never be achieved without the guidance of one who, through his spiritual state, can impart genuine wisdom to the outline of a new world order.

In the West to-day, how many are there who realize that it is a sense of spiritual values which is lacking? When life is lived from a spiritual standpoint the subsidiary needs take their rightful place.

In what way however can such a change of attitude be

achieved? Perhaps the present war will breed such despair, that out of it will arise a new feeling of man for man, which will embrace all humanity. The same was hoped of the last world war, with but little result. The world apparently lacks a leader who has authority to point the way, and the influence to encourage mankind to follow it.

We however, who are followers of Baba, feel that in him lies the promise of an authoritative figure who will guide mankind to genuine and lasting happiness. Because of his *universal consciousness* he lives in all men, and so can appeal to all men. In him there is no barrier between East and West, for he satisfies the highest aspirations of both. To meet him is to discover that in him lies the solution of all personal problems. His humanity forgives all failings, and the greater the individual despair, the more abundantly does his love enfold those in need of it. It is only the self-satisfied who failed to feel his influence, and it is perhaps only when the present crisis has broken the most complacent of egotists, that Baba's message will be given to the

world. The West is not yet aware of its need, but when that awareness develops, the man of the moment is ready to take his place at the head of humanity.

The West must be spiritually awakened, and only by the touch of the God-man can this be attained: under the wings of his boundless love mankind will learn that their own happiness lies in service to others.

The complicated technique of Western life must continue, and although civilization has been temporarily overwhelmed by the scope of its own inventions, it needs only the intuitive wisdom of a realized soul to lead it to an understanding of genuine values.

The East is perhaps never destined to surpass the West in the elaborate methods of mechanical life. But the East can and will assert

itself as the zenith of human development by being the home of Masters who have realized the infinitude of universal life, and who can show East and West alike the way to live their lives fully and happily. They define for humanity its goal and help them towards its attainment.

World conditions may deteriorate in the coming months or years, but we who are followers of Baba feel that when the appointed moment arrives, the bewildered cry of the West will be answered by this new and totally unexpected figure, who will galvanize the human race to new efforts at achieving a real and lasting happiness. In Meher Baba lies the hope of the distracted world for the restoration of 'Order out of Chaos'.

THE SAYING OF SHRI MEHER BABA

Humanity should be considered the greatest test of civilization. He who is devoid of humanity should be considered a barbarian. Though a man may be very learned, very up-to-date in the worldly routine of life, and advanced in scientific knowledge, yet, if he lacks humanity he is still a barbarian.

The Spark that Kindled the Flame

BY DR. ABDUL GHANI MUNSIF

THE mythological lore of different religions furnishes many instances of people suddenly turning away from the world for a spiritual life and later achieving a recognized status in the spiritual hierarchy of the time. The turning point (*tauba*) in their life very often is the result of what seems an insignificant and trivial cause; but nevertheless the spiritual outcome of such a situation is invariably too amazing to be true.

Such cases baffle ordinary minds and true enough, the effect in good many cases is quite out of proportion to the exciting cause. The explanation for what is apparently an anomalous situation is not far to seek.

Just as a person possessing a rheumatic diathesis, seems none the worse for it for a good part of his life; all the same a sudden exposure to chill very often precipitates the whole crisis and the latent disease comes up to the surface with full fury.

Similarly in the life of a saint prior to realization, the spiritual preparedness of past lives lies dormant all the time, only waiting for a moral spark to kindle it into a spiritual flame, thereby confirming the spiritual fact that nothing ever goes to the undeserving. The following will bear out the point under discussion:—

Hazrat Fariduddin Attar (513 A.H. to 620 A.H.) owned a druggist's shop in the suburbs of Nishapur. One morning while engaged in dusting and arranging the shop as usual a mendicant approached him saying, "Give me something in the way of God."

Pre-occupied as he was with the routine work in his shop, Fariduddin Attar paid no heed to the repeated cries of the mendicant for alms. Whereupon the latter got very exasperated and said, "What a queer creature you are! I do not know how you will meet your death!"

This cutting remark arrested

the attention of Fariduddin Attar who retorted saying, "What's going to be strange about my death? I will die just the way you will die". The mendicant inquired whether he would be able to meet death like him. On getting an affirmative reply, he—the incognito saint accepting the challenge, laid aside his begging bowl and stretching himself bodily on the ground breathed his last with the words on his lips 'God is great'.

This unexpected reply to his

challenge greatly moved Fariduddin Attar who was immediately seized with a strong desire to achieve mastery over life and death like the saint in the garb of a mendicant. He immediately disposed off all his worldly belongings amongst the poor and dedicating himself to a life of renunciation, ultimately came to be known as the spiritual chargineman of Baghdad.

Who is that Man?

BY COUNTESS NADINE TOLSTOY

BABA'S humour and wit is so subtle and to the point; he will lift the lower moods in laughter and fun making everybody light and alert, freeing from heaviness and limitations of self-consciousness. His greatest words of Truth become alive sparks in wit and inspiration. This subtle way will stir the joyous qualities in human nature and change its moods accordingly. He likes cheerfulness as a sign of real free response to Him. One in all life, in beauty and humour, in ugliness and

misery, in richness or poverty, He is the One in all hearts—in joy or sorrow. One moment He works and plays with joy, another moment He plays with pain, turning the game into glimpses of spirituality and greater detachment.

"Freedom with clipped wings", He said as He gave rules of restrictions to His devotees in the Ashram. In the earlier days of our Ashram life one of those present asked whether it was not a blessing to suffer as we are imprisoned in ignorance. "It is all

blessing", He said, "even the lemon soufflet", making allusion to her weakness for sweets.

As He spoke on moods He said: "Sometimes happy, sometimes sad, sometimes jealous, sometimes mad." . . . Turning to one of us He said: "What is it 'mood'?" She answered: "Changeable duality of the personal self". He smiled: "Complicating! There is also a complicating mood..." And it gave stimulation for clear quick grasp in mind and intuition as He was disentangling our mental state.

Speaking on *Yoga* He said: "Each one of you has your own *Yoga*, which implied Truth that we could feel in connection with the subject.

Once we received a most beautiful inner message together with an illustrative allegory. He compared the soul with the bird in the cage: one bird was in the cage which had all doors open, except one; another bird was in another cage with all doors closed, except one and the bird was sitting on the threshold of this open door ready to take flight. So the care for our physical selves He compared with

constant cleaning of the cage, forgetting the bird inside.

To lift the mood of someone He would say smilingly, "Look at her, she looks as if she just got out of the grave"; catching the stimulating intent of this ironical remark she eagerly says, "Oh, I am just resurrected",—and it has worked indeed and has chased the shadow. Or He would say, "She looks like an egg without yoke", alluding to her blank uninspired state of mind. He compares bad moods to garlic effect; it spreads its contagion. He would call our weaknesses "thorns": don't they create pain when they prickle? Let us go after it before it gets you. This time we have to get the big thorn, in the Ego."

To help the control of the mind He gave a wonderful message about the mastering of the disturbing thoughts to someone in a desperate state of mind: "As long as you don't interpret them in actions you get the opportunity thereby to exercise control." And further, to calm the troubled seeker He says: "If no thoughts assail you, what is the difference between you and the stone that has no thoughts at all?" Yet

He will show the outlet and the way, saying: "Cease the mental tension, train your mind to pass over thoughts; don't countenance them until such time that you can surrender the mind itself. When the mind is surrendered, there is no question of happiness or unhappiness. Because of the thoughts the past lives' *sanskaras* are spent away—they come and go. It is like wound up alarm clock: it will ring at the appointed time, but only so long as the winding is there, will it ring and run its course; but take note not to wind it again by indulging into action." "Still if you want to die, die in Me, in my *naad*, by getting hold of me firmly. That is salvation, that is real dying. Worldly dying is not the thing. Remember that the whole world is a zero. Mind is the universe, mind is the man, the woman, the beast."

"The life in the Ashram," said He, "is not only the bed of roses but of thorns too." As His work is in the life, through the life and for the life, as One Life in its ultimate meaning, He links all life events with their spiritual good.

All our inclinations are used

naturally for their perfected expression in a detached, impersonal free way. His main concern is to see it is done with love, from the *heart*: work, write, speak, serve from the *heart*. . . . and with that *He awakens Love*. Spiritual life and work is like that canvas on which the design is embroidered and then the canvas thread is pulled out and the design remains embroidered into the cloth.

He makes one rich with love and pure in heart. He says: "*Love is God—Lust is Satan*." He compares the lustful men to a cart on one wheel. Disentangling men's consciousness from bindings, He makes it free, He says: "Spiritual freedom ought to be the only goal of all, for it includes everything else—moral, mental, material." That spiritual freedom is the freedom from one's own imperfections, freedom from one's own egoism. *Love* gives that freedom; *but that Love is given as a Grace*, as it is pure and universal and can be experienced only by a purified consciousness. The contact with "that Man" acts like rays of the Sun, which disperses "within" the mist of our mental clouds and

sorrows. The first touch of His Rays of Love stir tremendous upheaval in feeling, in Joy, giving a personal conviction directly experienced. One will long for this experience of the heart as a continuous permanent state and all life will become changed in the light and power of that longing. One feels and knows its good, its truth, its pure spiritual quality satisfying the heart; as nothing ever could equal in its happiness!

"Love is the very essence of Godhood," says that happy Man. "But not the spider type love. The spider says: 'Oh fly, for you I have built this palace, come and become one with me.' It is the *life-giving love* I want, not the life-taking love. All *Yoga* can be done only with love. *But it needs the Grace of one who himself has that Love.* Love holds all keys to all mysteries of life. . . . *Love awakens.*" And He works for a permanent climax of existence, for actual fulfilment. The work in Harmony with the spiritual Law and destiny is a sure work, showing its Truth within and without, unfolding its good naturally and spontaneously, bringing a lasting unconditional happiness as a real

true state in the heart of human beings. No hosts of destructive ignorant forces in the world can prevent Life to fulfil itself in Love and Truth.

He calls all to partake of real happiness; the wicked and destitutes, the ignorant and the hungry for real spirituality, the children and the old, the sick and the healthy ones, the rich and the poor. All need the light to be real and happy, all need Truth for guidance in this life.

The fundamental Law of being is One for all. This happy, wise Man said: "The self is Self's curtain. That is why it is almost impossible to know Self. It is so completely one that unless there is duality the *experience* cannot be had; but when the duality is there then ignorance creeps in. Eyes cannot see themselves, unless the mirror reflects them. The sparrow to see itself needs a mirror; but when it sees itself in the mirror, it thinks it is some other sparrow and fights with the reflection. Why? The duality caused by the mirror made the sparrow see itself but ignorance made it think its own reflection to be another sparrow. Unless there is

mirror the sparrow cannot see itself and when the mirror comes, the ignorance comes too.

For the soul to know itself the medium of *Maya* and its creations is necessary. But when *Maya* and its creations come, ignorance comes too and instead of knowing itself through *Maya* it goes on fighting with *Maya*. Ignorance must go, and Soul will know itself."

He likes to go in multitudes, where life is in motion and stir. Is He not there most needed to awaken, where masses in their elementary instincts express intensely their eagerness for sensational pleasures or other strong emotions? It brings out the memories of the past and we can see in Him the Beloved figure of Jesus walking through crowds going to weddings and churches—giving everywhere blessings, His visible and invisible healing, cleaning up the polluted atmosphere of temples.

We often went together to Eastern and Western temples and churches. Here He would remain a short while, leaving the invisible sign of His Presence which will reach the sincere hearts in Joy and the guilty ones in a pang of repent-

ance—stirring the longing for Light and Love—for God. Does it matter much if the outer frame of life changes? It is anyhow impossible to control and preview the element of the unexpected in life, or of mass-changes that reflect on individuals. The material things are only "things" anyhow. It is the alive conscious being that matters. It is the moulding of human destiny through the permanent *inner* transformation that solves all problems. It is what we, ourselves are; it is how we inwardly act or perform the living life that matters; this is the fundamental task; it is in one's possible control on the spiritual plane of existence and it is the universal conscious Goal of life. Those spiritual attitudes exercised amidst difficulties, the steadiness and the continuity of impersonal selfless non-reacting state of Oneness, crowns the Path of Perfection.

To bring it out He utilises all the contrasts in inner and outer life showing us how to remain unattached and free in all and any conditions: cold and heat, a comfortable bed or a floor to sleep, bread and a simple meal, or a feast in

abundance for some birthday, or a visit; hardest exertions in work done to the highest degree of capacity and the rest of the easy days following; health and sickness; joys are heart-breaks of emotional crises for the extraction of the ego; the steady continuous work are days of relaxation and at times even dullness of the mind when it takes in the selfish depressing influences of the sub-conscious.

All those instances He uses as an opportunity for developing control in His followers as a chance of exercising the golden rule of equilibrium in detachment, of alert aloofness in inner immunity for the unconditional state of happiness. The lessons are not in words or courses, but in alive samples of living experience; it shows in *inward* changes the *spiritual* meaning of perfected existence. When He stirs His work there is no time to waste: life moves, everything must be done in maximum tempo and rhythm for definitely marked degrees of progress in spiritual consciousness. He trains the heart to become steady in an unaffected, non-reacting state, freed from old habits in thought and

emotion. This spiritual training leads to spiritual equanimity born of purity and unselfishness; it wavers not, it swings one not from left to right, from up-down; it becomes an established inward awareness in fixed continuity, as an outcome of efforts of selflessness and mental renunciation.

He says: "Material freedom binds you to *Maya* and leads to spiritual avoidance—it is no freedom. The freedom that helps towards Truth and spirituality is real freedom. But some who have faith and believe in God, lead a life without character and fail to make any progress, while there are others who do not even believe in God but lead such a noble life that they automatically come closer to God. Whereas atheism is generally born of intellectual vanity, agnosticism may more often than not be the outcome of the intellectual humility. Humble honest agnosticism is sure sooner or later to be converted into firm conviction of the Reality of God."

He says also: "Uncontrolled mind plays havoc with your soul. My mind is like ocean; all the filth, all the good and bad is absorbed in it. In

a small pool filth obscures the water. In the Ocean all is drowned. So is My Mind. Your limited mind becomes stagnant with few bad thoughts. Universal bad thoughts cannot affect My Ocean-like Mind."

So He serves humanity continuously bearing its burdens. One can well see in Him that, as He says: "Selfless service and love are the twin divine qualities. *Only the one who loves can serve.* The service he exacts is for your own spiritual benefit; but this service must be spontaneous, willing, whole-hearted, unconditional and expecting no reward. His service is an ordeal that tries body, mind and spirit, or else wherein would the perfection of serving lie if it were to be easy and at one's convenience? The body suffers, mind is tormented, but the spirit of the selfless servant of the Master experiences the bliss of satisfaction. Only one who has, can renounce. Only the one who without any question and regardless of consequences serves the God-man, really serves; otherwise it would be just like paid labour. *Selfless service and work with all heart without a selfish motive and thought of*

results will bring one to real freedom of Union with God."

One day when His work will be done He will lay aside His body and then His body will be buried in a place assigned and millions of pilgrims will be drawn to this Abode of Peace and Love, to this Abode of Rest, of Hope, of unforgettable memory as a unique place for the comfort of the heart.

As the news about this Man are spreading around He becomes a Centre of all Hope, like an oasis sheltering the tired unhappy pilgrims of life. On one of His birthdays He has touched the feet of thousands (15 thousand) of poor peasants, untouchables as well as others of all standing in life, in one day without interruption. He gave the blessings of spiritual awakening to those of all castes, creeds, races, ranks, and positions in life. Men as men, as human beings are all in need of enlightenment and true happiness; life is One for One purpose in all creation, says that Free, Happy, Man. His name Meher Baba is and ever will be pronounced by all with Love, as *Love-Awakening Word as the Eternal*

Symbol of Truth and Perfection.

Meher Baba is the name of the one who loves all equally and who came in person to show the beauty and happiness

of Life in Love, in Light, in Freedom. Life will go on and on unfolding the seed of Pure Love planted deep in the hearts of men by the *One Eternal Friend of humanity—Meher Baba.*

Saint Janabai

BY MRS. INDUMATI DESHMUKH, M.A., B.T.

TIME proves the greatness of man. It is often said that no memorial of a great person should be erected till ten years after his death. After the period is elapsed if people still feel like having his memorial, then only it is proved that he was really a great man and the memorial may be erected. Janabai has more than passed this test of greatness with full credit, and to-day even after 600 years, we not only have her name, but even her poetry sung even by village people. Her poetry touches the hearts of the readers and it makes a permanent room for her in their hearts. She was great not only as a devotee, but also as a poet.

On the banks of the river *Godavari* there is a village

named Gangathad. There lived a person named Dama who was a *shudra* (belonging to menial class) by caste. He had a wife named Karund. Both of them were very much devoted to the Lord, but were feeling miserable for want of a child. Every year they used to go to Pandharpur on foot. Once when they had been there, they prayed the Lord for a son. Dama was nearly 60 years old at that time. While he was at Pandharpur, he saw the Lord in his dream saying that he would not get a son, but would get a daughter who would be a great devotee of the Lord and would be famous all over India. But as she was to come in contact with Namdev, one of the greatest devotees of the time, she should be handed over to

Namdev's father. Dama was extremely glad and told about the dream to his wife, and soon after they found that the dream turned out to be true.

It is rather unfortunate that the exact date of Janabai's birth is not known. But because of her contemporaries we can find out the time when she lived. She lived in the thirteenth century along with the Perfect Master Dñyandev and other realized persons like Namdev, Sopandev, Muktabai, etc.

Dama took Janabai to Damashetti—Namdev's father—when she was seven years old. All the members of his family were very much devoted to the Lord and this had a great influence upon her mind. Janabai came as a servant to the family. Her own caste was considered as lower to that of the family, but because of her sweet nature and her ardent devotion to the Lord she was treated as one of the members of the family.

In the region of spirituality, the heart is always more valuable and important than the head or the intellect. One may not be able to understand the high principles of philosophy or

religion or even of the way how the Lord should be approached, still if he loves God, if his heart is full of devotion and love for Him, salvation and realization are his. But on the other hand, even if he possesses a very high kind of intellect, and if his heart is dry and devoid of devotion and love for God, he cannot reach Him nor will he be able to get real satisfaction. Generally in case of men, the intellect is more developed mostly because of the education they receive; but in case of women we see that they work more with their hearts than with their heads, and many a time they realize even earlier than men without any hard efforts like meditation or *tapa*. We see the truth of the above statement even in case of Janabai. She was only a maid servant of Namdev. She herself called her *dasi* (maid-servant) of Namdev even in her poetry. But her state of consciousness was as high as that of her Master's.

Almost all the famous contemporary saints of Janabai have noted their experiences in poetry. It is said that all of them had their separate writers and Pandurang (the

Lord) Himself is said to have written Janabai's *abhangas* (poems). This shows how advanced she was in the religious sphere. She used to compose or sing them and He noted them down. Janabai's poetry is simple, sweet and natural. There is no mysticism in her poetry, but it is full of love which is at once felt by the reader.

Many stories are told about her lower love for the Lord. It is said that once when all the members of Namdev's family were sleeping in their little hut, all of a sudden its roof was thrown away by a great storm. The Lord sent his *sudarshan chakra* (missile) for their help and in a short time He Himself repaired the roof. Nobody, but Janabai knew this and feeling that He must have been tired after all the work He had done, she began to massage his back and feet, etc. The Lord was so much pleased at the sweet and loving devotion of Janabai, that He then used to help her even in her domestic work.

One day, it is said that He had come to help Janabai in her work. It was in the very early hours of the morning when nobody had got up

from his bed. Later, when the Lord returned to His temple in hurry, He forgot His upper garment and an ornament at her place. The persons (who used to worship the Image of the Lord) found this out and after enquiry, they found that the things were with Janabai. She was arrested and was sentenced to death. But to the surprise of all, as soon as she sang the last prayers, the thing with which she was to be killed, melted into water. This occasion made others realize her spiritual greatness.

Being contemporary of saints, Janabai had opportunity of living with Muktabai, Dñyandev's sister, for a long time. They lived together and also travelled together a great deal. There is a reference to one place in Muktabai's life, that, once while they were enjoying a swing, both of them composed *abhangas* (poems) singing them one after another.

The language of Muktabai's poetry is very high as compared to that of Janabai's. The theme is also highly mystic as well as philosophical. But the theme of Janabai's poetry is very simple. At one place she says :

“Where is the stick of the Blind? (comparing herself to a blind man and in the next line, to a young one of a deer). O deer-mother, in what forest art thou? I, your dumb young one, have lost the way and am waiting for you. What shall I do and how long shall I live without you? I am now dying. Mother, come running immediately.”

Janabai requests the saints, "Kindly bring my mother to me. Let me meet her." At one place, she describes Namdev's *kirtan* (where generally a devotee stands up and describes the Lord, and Namdev was very famous for doing this in an enchanting way. His *kirtan* used to attract a great number of people). *Kirtan*. means singing in praise of God. It is not possible to describe the greatness

of *kirtan*. It is greater even than *Tapas* or meditations, or visits to sacred places, and Namdev's *kirtan* is so enchanting that things from heaven have come for that. Janabai says, "there are witnesses for this. How shall I describe it?"

There were many saints who were Perfect Masters living at the time of Janabai. She refers to some of them with great respect and devotion. But none of these was her Master. It is said that *Narada*, one of the greatest sages of Gods who lived in heaven, was her Master. He is said to be ever-living and he visited Janabai in person.

It is not known how long Janabai lived, but there is a reference of her death in some old book in the fourth month of the Indian year in *Shake* 1272.

Is a Sectarian Divine Manifestation Possible Today?

BY DR. ABDUL GHANI MUNSIF

ALMOST every religion has prophesied and is eagerly awaiting the advent of a world teacher; but the sectarian or communal character of such a divine manifestation is too patent to be missed.

According to Muslims, the manifestation of Imam Mehdi is long overdue, and this happening has been promised fulfilment during the first one-third of the fourteenth century of the Mohamedan era. The Christian world believes in the second advent of Christ, the Zoroastrians are looking forward to their Soshyas and the Hindu world is expecting the tenth Divine manifestation commonly known as the *Kalanki Avatar*.

Synchronising with this expectant attitude of the world towards a new and fresh revelation of Truth, there have been saints of a high calibre from different creeds and climes, during the last and the present

century, who have claimed in their person the fulfilment of the spiritual demand of the age. But this claim on their part, as every one knows, did not succeed in commanding a world-wide appeal during their lifetime; and if this claim is still kept alive, it is limited to a following, which in every case is not very extensive.

The obvious reason for this state of affairs is that such claimants, in spite of their intrinsic worth, identified themselves with a particular sect or creed. The irony of the situation is, that even such creeds have not accorded them fuller and enthusiastic recognition, as they did not fit in with the exclusive and traditional signs and symptoms, connected with such a Divine manifestation.

The resultant situation has been that the claimants have departed from the earthly scene one after another—the prophecies still remain unfulfilled

and the world is as expectant as ever.

The question that is required to be studied here very dispassionately, is whether the signs and symptoms connected with a fresh *revelation*, traditionally possessed by different sects and creeds, must needs be fulfilled literally or their significance is merely symbolical. If the former attitude prevails then no Divine manifestation however true and great is likely to find favour on a universal scale. It will be like a partial eclipse—only a small portion of humanity will see it and a much greater portion will perhaps miss it. The universal character or claim of such a Divine luminary, can never be ascertained through sectarian classes and conversely if sectarianism characterises such a manifestation then its universal claim is marred.

For instance, the Muslim world believes that the manifestation of Imam Mehdi will be conditioned by the following characteristic features: The Imam's name will be Mohomed, his father's name will be Abdulla and his mother's name will be Amina—the time and place of manifestation will be the annual Haj

festival at Mecca. If these conditions are to be fulfilled literally, then such a Divine manifestation one can see, will be typically Muslim and as such may not appeal successfully to the non-Muslim world. Thus the universal character of such a revelation is spoiled and hampered.

The only rational solution therefore lies in interpreting the conditions attached to such a Divine manifestation, rather symbolically than literally. Such an interpretation will automatically remove the sectarian aspect of the revelation and it will be at once invested with a universal appeal, which the world would find it very difficult to resist.

The same can be said of the Divine manifestations, visualised by other religions as well. Surely nobody with a clear and disinterested outlook on the problem, will ever concede or sincerely believe that the world at any time in the remote future would ever possibly consist of only Muslims, Christians, Hindus or Zoroastrians. Such a possibility evidently denies the wisdom and art behind the Divine

scheme of things which deliberately and meaningfully perpetuates differentiation and manifoldness. The truth is that all the existing cults and creeds will continue to exist if not actually flourish, according to the soul force and greatness of the founder—nay, even many more may be added to the existing ones, thereby making the path of discrimination rather interestingly difficult.

The Muslims need not get unnecessarily worried, over the loss or rather the modification of the exclusive nature of the Divine revelation in the person of Imam Mehdi, whose name and parentage as stated above exactly tallies with that of the Arabian Prophet. The Sufis clearly see in this description, a very subtle hint, corroborating their belief, in that from time without beginning there has been only one Prophet (*Avatar*) manifesting Himself on the earthly plane, under different names and in different climes according to the existing needs and circumstances. Maulana Niyaz Ahmed Barelvi, the modern Muslim Saint, has voiced this feeling in a beautiful couplet which reads:

*"Yaray mara har zaman namo
nashane deegar ast,
Kulle yaomin suratash dar
shaklo shane deegar ast,"*

(My beloved deigns to come down everytime, under a different name and in a new aspect; each occasion finds Him presenting a new form and a different glory.)

In the light of the above discussion if the literal interpretation of the prophecies of different religions concerning a Divine manifestation is ruled out, then it remains to be determined as to what characteristics must be present in such a revelation in keeping with its universal applicability.

It is not here suggested that the Divine incarnations, the world has seen upto now, had no universal outlook. On the contrary, one cannot think of personified perfection without a universal claim. In fact every Prophet or *Avatar* has claimed his message to be for the whole human race. But time and distance have always thwarted the universal fulfilment of their Divine mission on earth, coupled with the intellectual and cultural preparedness of the world they had to

deal with. Hence the messages of Perfect Masters, originally meant to be universal, came to be geographically limited in extensiveness; and these geographical limits in turn gave such Divine messages which later evolved into so-called religions, definitely a territorial stamp, quite unmistakable. For instance the vegetarian character of the Hindu religion is peculiar to the country of its inception and the non-vegetarian feature of the Muslim and Christian faiths is governed by the country of its birth.

Now that science has made such rapid strides in all directions, annihilating time and space, and the civilization of to-day has reached a stage incomparable in history, one can see that the territorial characteristics of different religions also are undergoing a subtle but sure metamorphosis. The religion of the Hindus as preached in the West, is not what is practised in India. The Muslims from Europe and America can now offer prayers bare-headed, which they would never think of doing in Arabia; and surely the Muslim divines would not object to the Icelanders offering their *Namaz*

(prayers) without the otherwise compulsory ablutions or dry-cleaning (*Tayammum*).

Thus there is in evidence to-day a tendency to philosophise religion without emphasising the ritualistic and dogmatic side thereof, with a view to make it universal. The esoteric aspect is attempted to be brought out very prominently and the exoteric side is left for voluntary acceptance. The *Dwaita* (dualism) and *Adwaita* (absolutism) philosophies are presented to the world by the Hindus, the Muslims offer their best through Sufism and the Christian mysticism is there, though apparently overshadowed by the materialism of the West.

Though these religious philosophies are offered with the best of intentions, the universal appeal in them is lacking for want of a living exponent or embodiment thereof. And such an embodiment of the basic truth of all religions, if forthcoming, must possess the following characteristics:

“He must not identify himself with any existing religion, although believing in the necessity and the underlying truth of all religions.

He must be able to demonstrate in his living and being Divinity humanised.

He must not preach but resuscitate religion by teaching men to live it rather than profess it."

Any such personification of Truth will undoubtedly possess a universal appeal, and it would be immaterial if the Muslims call him a *Mujaddid* (revivalist), the Hindus hail him as an *Avatar*, the Zoroastrians acclaim him as *Soshyas* or the Christians see in him their *Christ*.

And Meher Baba says: "I am not come to establish any cult, society or organization; nor even to estab-

lish a new religion. The Religion, I shall give teaches the knowledge of the One behind the many. The Book that I shall make people read is the book of the heart which holds the key to the mystery of life. As for ritual I shall teach humanity to discriminate, express and live, rather than utter it. I shall bring about a happy blending of the head and the heart.

I shall revitalise all religions and cults and bring them together like beads on one string."

In this claim Meher Baba stands to-day at the bar of world opinion to fulfil himself.

We wait.....and.....see.

THE SAYING OF SHRI MEHER BABA

True *Karma* (Service) means the rendering of service to others without any thought of gain or reward, and also without the least intention of putting others under an obligation.

Superman Store

BY JAL R. IRANI, B.A

YES, we all have heard about the Woolworth store where you get everything; from a pin to a locomotive. But it's time the whole world also knew about the Superman store.

Right this way ladies and gentlemen, and please don't get me wrong, for I am neither a salesman from the Superman store nor am I standing on an auctioneer's platform. This way folk Not a penny Just ask for anything, it's all gratis. People have already come from all the corners of the world and have asked for pet monkeys, field-rats, baby camels and elephants, cars, houses, friends and even a companion for life. We are also expecting, very shortly, somebody who would come asking for a "Queen Mary" or a "Normandie". We have these in stock too, but there is only one condition. There, there, there. Don't get so jumpy! There is no hitch. The only condition is that you have got to come to this Superman store in person. Is it really asking too much, ladies and gentlemen? All that you have to do, in case you

want a "Queen Mary", is to spend a little towards passage-money from your native town to this Superman store. But you have got to come in person; besides imagine the posting charges and wrappers for a "Queen Mary!"

In the Woolworth store you get everything at its finest. A fine pin and a shiny streamlined loco. But I am sure you do not get a rusty nail or a locomotive that runs on sand . In the Woolworth store you get things which you expect but in this Superman store you get both, the things you expect and the things you do not expect. You can ask for a rusty nail and you can ask for the most uncomfortable transportation bullock-cart.

You'll get them.

There have been people who had come asking for a trip around the world. Of course they got it, but the funny part about it is that, after the trip, instead of going to their native lands they have stayed behind to work in the Superman store. This store sort of gets you. You come asking for a luxury liner and you are shown something still better. In fact

something so much better that you consider your former choice in the light of sheer insignificant silliness. And the guarantee of the Superman store is you ask for anything, you are shown that thing and you are shown something, much better, the choice is entirely at your discretion. As yet not one person has taken what he came asking for. He took that something better for which the Superman store is the sole distributor and the sole agent.

The Superman store has remedies for poor and rich alike. It is given in one single dose and things begin to happen. You change! Not from rich to poor and *vice-versa*, but you change within yourself. You change so much that you feel the cheery warmth of a fire while you are actually sitting in a pool of filth with a 'cat and dog rain' on top of it. If you are rich, but not rich enough to buy an air-ship, you are welcome to the Superman store. You will get a ride in a bullock-cart. You expected fun out of the ride in the air-ship and you got fun. Nothing so wonderful about it! But the management of the Superman store will give you such

a swell ride in the bullock-cart that you'll forget all about the air-ship and go nuts about the bulls. This you did not expect and you got it, and you will like it.

The Superman store replaces broken lovers' hearts and has a novel method of convincing the money-makers that 'You can't take it with you.' It provides a heaven for the lost and drifting souls, a *Home Sweet Home* for true lovers, a palace for those who have taken leave of their senses, a zoo for the lovers of pets and wild animals, and even a God for those who really want Him and not only out of intellectual curiosity.

Such is the *Superman store* and you are all cordially invited. Come if you want to see the most glorious ideal, come if you wish to realize God, and come if you wish to learn the true meaning of Love.

Lovers of peace will get peace and lovers of war will get war plus ruin, chaos and destruction.

The Superman store has love and jealousy, happiness and misery. Whatever you desire you have got to come and take it away in person.

Hearts Inscribed

BY KEMALI

"Give love to those who revile you", Baba said in His loving way, and earnestly we promised Him to faithfully obey.

It is a test to keep our word, for we forget so soon and prattle on; at first in fun, until it is our ruin. The sevenheaded demon,

Disguised in many ways, will fascinate, cajole, and tempt our weaknesses to stray. Be on your guard; one never knows

How persistently can win, the seven-headed demon once he sets out to sin. If we could just remember to repeat, throughout the day,

"Set a watch, Oh Lord, before my mouth and keep my lips always"—to speak no guile. It is a prayer which, when the heart

Doth earnestly repeat, will grow into reality and be the help we seek. For Baba knows how difficult, to implicitly obey

In thought and word and deed it is, when tempted so to stray. Then, too, we must not argue, in self-defense excuse, not even if

A ray of mood still clings, in rankling ruse. When we are adamant, self-willed, persistent in our greed

Then must we conquer, crush and kill our anger in its seed. Another lesson we must learn is that of "do not brood"; for

When a thing is over with, He tells us not to crudely hold it
in our heart—"Dismiss it from the mind!" and when
He snaps His finger

He chases it behind. One *most important* thing to do, anni-
hilate the ' I '. This is a struggle in itself; our *ego* has to
die.

Remember not to feed it with evil thoughts for then, it grows
as we do voice harsh words against our fellowmen.

As children flying kites haul in their white-winged birds, we
must not utter anything but purest white-winged words;

For after we have uttered them they cannot be unsaid, and
the penetrating pain will burden us like lead. So now
we learn

In gratitude to feel when we are stung, for us it is a blessing
and the Golden Rule has won—the battle with the
demon,

All his seven heads are gone! I need not mention all their
names, but just remember one, which Baba says is
worst of all—

Backbiting with the tongue. Can we not feel that silence is
more eloquent than words; and no sword is sharper
than the tongue

Unsheath'd as it is whirled. Into the air our words vibrate and
then return again, with boomerang precision

To strike with mortal pain. . . . Or—having conquered *ego* we
do no more require to gain renown for our own sake.

Then purified by fire, we kneel in prayer of gratitude, that
dead is all desire. No sacrifice is great enough to

Hold this love entire. But we must earn permission which
only is obtained when carved sincerely in our hearts
Do Baba's words remain.

*Meher Baba: The "Divine Beloved"**

BY DANE RUDHYAR

HISTORY repeats itself in strange and wonderous ways. Some twenty-five centuries ago a world-wide revolution in human thought brought forth in all the main centres of civilization great men who were pioneers in the development of the intellectual faculties of the race. Pythagoras, Plato and Aristotle in Greece, Gautama, the Buddha in India were the outstanding leaders in this arousal of the rational mind. There had been indeed great individual thinkers before, but with the Sixth Century B.C. came a wave of intellectual development which changed man's attitude to nature as well as to gods, which stirred the faculties of objective observation and rational discrimination. A new human era began, the true meaning of which we are hardly beginning to fathom because we are still only at the

first or second stage of its growth.

Greek culture stressed particularly the new powers of logical deduction and analytical observation. They were stressed at the expense of spiritual or vital elements, and the Greek-Alexandrian civilization was brought to a point of decadence in the hands of the sophists and of too clever, too intellectual and too ambitious men. Then, following the great law of psychological compensation, a new wave began to roll on: a wave of feeling, of devotion, of irrational belief and enthusiasm. Early Christians could say: "I believe, because it is absurd". Reason was seen as an anti-spiritual factor; and faith, exalted love, utter self-surrender to the ecstasy of many religions of Oriental or semi-Oriental origin, swept the civilized world,

* Part VIII: A Series of Astrological Symbolizations of contemporary Leaders in Spiritual Thought entitled *MOLDERS OF THE FUTURE* from *American Astrology*, March 1938.

bringing the collapse of a civilization which had lost its balance and had grown too far ahead of its own unconscious roots.

The same thing, with differences due to a special racial and religious background, occurred in India. Rational Buddhism was swept away from India, or, where it remained, became transformed into a religion of salvation based on principles similar to those of early Christianity. In its stead a new religious movement of unparalleled devotional intensity arose, centred around the fanatic worship of Krishna, the Divine Incarnation (*i.e.*, *Avatar*). The figure of Krishna, the great leader and statesman, was known before; but it took then an entirely new aspect. He became the young god, the Divine Child and Adolescent, the Divine Beloved. Orgies of devotional love flamed forth throughout India, paralleling the rapturous faith of early Christians joyously dying for their incarnate Saviour.

Thus to the rationalistic period of Greek classicism and of Buddhist Indian civilization succeeded an era of devotional irrationalism; an era of absolute devotion to incarnate

Saviours—which lasted until the European Renaissance, and which is still dying out in India. After the Renaissance the development of modern science and of a new rationalism, with Descartes in France and Francis Bacon in England—the father of the modern experimental method—led to the eighteenth century: the century in which all sacred and irrational rights were challenged, democracy was born in America and the Goddess Reason was officially worshipped in Paris by the revolutionists.

The nineteenth century was a peculiar combination of scientific, materialistic rationalism and of romantic, humanitarian, spiritualistic tendencies. Mind and feelings were utterly divorced. Thus the Victorian era led to extreme psychological repressions and blatant egoistical self-expression, to psychological chaos and wonderful physical improvements through applied science. This was so not only in relation to individuals, but also in relation to nations. The rise of European empires, forcing material comforts and spiritual distress upon

the whole world, led to the Great War. And the world to-day is more than ever rent between the rationalism of many and wonderful beliefs, cults, esoteric groups and fads of all kinds.

The national life of many states is characterized by the same irrational character. The war between fascism and communism is a "holy war" whose religious emotionalism blends curiously with considerations of economic interest. The new Germany revels in tribal ideals which are based on the most irrational factors. Irrational mass psychology is manipulated by fanatics and showmen, who, nevertheless, seem to have the religious conviction of leaders of crusades even though cold business interests are not forgotten in dythyrambic orations. A strange world indeed! Intellect and feeling are divorced, yet reacting with a fateful compulsion upon each other; the mental processes almost never unemotional, the feeling rarely free from intellectual calculation or analysis.

Is there a way out? I believe there is. The path of integration of

intellect and feelings, of the rational with the irrational, is essentially that of psychology. Psychology is, therefore, the one key to a harmonious future; yet it is hard to use and it must be broadened and deepened before it can solve all the problems of the individual—and perhaps, through groups of individuals, of nations.

How this broadening and deepening will be achieved, who knows?

This very sketchy picture of the world in which we live and struggle for sanity or for food seems a necessary prelude to the study of a personality who, to many, must appear strange and fantastic beyond words, yet who has drawn to itself an ever-increasing group of devotees, both Oriental and Occidental—in fact recruited from all the main cultural centres of the present world. I am speaking here of Meher Baba, the Indian spiritual leader, born near Bombay forty-four years ago, whom his followers consider to be the "Divine Manifestation" for this age—and for all ages, in fact. This claim is not only made for him. He himself announces that he is the

Supreme Spirit who was in Buddha, Jesus and all great Teachers, the Supreme *Avatar* whose love draws to him those who are open and free from self.

The claim is not infrequent these days—though the words and concepts in which it is formulated vary according to the racial and religious backgrounds of those making it. It is largely on the basis of its own background that each one of these claims must be considered, even though we should not forget the significance of the fact that the claim is made by a number of people. What this fact means is obviously that mankind is trying to compensate psychologically for the rationalistic, intellectual, objective and materialistic attitude of modern science and modern life in general. A surge of the suppressed, irrational elements is as evident in the emotional fanaticism of the Nazi and communistic ideologies as in the devotional self-surrender of thousands of intelligent and cultured persons to faiths based on irrational claims such as claims of Messiah-ship or incarnate divinity.

The devotees of each cult will say, of course, that their

own attitude is not irrational, but "super-rational"; yet they will also add that the other cults' attitudes are irrational and based on illusions. The impartial and objective observer must therefore take a non-committal approach to all these movements and call them "irrational" inasmuch as they are founded on philosophies, beliefs or practices which do not fit in rational moulds and have mostly contempt for the intellectual attitude.

Here I am not to pass judgment, but only to examine trends in the light of astrological factors. In this series we have already studied the chart of a man who claims to be the representative on earth of the divine Will for the work of establishing the new era, *viz.*, Walter de Voe. His claim is made on the basis of an American spiritual tradition which stresses a spiritualistic type of philosophy: thus he speaks of "celestial Hierarchies" of the "Chief of the Angelic Hosts," of overcoming "spirits". He is the mouth-piece for the "Voice of the Almighty," etc.

With Meher Baba, we must remember India's background;

the *Bhagwad Gita* in which Krishna, the Incarnate Divinity, speaks in the first person as the "Supreme Spirit", as That of which all the manifested worlds are only a portion; the devotional tradition of the Middle Ages featuring the absolute obedience of the disciple (*chela*) to the master (*guru*) and the apparent irrationality of the methods used by the latter. Remembering all these things we do not find it so difficult to listen with equipoise to a small man with strangely compelling eyes who, after thirteen years of complete silence, spells with quick fingers on an alphabetic board words like "I am the Supreme Spirit". "I was in Christ as I was in Buddha ..."

It would seem highly interesting to study the birth-chart of such a man, who not only makes claims but may seem to substantiate them—at least to some degree—by demonstrating remarkable powers, especially of a psychological nature; —not mentioning of course the hidden effect which he is supposed to have upon world affairs in performing actions which are, to say the least, singular and far indeed from rational standards. Fortunate-

ly a recent biography (*The Perfect Master*, by C. B. Purdom) gives official birth-data, which have been confirmed by his personal disciples and which I have but slightly rectified by studying the events of his life. I would not give absolute assurance that the chart is correct, because calendars in India are likely to be confusing, and "Holy Men" usually surround themselves with secrecy—to say the least. But as it is, it is an interesting chart which has real psychological significance.

Meher Baba, whose original full name is Merwan Sheriarji Irani, was born in Poona, not far from western India's largest city, Bombay, on February 25, 1894, around 4-35 a.m. As his surname indicates he comes from old Persian Zoroastrian stock, and his grandfather was the keeper of one of the strange "Towers of Silence" in which Zoroastrians leave their dead to be quickly destroyed by hordes of vultures. This old Persian stock emigrated from Persia after religious persecutions centuries ago and it constitutes a significant portion of the population of Bombay and its surrounding regions.

Many of the *Parsis*—as they are mostly called—occupy leading places in industry and commerce. They are quicker and more practical than most Hindus, and sometimes they have been referred to as the "Jews of India"—a point which may be significant in relation to the subject of this study.

Meher Baba went to school in Poona, then to a college, and had a relatively uneventful youth until the spring of 1913. "One morning in the month of May, 1913, when Meher was riding on a bicycle. . . . he looked up and saw an old woman, sitting under a *neem* tree. His eyes met hers and she beckoned to him. He knew who the woman was, but had had no thought of meeting her. He left his bicycle and went over to her; she arose and embraced him. From that moment Meher felt the call to the spiritual life. . . . This remarkable woman was said to be at that time 122 years old." She was a Mohammedan mystic named Hazrat Babajan and had had a most interesting spiritual life. According to Rom Landau's *God is My Adventure* (p. 131): "Baba himself described this incident in

the following words: Until then I was worldly as other youths. Hazrat Babajan unlocked the door to me. Her kiss was the turning point. I felt as though the universe was receding into space; and I was left entirely alone. Yes—I was alone with God. For months I could not sleep. And yet I grew no weaker, but remained as strong as before. My father did not understand. . . . He called in one doctor and then another. They gave medicines and tried injections, but they were all wrong. I had lost hold of normal existence and it took me a long time to get back."

A long time indeed. "In November 1914, he regained a little consciousness and behaved it was said, 'as an automaton possessing intuition.' His eyes ceased to be vacant and life returned to them" (*The Perfect Master*, p. 23). In 1915 Meher Baba and a companion visited some well-known "masters" or *sadgurus*, especially Upasni Maharaj, who became for a number of years Meher Baba's spiritual Teacher. After "six long years" this man succeeded in bringing Baba back to full consciousness on the physical plane.

During all these years Meher Baba seems to have acted in peculiar ways indeed. This will give an idea of this period of his life: "Almost every day he would go to the Parsi 'Tower of Silence' and sit there for hours, or go to the jungle beyond, where he would sit knocking his forehead against the stones. His head was bruised . . . Meher has since explained that the physical pain caused by knocking his head relieved the spiritual agony in which he was at that time." Other instances, stranger still, are recorded, in the biography. The Western reader must, however, realise that the life of Ramakrishna and of many great Hindu saints (and also a few medieval Christian saints) contain many similar episodes, which would normally be considered as proofs of plain insanity. It is interesting to note that, to-day, Meher Baba is taking care of a group of "insane" Hindu disciples through whom, it is said, he does part of his great cosmic work. These people are said to be highly evolved souls who, however, have not succeeded in regaining physical plane consciousness. Meher Baba selects

these abnormal persons carefully from many who are brought to him. Not all irrational persons of course are said to belong to that class of great Souls unable to operate rationally in the body.

At the end of December, 1921, Upasni Maharaj declared to his disciples that he had made of Meher Baba what might be called awkwardly his spiritual successor—bequeathing to him his spiritual seed-substance. In this fashion Meher Baba became a "Perfect Master" or *Sadguru*. To understand fully what is implied in this concept and in this transfer of seed-substance or spiritual power from *guru* to *chela* (disciple) one would have to discuss many involved points. Perhaps the closest idea familiar to the Occidental mind is that of "apostolic succession" in the Catholic Church, each Pope being conceived as the direct recipient of the essence and power bestowed upon Peter by Jesus Christ.

The Hindu concept is somewhat more philosophically worked out. Seven planes of consciousness are defined. Perfection and spiritual freedom belong to the seventh plane;

Illumination and the realization of the unity of all life, to the sixth. According to Meher Baba and others, an individual may reach the sixth plane alone; but in order to return from this realization of unity to outer consciousness and gain the free use of all planes one needs to be *initiated* by one who is a "perfect master". A mysterious something is needed which can only be transferred from one who has achieved to the disciple who is ready for the "gift". This is a universally accepted idea on the whole—even though it is colored by racial philosophies.

I cannot detail the many unusual occurrences which followed Meher Baba's "assumption of power". I must, however, add that, it is said, he is unique in being the "spiritual Charge" of, or heir, to not only Upasni Maharaj but also to the old woman mystic Hazrat Babajan, who was also a perfected being. At any rate, in May, 1922, he began to gather followers in an *ashram* (retreat). Later a second one was formed. Various journeys were undertaken around India, in Persia—all filled with most extraordinary events.

Soon after July 10, 1925, Baba declared that he was to observe a period of complete silence. Until the present day he has not broken his silence. He communicates with people by pointing with his fingers to letters written on a small board which he carries always with him. He also uses a great deal of mimicry, and many who have stayed with him say that his gestures and the whole emanation of his being are so eloquent, so dramatic often, that one hardly notices he does not speak. Disciples are usually at hand to read what he writes on the board for visitors. He does it so fast that some degree of practice in following him is indeed necessary.

Why this silence? The practice is not infrequent among Hindu *yogis*. Several living to-day have not talked for many years. Meher Baba's silence has attracted publicity because of his world-wide contacts and of his repeated promises to break this silence in a spectacular manner. Conservation of psychic energy is the basic reason for long silence. Vocal energy can be compared to sex energy, and silence is thus a form of *social asceticism*.

The *Meher Ashram* was opened in 1927. It included a school for boys of all castes, Hindus and Persian. Strange emotional and devotional displays occurred which have been frequently misinterpreted. These, which happen so often among adult followers of Baba, were even more evident among boys. A magazine, the *Meher Message*, was started which proclaimed Baba as the great *Avatar* for this age, calling him "His Divine Majesty". Later the magazine was discontinued, its editor turning against Baba. Then, after some English persons of note had come in touch with him and had become his close followers, Baba sailed for Europe in 1931 and later for America. His stay in America in 1931 and again in 1932 aroused great attention. He was to break his silence in Hollywood in June 1932, but left for China and cancelled his widely publicized appearance in the Hollywood Bowl—causing a great deal of difficulties to those who had sponsored him. This constant changing of plans is a striking feature of Baba's behaviour. Every day plans are changed. No one knows among his followers

what will be done the next day. And as he demands absolute obedience from his followers, strange and startling things do happen which, to the outsider, seem utterly irrational, to say the least.

In America his first and most devoted disciples were Malcolm and Jean Schloss, well known in occult circles. In Hollywood Meher Baba attracted the attention of several motion picture celebrities—actors and writers. In New York prominent society leaders, members of European aristocracy such as Princess Matchabelli and Countess Tolstoy, became completely taken by his message. Some turned into ardent devotees and followed him to India in 1936. A new *ashram* was built in Nasik near Bombay for Western disciples with comfort rare to find in India. This, however, was again broken up after six months. The whole group of disciples was transferred to the Riviera, but three months later this also was given up and the disciples have been sent to many countries; the United States, Mexico, France, England, Switzerland and India. Today the world is still waiting

for Meher Baba to speak and his devotees for the *full* manifestation of his planetary

work. When this will be, no one knows. Then, it is said, the *New Age* will begin.

(To be continued)

Meher Baba's Universal Ashram

BY G. S. SRIVASTAVA, B. A.

Mighty Meher's academy,
Eternal, spiritual alchemy
House to house spreads
Enlightened souls' bread.

Real Mystic's separate fold
Abode for advanced soul
And thus they are so well detached,
BABA's *Ashram* has thus hatched.

And now comes the home of saints
Souls doth with love pervade
Under his direct control.

Now lead us on to *mast's* institute
'Intoxicated' is their repute,
Very mad do they look
Ever devoid of reason's hook
Raving, roaming do they come
Such is the madly hum,
And Shri Baba with a Godly glance
Lets their glory thus enhance.

And people will also meditate,
'Solitary' will be their race,
How will then anyone hesitate.
Royal sceptre, regal mace,
And will bow to his grace
"MILD MEHER'S is this place."

Notes from My Diary

BY F. H. DADACHANJI

SPEECHES AT MADRAS

ON their way to Nagpur, Dr. and Mrs. C. D. Deshmukh stopped at Madras for a day and took the opportunity to deliver a lecture in the Master's *Ashram* (Retreat)—The Meherashram—at Saidapet, on the afternoon of the 12th November 1939. Mr. C. V. Sampath Aiyangar (Retd. Judge, Madras Judicial Service) presided.

After introducing the learned speakers of the day, Mr. C. V. Sampath Aiyangar said:

Shri Meher Baba is not unfamiliar to some of you. He came here to open His Ashram, and planted the tree under which much useful work is being done. We consider him as a World Teacher specially incarnated at this critical time when the world is undergoing terrible suffering. This is the time when we should burn all bridges behind us. We should not waver. The great Master is ready to help us, if we surrender ourselves

to him. He is not come to establish any new religion. He has come to awaken the *Isvara* (God), who is in us. It is not easy for the individual soul to understand this great spiritual Truth: unity in diversity. *Maya*, instead of taking us to the *centre*, makes the circumference, in which we are bigger and bigger. A Perfect Master alone can help us in cleansing our *sanskaras*. By his help and contact, we can progress spiritually *in our own religion*. Shri Baba says, "To change our outward religion for another is like going from one cage to another". A Hindu can, rejecting the mere outward forms, enter the spiritual path in his own religion. And so a Christian, a Mohammedan and so on.

Shri Baba's Universal Ashram is a Spiritual Academy. This unique institution, to be established at Byramangala, 22 miles from Bangalore, will consist of six departments, which will be under the direct supervision of Shri Baba.

There will be a resting place for the afflicted. For meditation there will be solitary quarters. There will be a house for advanced Souls, and so on. The foundation will be laid on the 17th December and you are cordially invited.

We all work for Shri Baba and for the spiritual regeneration of the world. His secret is the elimination of our *ego*, and then alone universal brotherhood the stepping-stone for God-realization will be possible. May you all understand His Message and spread it.

After the introductory speech by Mr. C. V. Sampath Aiyangar, Dr. C. D. Deshmukh spoke as follows:

"I am very happy to be in the midst of a group which is spiritually minded. I can do nothing better than speaking to you about what it has meant to me to have met my Master, Shri Meher Baba. Meeting the Master is entering a new life. We are mostly skipping on the surface of life and rarely make any serious effort to find out or realise the ultimate purpose of life. To meet the Master is to be initiated by him on the Spiritual Path. Life can never be the same aimless thing

to a person who has once had the privilege of seeing Spiritual Perfection in Shri Meher Baba. After meeting the Master, the only desire which the aspirant has is to be taken up into his universal Consciousness."

Mrs. Indumati Deshmukh, M.A., B.T., then addressed the audience at the special request of the President, Mr. Sampath Aiyangar. In an excellent speech, she particularly emphasised the aspect of the Master's infinite and divine Love as seen in his work in connection with the *Masts* (God-mad). She said:

"Even those who are not particularly spiritually inclined cannot but be impressed by the intense and super-normal love of Shri Meher Baba. His love is particularly impressive when it is seen in his work about the Mad-Masts. No man can respond to them and look after them as he does."

The last speaker of the evening, V. T. Lakshmi, M.A., B.T., M.R.A.S., who is doing splendid service in the Madras Presidency for the unfortunate "fallen women", gave an impressive speech in *Tamil* for about half an hour. She said:

"The world is in a pell-mell. There is chaos and confusion, all over. Discontent and restlessness characterise the life of every individual, family, community and nation. Everyone says that the world is a veritable hell! Take for instance an individual; he is uneasy and unhappy. There is disharmony in every family, which leads to sad and everlasting sordid results. There is again the communal discord which is marring the peace and unity among the communities. There is also the political animosity, caused by self-aggrandisement and mean exploitation of the helpless minorities—those drifting nations all over the world. Lastly, there is the maladjustment of economic factors which have led to a state of appalling economic factions and disputes, neither of which are wholesome for the smooth and disciplined growth of the history of the world! Is there anyone in this assembly to aver that there is an individual who is thoroughly happy? Go to a village or to a town; do you not see the pitiable and tangible results of poverty and destitution, due to ill-distribution of production and mal-classification of the

available wealth in the country? Who is blind to the multitudinous injurious customs and conventions, the observance of which is doubtless undermining the very existence of our society? Who is not aware of the Hindu-Muslim discord and the Hindus' aversion for their Harijan brethren? And who is not experiencing the ghastly results of the present European War? Is there any doubt that the world is in a melting pot? Who is responsible for this lamentable state? God or man? God made the world to be a training ground for the individual's self-evolution; but it is man who has made the world topsy-turvy, because of his limitations and narrow-mindedness due to his Godlessness! Therefore, the man who marred the Godly peace of the world, alone should work up for its regeneration and reformation with 'heart within and God overhead'.

I for one, have been engaged in the sacred work of alleviating the terrible sufferings of young girls and women, whom the world spurns as the 'fallen women' and who suffer for a 'mutual wrong'. By the way, it is a pity that

we still observe that moral sin in a woman is graver than that in a man. This double standard of morality is the surest basis for several heinous social customs, like child marriage, child-widowhood, desertion of widows or wives and polygamy among men. The gross injustice that Society is doing these poor women who are more sinned against than sinning, without a thought for reparation and the despicable misery that these victims suffer, convince me that at least the social world, even if not other fields, needs an overhauling at an early date. No individual nor even groups can bring it about, without God's grace or without a Godly Man to guide them in their arduous task. And that Godly Man and that Man of the hour, some of us feel because of our personal experience and deliberate convictions, is Shri Meher Baba. Above all castes, creed and colour and personification of Love, He has come not to teach but to *awaken* us to do our duty. He is one who believes in example rather than in precepts. He is humble and expects us all to be so. He loves us all and expects us to rise above pettiness and hatred. He is not a teacher or

guru but a friend and guide, who knows and sympathises with our weaknesses and yet helps us to overcome them. We, Shri Meher Baba's disciples or admirers, feel that it is our incumbent duty to gather in our fold as many true and loyal men and women, as is possible, in a band, so that we shall all gird up our loins and work for the amelioration of mankind.

Believe in what we say or not, but give us a patient hearing; deliberate over it and act as your conscience dictates. With an open mind, approach Shri Meher Baba. Study His literature. Understand Him. If you think that you can, you may serve Him and His cause which is the world's cause and God's too, just as we do. If not, leave it at that!"

FROM DAY TO DAY

Ever since the arrival at Bangalore, three months ago, Baba has been busy in two most important works—preparations for starting the Universal Spiritual Centre for *external* activities, and the search after the *Masts* (God-mad) and

service to them with his own hands, for the *internal* work.

THE FOUNDATION DAY OF
THE UNIVERSAL SPIRITUAL
CENTRE

The Spiritual Centre is to be the nucleus of all Meher Baba's external activities. These were upto now carried on rather in a private way and conducted in quiet places away from the hum-drum of life. And although, at certain periods during the last decade and a half, the Master was running a big colony of over 400 people and conducting different institutions of public utility, touching every phase of life, *viz.*, a free hospital and a dispensary, a leper asylum, a boarding school with over a hundred boys, a *Dharm-asala* (resting place), etc., all these were established in a quiet corner and run without any *tom-tom* (noise) in public, so that these were little known to the outside world except to the intimate number of his group.

It is for the first time, Baba's external activities, upto now quiet,

seem to have assumed a public aspect.

The Spiritual Centre, of which the Master had been telling long since, has now taken practical shape. The site has been selected, extensive area of 600 acres of land has been purchased, plans made out and the actual construction work for the first two blocks commences from the 18th of December, after the laying of the foundation by his august hands on the 17th December 1939 at Byramangala, in the presence of the illustrious Dewan—Sir Mirza Ismail, and a large number of State Officials and amidst a gathering of several thousands representing the elite of the Mysore State as well as the town's people and peasants of the district. An interesting account of the Foundation-Day function will be given in our next issue.

Meanwhile, Meher Baba's special Message given for the occasion and read out by one of his disciples, is reproduced here:

MESSAGE OF MEHER BABA

The world is at War to-day.

It has engulfed all departments of life—political, social and religious.

The instinct of self-preservation enhanced by fear and uncertainty of the future is aggressively active in the guise of various pseudonyms and catch-words.

Exclusiveness is parading as nationalism; self-interest is known as economics; fanaticism is synonymous with religion; libertinism is looked upon as social and moral freedom and exploitation is termed, politics.

This instinct of self-preservation is legitimate and natural with the lower order of life, in the scale of evolution. But when it expresses itself through man, it makes of him nothing more than a talking animal and as such, he is yet a long way off from deserving the title, "the best of creation".

Is it anybody's fault if one finds himself on the right side of things or the wrong side of things? No! Every human being has come to serve and achieve a definite purpose and by playing his part to perfection he automatically works out his own salvation.

There is this difference however. In the divine scheme of things individuals or peoples when instead of progressing higher and onward, are about to lapse into bestiality, it is suffering that rehabilitates them.

Spiritual Masters achieve for humanity this same resurrection much more easily and less painfully by not only preaching but translating into fulfilment the too familiar words self-denial and brotherhood of man, whose very beginning and whose ultimate end is LOVE.

The time for such a universal awakening is looming large in the near future, to meet which the scheme of a Universal Spiritual Centre is founded to-day.

Mysore will surely realize at no distant date its singular good fortune in possessing amongst many progressive features, the Spiritual Capital of the world as well.

I bless everyone of you, participants and non-participants, in the greatest scheme of spiritual regeneration the world has ever known and the foundation of which you have witnessed to-day.

This scheme of a Universal Spiritual Centre symbolises the character of my Divine Mission on earth.

I bless you.

Register of Editorial Alterations Vol. 2, issue 2

- Page 75, para 1, line 3, change second to secondary
Page 77, col 1, para 2, line 3, change Mileripa to Milarepa
Page 77, col 1, para 3, line 1, change Pausanias to Pausanias'
Page 77, col 2, para 2, line 7, change wheal to wheel
Page 78, col 1, para 6, line 2, change Iashhos to Iachhos (?)
Page 78, col 1, para 5, line 5, change Aphordite to Aphrodite
Page 80, col 1, para 7, line 1, change God to God:
Page 84, col 2, para 1, line 1, change currupt to corrupt
Page 85, col 2, para 1, line 15, change unfare to unfair
Page 97, col 1, para 1, line 8, change incognite to incognito (?)
Page 97, col 2, para 1, line 7, change worldly to worldly
Page 98, col 1, para 4, line 12, change phyiscal to physical
Page 98, col 2, para 2, line 10, change yoke to yolk
Page 103, col 1, para 1, line 1, change obsets to obstructs (?)
Page 105, col 2, para 1, line 21-22, change “herself called her” to “called herself”
Page 109, col 1, para 2, line 17-18, change classes to glasses
Page 110, col 2, para 3, line 3, change upto to up to
Page 117, col 1, para 1, line 2, change wonderous to wondrous
Page 121, col 1, para 2, line 1, change intersting to interesting
Page 122, col 2, para 1, line 1, change followihg to following
Page 127, col 1, para 3, line 1, change unfamiliar to unfamiliar
Page 131, col 1, para 2, line 3, change uptil to up till
Page 131, col 1, para 3, line 2, change uptil to up till

Note 3 parenthetical question marks: Iashhos occurs nowhere else in article, prob same as Iachhos (several occurrences) – just ignore it?

Incognite is an odd word, possibly a Latinism made-up by the author, or maybe just a typo?

Obsets probably in place of a word the author couldn't quite think of - “upsets” kind of works here?