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# MEHER BABA JOURNAL

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# MEHER BABA

JOURNAL



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*'I have come not to teach but to awaken'*



MEHER BABA

# MEHER BABA

## JOURNAL

VOL. 4

SEPTEMBER 1942

NO. 11

### *Meher Baba*

*on*

### *Reincarnation and Karma*

Part VI

#### THE OPERATION OF KARMA THROUGH SUCCESSIVE LIVES

IN the successive incarnations, which the individual soul takes, there is not only a thread of continuity and identity (as manifested in the personal memory, revived in the case of advanced souls), but

**Successive Incarnations are Governed by the Law of Karma**

there is an uninterrupted reign of the law of cause and effect, through the persistence and operation of *Karma*. The successive incarnations, with all their particulars, are closely and unfailingly determined by a rational law, so that it becomes possible for the individual soul to mould its future, through wise and intelligent action. The actions of the past lives determine the conditions and circumstances of the present life; and the actions of the present life have their share in determining the conditions and circumstances of future lives. *The successive incarnations of the individual soul yield their full significance, only in the light of the operation of the law of Karma.*

The intermittent incarnations in the gross world are only apparently disconnected. *Karma persists as a connecting link and determining factor, through the mental body, which remains a*

**Persistence of Karma through the Mental Body**

*permanent and constant factor, through all the lives of the soul.*

The law of *Karma* and its manner of operation, cannot be fully intelligible as long as the gross body and the gross world are considered to be the only facts of existence. Karmic determination is made possible by the existence of subtle and mental bodies and worlds.

The plane on which one can possess physical consciousness is the gross world. The planes, on which one can possess the consciousness of desires are the subtle world. And the

**Mental and Subtle Bodies**

planes, on which the soul can have mental consciousness are the mental world. The source

of desire is to be found in the mind, which is on the mental planes. Here, the seed of desire is attached to the mind; the desire exists here in an involved form, just in the same way as the tree is latent in the seed. The mental body, which is the seat of the mind is often called *Karana Sharira* or the causal body, because *it stores within itself the seeds or the causes of all desires*. The mind retains all impressions and dispositions in a latent form. The limited 'I' or the ego is composed of these *sanskaras*. However, the actual manifestation of *sanskaras* in consciousness, as expressed through different mental processes, takes place in the subtle body.

The Soul, which in reality is one and undifferentiated gets apparently individualised, through the limitations of the mental body, which is the seat of the ego-mind. The

**Formation and Continuation of the Ego-Mind**

ego-mind is formed by the accumulated impressions of past experiences and actions; and it is this ego-mind, which constitutes

the kernel of the existence of the reincarnating



individual. The ego-mind, as a reservoir of latent impressions is the state of the mental body; the ego-mind, becoming spirit and experiencing activated and manifested impressions is the state of the subtle body; and the ego-mind as descended in the gross sphere for creative action, is the state of a physical incarnation. Thus, *the ego-mind, which is seated in the mental body is the entity, which has all the phases of continued existence as a separate individual.*

*The ego-mind which is seated in the mental body, takes lower bodies according to the impressions stored in it.* These impressions determine

**Impressions in the Ego-Mind Determine the Particular Conditions of Incarnation**

whether a person will die young or old, whether he will experience health or illness or both, whether he will be beautiful or ugly, whether he will suffer from physical handicaps like blindness or will have general efficiency of the body, whether he will have a sharp or a dull intellect, whether he will be pure or impure of heart, fickle or steadfast in will, and whether he will be immersed in the pursuit of material gains or will seek the inner light of the spirit.

The ego-mind, in its turn, becomes modified through the deposited impressions of *Karma* (which includes not only gross and physical action, but

**The Game of Duality**

*thought and feeling), and the circumstances of each incarnation get adjusted to the composition and the needs of the ego mind.* Thus, if a person has developed certain special capacities or tendencies in one incarnation, he takes them on to the succeeding incarnations; and things that have been left incomplete in one incarnation can get completed in the incarnations, which follow. Through the persistence of impressions the Karmic links, which have been forged in one incarnation, are carried on and developed in succeeding incarnations, so that *those who have been closely associated with each other, through good or bad dealings, have a tendency to have recurring contacts, and carry on*

*the game of duality*, far enough to gather so much experience of the opposites, that the soul out of the fulness of its experience eventually becomes ripe for dropping the ego-mind, and turning inwards for knowing itself as the Oversoul.

If there has been a give and take between any persons, that forges Karmic and sanskaric ties between them and creates *claims and counter-claims*, and they

**Claims and Counter-claims are Created by Give and Take**

have to come together and carry on fresh deals in order to meet these claims and counter-claims. *That, which a person gives with a selfish motive binds him, just in the same way, as that, which he takes with a sense of separateness.* The deal of give or take, which thus binds, need not be purely on a material plane in the form of exchange of goods, or money, or the performing of some physical tasks; it might consist of exchange of views or feelings.

If a person pays respect to a saint on the higher planes, he creates a claim against him, so that even if the saint is himself crossing the inner planes and

**Karma of Interference**

treading the Path, he has to tarry and give him such help, as will bring the person who pays respect, to that point on the Path, which he has himself reached. Paying respect to a saint thus amounts to the *Karma of interference*. Though respect, as such, is a good thing to receive, in receiving it, the saint may have to stop on the Path until he has helped the person who came to him and gave him respect.

The quick and unfailing responsiveness of souls, is expressed in the law that hate begets hate, lust begets lust, and love begets love. This law operates not

**The Responsiveness of Souls**

only during a single life-time, but *across several lives*. A man feels impelled to hate or fear an enemy of past lives, although present life may not have provided him with any apparent reason for this attitude: and in the same

way, without any apparent reason from the present life, he is impelled to love and help a friend of past lives. The person may, in most cases, not be aware of the reason for his unaccountable attitude; but that does not mean that there is, in fact, no reason for it. Many things, which seem to be inexplicable on the surface, become intelligible, when they are considered in the light of the Karmic links brought forward from past lives.

*The law of Karma is the law exhibiting itself through continuously changing mutual adjustments, which must go on, where there are several individual souls, who seek self-expression*

**The Law of Karma is the Law of Action and Reaction**

*in a common world. It is an outcome of the responsiveness of ego-minds. The rhythm, on which two souls start their relationship, tends to perpetuate itself unless the soul, through fresh intelligent Karma, changes the rhythm and raises it to a rhythm of higher quality.*

As a rule, accumulated *Karma* has a certain inertia of its own; it does not change the nature of its momentum, unless there is a special reason for it. *Before Karma is created, the individual has a sort of*

**Freedom of Karma** *freedom to choose what it shall be; but after it has been accomplished, it becomes a factor, which cannot be ignored and which has either to be expended through the results which it invites, or counteracted by fresh and appropriate Karma.*

The pleasure and the pain, experienced in the life on earth, the success or failure, which attend it, the attainments and obstacles, with which it is

**Fate** *strewed, the friends and foes, which make their appearance in it, are all determined by the Karma of past lives. Karmic determination is popularly designated as fate. Fate however is not some foreign and oppressive principle. Fate is man's own creation pursuing him from past lives: and just as it has been shaped by past Karma, it can also be modified,*

remoulded and even undone, through *Karma* in the present life.

If the nature of the *Karma* on earthly life, is determined by the impressions stored in the ego-mind, the impressions stored in the ego-mind are, in their turn, determined by the nature of

**Creative Karma is possible only in the Physical Body** *Karma* in earthly life. The impressions in the ego-mind and the nature of *Karma* are interdependent. The *Karma* on earth, plays an important part in shaping and reshaping the impressions in the ego-mind and giving it a momentum, which decides the future destiny of the individual. *It is in the arena of earthly existence that creative and effective Karma can take place, through the medium of the gross body.*

The proper understanding and use of the law of *Karma* enables man to become a *master of his own destiny*, through intelligent and wise action. Each

**Becoming the Master of Destiny** person has become what he is, through his own accumulated actions; and it is through his own actions that he can mould himself according to the pattern of his heart or finally emancipate himself from the reign of Karmic determination, which governs him through life and death.

Broadly speaking, *Karma* is of two kinds: there is the *Karma* which binds; and there is the *Karma* which helps towards eman-

**Unbinding Karma** cipation and self-realisation. The good as well as bad *Karma* binds as long as it springs from the ego-mind and feeds it; but *Karma becomes a power for emancipation, when it springs from right understanding.* Right understanding in this respect, is best imparted by the Masters, who know the soul, in its true nature and destiny, along with the complications created by Karmic laws.

The *Karma* which truly counts, comes into existence after the person has developed the sense of the distinction

between good and bad. During the first seven years of childhood, the impressions, which are released for expression are very faint ; and

**Karma begins with the Sense of Distinction between Good and Bad**

they also entail a consciousness of the world, which is correspondingly less responsive to the distinctions of the world. Therefore, the actions

of children under seven years, do not leave any strong or effective impressions on the ego-mind; and they do not play any important part in shaping their future. *True and effective Karma which moulds the ego-mind and its future, begins, after the soul develops a sense of responsibility; and this sense of responsibility is dependent upon the sense for the distinction between good and bad, which usually dawns fully when the soul has spent the first few years of childhood.*

The law of *Karma* is, in the world of values, the counter-part of the law of cause and effect, which operates in the physical world. If there is no law of

**Comparison with the Law of Cause and Effect**

cause and effect in the physical world, there will be a chaos; and people would not know, which thing might be expected to follow which thing. In the same

way, if there is no law of *Karma* in the world of values, there will be an utter uncertainty of results in the world of values, which men cherish; and people would not know whether they are to expect good or bad results from their actions. In the world of physical events, there is the law of *conservation of energy* according to which no energy is ever lost; and in the world of values, there is the law that *once Karma comes into existence, it does not mysteriously flitter away, without leading to its natural result, but persists until it bears its own fruit or is undone through counter-Karma.* Good actions lead to good results; and bad actions lead to bad results.

*It is through the systematic connection between cause and effect in the world of values, that the moral order of the universe is sustained.* If the law of

**The Law of Karma Maintains the Moral Order of the Universe**

*Karma* were to be subject to any relaxation, reversals or exceptions, and if it were not

strictly applicable in the domain of values, there would be no moral

order in the universe; and if there is no moral order in the universe, human existence would be precarious from the point of view of attainment of values. In the universe, where there is no moral order, human endeavour would be perpetually fraught with doubt and uncertainty. *There cannot be any serious pursuit of values, if there is no assured connection between means and ends and if the law of Karma can be set aside.* The inflexibility of the law of *Karma* is a condition of significant action; significant human action would be utterly impossible if the law of *Karma* could be safely ignored or flouted.

In being inviolable, the law of *Karma* is like the other laws of nature. *However the rigorousness of the operation of Karmic laws, does not come to the soul, as the oppressiveness of some external and blind power, but as something which is involved in the rationality of the scheme of life.*

**Karma and Responsibility**

*Karmic determination is the condition of true responsibility. It means that the man will reap as he sows.* What a person gathers by way of his experience, is invariably connected with what he does.

If a person has done an evil turn to some one, he must receive the penalty for it and welcome the *evil rebounding upon himself*; and if he has done a good turn to some one, he must also receive the reward for it and enjoy the *good rebounding upon himself*. *What he does for another he has also done for himself. although it may take time for him to realize that this is exactly so.*

**Law of Karma is an Expression of Justice**

*The law of Karma might be said to be an expression of justice or a reflection of the unity of life, in the world of duality.*

# *The One in the Many*

BY MALCOLM SCHLOSS (HOLLYWOOD)

HELEN FREEMAN was responsible for, or connected with, another vital spiritual experience which, strangely enough, I have never related to her. This occurred in the fall of 1927. Any idea of producing "The Tidings Brought to Mary" had been abandoned, and Helen was playing one of the leading roles in one of the best plays on Broadway.

I dropped in to see her on my way home from The North Node one evening and found her eating an early dinner. She invited me to join her, but I preferred not to, and we sat talking casually while she ate. I say "casually", because I cannot remember any of our conversation, yet, after we talked, something happened which was of profound importance.

While I was on my way home on the top of a bus, a veil was suddenly lifted, and I had revealed to me what I can only describe as the inmost Self of all things. Its beauty so transcended

any external beauty that I felt like shutting my eyes and keeping them closed forever.

In a way, it was like contacting the essence of love. I was made to realize, in a deeper than intellectual sense, that, when one loved, one loved God—that there was really nothing else to love—that what we saw as the beloved was a momentary, personal revelation of an eternal, impersonal essence—that love was a supremely magical process, through which qualities which existed potentially in the beloved were called forth into active and beautiful manifestation.

In another sense, it was like turning the whole of life suddenly inside-out. Life in this machine age—and perhaps in every age—is, on the whole superficial. We tend to move from one surface experience to another, contacting only the outer coverings of things. Our minds are constantly drawn outwards by what we see,

hear, touch, taste, smell. We are attracted to what our senses find pleasant, repelled by what they find unpleasant. We want more and more of what we find to our liking, from attachments to it; cannot get enough of it when we have it; long for it when we do not have it; become angry when it seems denied us. We try to avoid what we find to be not to our liking—fear even the prospect of its coming—are perturbed when it does come. Even in our intellectual relationships we gravitate unconsciously towards those with whom we can agree, shun those with whom we disagree. Soon we are living almost entirely in a pain and pleasure economy, moving like an amœba away from the one or towards the other hemmed in on all sides by walls which we have ourselves erected, and continually buffeted from one to the other of the pairs of opposites.

Then, suddenly, the light breaks through. We contact the Real Self. We have a glimpse of pure being—of the perfect, eternal, unchangeable essence of life—of the untouchable glory of God. We are dazed by it. We close our eyes

to keep the outer, illusory things away. We want to keep them closed forever. The peace is indescribable.

But the life of the body continues. Time and space, cause and effect, continue to unfold. The senses persist in their demands. Their importunity threatens to blur the vision of Reality. If we open our eyes we shall find ourselves in the midst of a mad kaleidoscope of apparently meaningless activity extending, from where we stand, infinitely in every direction. A confusion of sights, a din of sounds, a chaos of movement—all clamouring for our attention, demanding our participation. If we keep our eyes closed, we shall remain in peace, but we shall not be able to function in the world.

Then comes another vision—this of an ordered infinitude—a process of infinite becoming—of constantly changing expression. Somehow the unchangeable essence has projected itself into constantly changing expression—pure being has been transformed into infinite becoming—ineffable peace has given way to blissful activity. We see the process of becoming



as a whole—know all that led to this moment and all that is to follow—that it, too, is perfect—not only as a whole, but also in each component part, whatever its position in time and space, or its appearance as a fragment of becoming.

Then we are able to accept the unfoldment of life as it comes, experiencing the unbroken peace and constant bliss that comes when we are consciously united with the Inmost Self of all—with life as a whole—with Reality.

\*

## *To Baba*

BY ERIN NAGARWALLA

I

Baba dear, I come to thee,  
 Let your blessings be on me,  
 When I feel so sad and blue,  
 Thoughts of you come stealing through.  
 Is it strange I love you so?  
 More and more, each day that go?

II

Baba sweet, I crawl to thee,  
 In sorrow and in misery,  
 Where could I turn? But to thee!  
 There I get peace and security.

III

In this world of human strife,  
 Let your love, guide me right,  
 This is what I ask of thee.  
 Let your *Nazar* be on me.

\*

## *To His Disciples*

BABA SAYS. . . .

BY BABA'S SISTER MANI

Do what I tell you, with love and zest;  
Leave to me the entire rest.  
Even failure does not mean a thing  
When you have tried your very best.

Live in the world and play your part;  
Renounce the world within your heart.  
And in the life that comes and ends,  
Strive for the end that has no start.

Fast when you're hungry, eat when you're not.  
Keep cool as a cucumber when you're boiling hot.  
No matter what soup or fix you're put in,  
Don't ever forget to prove a sport.

Have your feelings, but know them untrue.  
Look sunbeams and smiles when feeling all blue.  
Whatever the path I've chalked out for you,  
Keep going; why stop to argue?

I shall give you what you wish, and more,  
But not when you wish to get it, be sure.  
To wait and wait, and just to wait  
Is what you must learn to endure.

Don't grumble and cry at your share and lot.  
Don't think I've forgotten and love you not.  
Remember, what you get from the Ocean of Love,  
Depends on the size of the vessel you've got.

When doubts and grief knock at heart's door,  
Tell them you don't live there any more,  
But slowly climbing blade-like steps,  
Shifting to the seventh floor.

# *Reality and Imagination*

BY ADI K. IRANI

THE one and the only thing existing is God. Give it whatever name you like. It is the one essential thing that has different forms and appearance; like water, ice, vapour or dew.

The whole world with its varied stones and metals, numerous plants, creatures and human beings, was produced out of the same raw material God, *Paramatma*, *Ahurmazd*, or the Ocean of Divinity. How all this came to happen by itself is not difficult to understand.

There are many things we see and know they exist. There are things that we know by touch as a blind man recognises his stick. There are sounds by which we understand that something exists. A musical note from a distance proves that the organ of music is there. The flavour of cooked food convinces us that the presence of a delicious dish is there. All the senses by which we know are the medium of knowledge. This

knowledge is achieved by our thought and feeling aided by observation. The mind thinks about what the eyes see, and about what the hands touch, and the ears hear. The mind can also think independently of ears, eyes and nose, and yet arrive at knowledge. This knowledge is achieved through direct reasoning or inference. Immediate observation is not necessary to know the truth arrived at by independent thinking of the mind. Indirect experiences are needed for such a knowledge.

We have one thousand rupees deposited in bank. We are informed by the banker that we have spent five hundred. This information is an indirect experience through which we infer that we have yet to our credit rupees five hundred. This fact is known to us without our having seen what the balance was. By law of mathematics, we are convinced that our credit balance is exactly rupees five

hundred. Mathematics is one law of nature.

Nature has other laws also. A stone thrown in the air falls down to the ground, while smoke from fire rises above. Both are governed by natural laws. When natural laws are discovered by scientists, we become aware of their methods and by their application, arrive at facts. The law of gravitation was not known till Newton discovered it. There are many undiscovered laws, and before discovery they also exist.

Just as there are laws for heavenly bodies, mechanics and other sciences, there are laws for all the species of objects in the world. When they are discovered, they are utilised for knowing facts unheard of, unseen and unfelt.

If a beggar imagines himself to be a king, it is false. Imagination can be true and false. When we imagined with the help of a law of subtraction, we found out that rupees five hundred bank balance was correct. Imagination governed by natural law is true and without its application false.

Natural laws are interdependent and also superseding one another.

One law can check the process of another. A stone falling on the ground can be caught by an adult and a child cannot prevent its fall because it is not strong enough to do so. The law of growth could supersede the law of gravitation. So if a child had imagined that it could stop the falling stone, it was false; but if an adult imagined it, it was true. An adult knows that the law of growth permitted him to check the down-thrust of the stone successfully and also knew that the child could not do it. So imagination can be false and true.

Superseding all natural laws, there is one Universal Law. It can only be interpreted without error by true imagination. One who develops real imagination, his thinking is according to the strict precision of the one law harmoniously weaving all other laws in a complete synthesis. The mind of the *Seer* knows the universal law, because his mind becomes fused into the universal mind or *Chaitanya*. Every bit of his thinking is a fact, whereas the thinking of an ordinary man without direct or indirect observation is false. He has

limited observation, and is capable of knowing limited number of facts. The *Seer* can think without observation of things that exist, and his thinking covers the entire field of existence internal and external. Meher Baba says, *Chaitanya* or universal thinking or real imagination-faculty was present in God before the universe was created. The ripples and waves of thinking were not seen over the calm ocean of Divinity. The movement was latent in it. Out of the water, bubbles were formed. The water that existed in the ocean, created a limit for the bubbles. The essential substance Intelligence transmigrating as it were into an infinitesimal bubble, gave rise to true Imagination. The imagination that 'I am an individual' is what makes us different from others. The height of imagination reached in human form as a result of evolution, is false. Man has infinite capacity of imagining things that do not exist. Only that part of imagination dealing with direct or indirect observation which we know has a restricted scope in it, can arrive at facts. The rest of the imagination indepen-

dent of observation is false.

A man-bubble caught up within limits of the same ocean water having fully developed imagination in human form, is not conscious of his soul. The soul has an unrestricted freedom of thought and action. It can travel the universe and all the heavenly bodies, known and unknown to physical sciences. It can see and feel, smell and contact any distant object unhampered by false imagination. But the individual is not aware of such unbounded abilities, as he is not conscious of his Soul—*Shivatma*-state. His mind is bound down to false imagination, that he is the body and not the Soul. So the soul is free and the mind being unconscious of its freedom, is bound. He is a *Jivatma* whose soul is free and his imagination restricted.

To achieve the *Shivatma* or *Sadguru* state, the infinite capacities of the soul should be made conscious through a release of real and unrestricted Imagination. From the human form upwards, there are seven stages of the ascending journey of the spiritual path. Stage after stage, as the

path-finder climbs the spheres of internal consciousness, he is progressively revealed of the hidden resources of infinite imagination, power and bliss. On the topmost ladder of selfhood he experiences himself as God in everything and every being.

When the first 'turning' takes place, the opening of the 'third eye' or *Divya-chakshu*, the flood-light of the entire consciousness turns away from the gross world and his body, and is focussed on a clearly visible 'path' that begins from the first state of spiritual consciousness. When the mind takes a 'turn', it is through the sight of the Soul that an individual sees the 'Path'. The soul-sight being arrested by the first stage of the internal world, the soul comes to feel itself as the subtle body and loses its abounding freedom it had (before 'turning' took place, *i.e.*, ordinary human state). By this Imagination becomes infinitely released and bound only by the restrictions of the *subtle plane*.

Imagination was restricted before; it becomes free now. The Soul enjoyed freedom before; it is

captured now. The wide contrast between freedom and binding presented by the two states of the Soul creates an intense longing of the Soul to become free again. The longing becomes more "burning" with a revelation that when the Soul was free, he knew nothing of it, and when it is bound, he has known that it was free before.

As the Soul advances there is deeper binding of the Soul and a wider appreciation of freedom of the pre-soul-consciousness. Now that the Imagination has been released from the bondage of body, the Soul is captured by the sight of the *subtle body*. When the path-finder reaches the topmost seventh state, he attains infinite freedom of Imagination and infinite Knowledge of the Soul. The purpose of creation, says Meher Baba, is to attain infinite true Imagination, and on that account the Soul has to pass through the whole labyrinth of evolution of the descending journey from stone to metal and vegetation to human-animal; and the ascending journey through the pangs of

soul-separation to the union of Selfhood in everything and every being.

Imagination true and false, says Baba, has difference in degrees. True Imagination is almost as false as false imagina-

tion, compared to *Paramatma* which is Reality. Reality and its shadow are God and His *Maya*. The purpose of *Maya* is to attain consciousness of the Infinite Self, and Meher Baba has attained it by virtue of experience.

\*

## *Contentment*

BY MALCOLM SCHLOSS (HOLLYWOOD)

How shall I know the moment  
When time and eternity blend,  
If I ask, in continual torment,  
Whither the way shall wend?

For *this* may be the moment,  
And *this* may be the place,  
And never another footstep  
May furrow the sands of space.

For the moment eternity enters.  
Time and space are nil,  
And the heart, which has endlessly wandered,  
Is utterly, blissfully still.

How shall I know the moment  
When time and eternity blend,  
If I ask, in continual torment,  
Whither the way shall wend?

\*

# *To Baba, Who is Also Krishna*

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

I will dance to the music of Thy flute, Krishna.  
    Play for me!  
I will dance to the music of Thy Voice, Baba.  
    Sing for me!  
But when evening comes, lay aside Thy flute, and  
    Cease Thy song,  
And let me lie quietly at Thy feet,  
    Adoring Thee ....  
Beautiful One! Hidden in the dark clouds of Thy hair  
    A crescent moon is shining,  
And silver stars peep out to smile at me.

When I look into the depths of Thine eyes, I see  
    Wide Universal spaces,  
And winds and suns and planets  
    Revolving ....

Ah! it is too much!  
Let me but touch  
A tiny portion of Thy garment now;  
And humbly kneeling; worship Thee  
With downcast eyes, and mind and heart  
Hushed—forever stilled—with wonder at Thy love.

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# *Meher Baba and Modern Psychoanalysis*

## Part I

### Conclusions of Psychoanalysis in the Light of the Teaching of Meher Baba

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

THE Teaching of Meher Baba gives the necessary corrective to the one-sided and provisional conclusions of the modern psychoanalytical schools. The psychoanalytical schools have themselves given ample proof of the provisional nature of their conclusions: and this is seen in the steady and far-reaching changes, which the pioneers in this field have ungrudgingly accepted in relation to their own doctrines. The names worth mentioning in this connection, are Freud, Jung and Adler.

*Freud:*—Freud began by exaggerating the importance of *sex-urge* in moulding the unconscious mind: and as a specialist in hysteria, he also laid exclusive emphasis on the complexes formed around parents (*Oedipus* complex and the *Electra* complex), during the stage of infancy.

Freud has recognised other determining factors like the ego; and he has also used the word sex with a wider and extended meaning so as to include various expressions, which are non-sexual: but in spite of this explanation on his part, he has treated the entire subject as if every phenomena whether normal or abnormal is ultimately a perversion, expression or sublimation of the *libido*, regarded as primarily *sex-urge* only. Further, Freud *has definitely a materialistic bias, which prevents him from having a truthful attitude to deep religious experience.*

*Jung:*—Jung felt profoundly dissatisfied with the line of thought followed by the Vienna school of Freud: and he made a clear advance by defining *libido* or primary power behind

all mental life, not in the limited terms of mere sex, even in its extended sense, but in terms of *psychic energy*. He conceives of the *libido* on the lines of the life-force or Bergson's *Élan Vital*. The Zurich school of Jung accepted Freud's assumption that there is a *thorough-going determinism of mental life by forces which are operative in the unconscious*, and it threw much light on dreams, neurosis, abnormal psychology, mythology, phantasy-thinking and idiosyncrasies of human nature. But while doing so, it gave up the assumption of uniformity of mental structure in all individuals and recognised the existence of two important *Types* of mind [(i) the *Intro-verts* and (ii) the *Extra-verts*], according to the differences arising in the attempt of the subject to adjust itself with the object. In all his explanations, however, Jung has posited a *Collective unconscious* (i.e., a storehouse of *racial* memories) and a *primary identity between the subject and the object*; and he has tried to understand conscious life as a part of the process whereby *the subject gets distinguished from the object and then tries to have some kind of satisfactory adjustment with it*.

*Adler*:—Vienna has the distinction of being the home of the Freudian school of psychoanalysis as well as the home of Adler's school of psychoanalysis, which is generally known as Individual Psychology. Adler is not merely concerned with unravelling the mysteries of the Unconscious from the psychological point of view. He has also the merit of attempting to correlate the results of his analysis with certain individual and social values. And since he plays the role of a Teacher, who gives sound values for the life of the individual, he is sometimes referred to as the Confucius of the West. According to Adler, every individual, in the period of childhood, forms for himself a *proto-type or a pattern*, which tends to determine his life-line throughout the later period. In forming his proto-type, the individual selects from his experiences the experiences which are useful towards *compensating for those factors, which make him feel inferior*. When once the proto-type is formed, it is difficult, though not impossible, to correct the mistakes of

orientation, which might have been made during the process of forming the proto-type. Adler posits an initial *inferiority complex* in every one; and then he shows how through the desire to *escape* from the unpleasantness of facing and accepting his own limitations and inferiority, the individual builds up for himself a *superiority complex*, which often becomes a stumbling block in successful and right adjustment with society. Conscious attempt to accept *social interest and co-operation* as the guiding principles of life is recommended by Adler as the method for the salvation of the individual.

All the three important schools of psychoanalysis have, in their own way made interesting contributions towards the further understanding of the human mind; but the central doctrines of each represent only the *limited truth*; they lack the true perspective, which can only come from the comprehensive understanding of a Perfect Master like Meher Baba. The points on which ample corrective light is thrown by the Teaching of Meher Baba are

many; and each one of them deserves our careful attention.

(i) *The background of Reincarnation.*—The psychoanalytical schools take for granted a thorough-going *determinism* of conscious life by the forces of the unconscious mind. But most of these schools place the principal determining factors in the *childhood* of the person. Meher Baba also has emphasised that the course of human life is determined by the *impressions* or *sanskaras* of the past; but this past is no way limited to the childhood of the person. In the light of the Teaching of Meher Baba, *the past which becomes a determining influence on the present and the future extends not only to childhood but also to several lives of that person.*<sup>1</sup> The psychoanalytical schools cannot be blamed for the many cases, where their explanations are insufficient for they do not as a rule have any access to the remote and complicated past of the individual, who has been through many lives, shaping his own ego-mind by the accumulation of numberless impressions or *sanskaras*, Further,

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<sup>1</sup> *Discourses on Reincarnation and Karma*, Vol. IV.

the mind is shaped not only by a few complexes developing around parents (as in Freudian psychology) but by all kinds of cumulative imprints left by the diverse experiences, through which the individual went in all his past lives.

*Release from Determinism.*—Modern psychoanalytical schools have, for the most part, assumed a rigid determinism of the mind, which knows no exception. This assumption is obviously contradicted when they themselves suggest certain methods for making the mind free from 'compulsions' and tendencies. They cannot give any satisfactory account of the problem of free will or responsibility; nor can they visualise any complete freedom from all determinism by accumulated forces. Meher Baba's exposition on this topic, clearly shows how *all kinds of impressions or sanskaras of the past are liable to be worn out, unwound or wiped out*; and it assures to every aspirant *a state of liberation*, in which the mind is no longer subject to any mechanical determinism, but is functioning in

the unfettered freedom and spontaneity of understanding.<sup>1</sup>

*The principle of bondage.*—In Freudian psychology, the *libido* or the primary *sexual urge*, is considered as meeting resistances, repressions and inhibitions owing to the operation of the *moral censor*; and this is regarded as the predominant cause of the '*fixation*' of the *libido* and the formation of those *complexes*, which later make normal life impossible. Jung has unambiguously widened the meaning of the term '*libido*'; but it remains a very general and undefined concept. Meher Baba's teaching on this subject avoids the faults of both of these ways of interpreting the *libido*; according to his teaching, *the principle which creates bondage through entanglement is attachment, which fastens itself upon the world of forms in the gross, subtle and mental spheres*. Sex is only one form of attachment; attachment in any forms howsoever subtle, is as binding as attachment in the form of sex; and unfettered life of true

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<sup>1</sup> *Discourses on the Removal of Sanskaras*, Vol. I.

freedom is possible only through *complete detachment for all forms gross, subtle or mental*. Attachment to forms leads to *identification with the bodies*, which is the source of all bondage and *ignorance about our own true nature*.<sup>1</sup>

*Self-Knowledge*.—Jung has, with some kind of insight, seen that the subject-object distinction has a psychological origin in a primary state of identity between the subject and the object; but he does not see that this distinction is only provisional and has to be *consciously transcended*. He formulates the problem as one of *adjustment between the subject and the object*. In the case of the intro-vert the centre of interest is the subject; and in the case of the extra-vert the centre of interest is the object. Meher Baba clearly brings out in his Teaching, that *any external adjustment, howsoever good, is only a temporary solution and that the realisation of Truth comes from going beyond the duality of the subject and the object (i.e., 'I' and 'You', Lover and Beloved)*. The Lover

has to realise his *unity* with the Beloved. To know one's own true nature is to know oneself as the only Reality.<sup>2</sup> Adler formulates the central problem of the individual as one of adjustment with *society*; and he has shown how the individual is, in this need, handicapped by the inferiority complex and its compensating superiority complex. Meher Baba shows that *both* these complexes are ultimately forms of the ego and that both disappear in the final extinction of the ego, which is the chief obstacle in self-realisation. Truth, which is beyond duality and opposites, can be realised only when there is the complete annihilation of the ego.<sup>3</sup>

*The Supra-mental Truth of Super-consciousness*.—The necessary correctives for the conclusions and assumptions of Psychoanalysis come from the profound and comprehensive Teachings of Meher Baba. Psychoanalysis does not recognise any reality beyond the mind; it recognises the

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<sup>1</sup> *On Arriving at Self-Knowledge: Discourses*, Vol. II.

<sup>2</sup> *On Love: Discourses*, Vol. II.

<sup>3</sup> Part III. *On the Nature of the Ego and its Termination*, Vol. II.

Unconscious and the Conscious but not the Superconscious. Meher Baba shows mind to be only an *instrument* of the soul, though it is an instrument with which the soul gets identified through ignorance. In the teaching of Meher Baba, *the soul can know its own real nature, only in Superconsciousness, which emerges when the Conscious and the Unconscious are both in harmony with each other and with the Truth.* The Superconsciousness is not to be regarded as an *additional* level of consciousness lying *side by side* with the Unconscious and the Conscious of modern Psychology; it lies in a *latent* form (*i.e.*, only as a possibility) in the soul from the very beginning. It is an *emergent*

from the harmonious functioning of the Conscious and the Unconscious. *Superconsciousness is Consciousness itself; but it is a Consciousness, which is completely free from the tyranny of the Unconscious and which is completely illumined by the Truth.* The ego-mind, which creates separateness and sense of being finite is dissolved and transcended in the Superconsciousness, which reveals to the Soul its own indivisible *Unity* and *Infinity*.<sup>1</sup> From the point of view of the last and the only Truth, the conclusions of Psychoanalysis represent only the early and often misleading beginnings of investigation.

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### THE SAYING OF MEHER BABA

What food is to the body, the body, to some extent, is to the soul. When food is thrown off in the form of refuse you do not lament, neither should you mourn when the body is given up at death.

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<sup>1</sup> Part VIII (*Sahaj Samadhi*) in *Types of Meditation*, Vol. III.

# *To Sadguru Meher Baba*

## ATTAINMENT

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

Out of that which is imperfect shall rise that which is perfect.  
Out of man shall rise God.  
Out of chaos shall come Beauty,  
Out of darkness, Light.

And He Who is Perfect,  
He Who is God manifest in human form,  
He Who is all Beauty and all Light,  
He Who has come forth from the Womb of Silence  
Where the flames of the Eternal Fire blaze;  
He—the Ancient. One and the Ever Young;  
The Creator and Destroyer;  
The Splendid One in all the glory of His Majesty,  
    and the tender Lover of man's souls;  
He, and He alone shall lead mankind  
From the path of destruction,  
From the way of illusion,  
Up, up the golden stairs that lead to the highest heaven,  
Where there is Peace unending,  
And silence that has deepened through a hundred thousand ages  
Until it has become a Song of Bliss.  
And He—the Perfect One—shall guide imperfect man  
Through the realms of Light,  
Up to the very throne of the Infinite Being;  
And shall lift for him the veil that hides the Face of the Eternal.

Then shall man *see*, and seeing, understand.  
Then shall chaos give birth to Beauty,  
And darkness to Light;  
And man shall stand at last,  
Perfect in his Divinity.

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# *Notes from My Diary*

F. H. DADACHANJI

AFTER 21 days of a long tour to the Himalayas, Ajmer and Delhi, Baba and party returned to Dehra Dun on the 1st of August. Very interesting details of this tour and Baba's work in silence and seclusion are given here by one of the intimate *mandali* who accompanied Baba and party on this tour and was a personal witness to all the movements and activities of Baba. The entire version is reproduced in the words of the writer:—

## A TRIP NEAR HIMALAYAS

Among the various difficulties facing the two men K. and B. sent in advance, the finding of a suitable cottage was the chief one. They visited Kathgodam, the last outpost of the R. and K. Railway. From Kathgodam to Bowali is a bus journey over winding track of hills and dales, 22 miles distant. A thorough inquiry at Bowali revealed no vacant house. Tired and exhausted they returned to Kathgodam to renew their search

for a house. A vacant small cottage belonging to a motor dealer was rented. Isolated and studded in between the two ranges of high hills, the house had an ideal situation.

On the 10th July afternoon, Baba with a party of 3 left Dehra Dun for Kathgodam. *En route* from Bareilly E. was sent back to Dehra Dun. We reached Kathgodam on the 11th noon. Baba liked the house immensely and talked well of K. and B.'s efforts. Including Baba we were five. The entire house-work was divided between four. Baba's attendance and room cleaning was given to A. who also did the correspondence. B. looked after marketing and post. K. managed Baba's and *mandali's* food and G. helped all equally. The food for all was simple and coarse.

At night, Baba asked us to keep two hourly watch during which nothing unusual was heard or seen. Spirits of



various *Sanskaras* stranded in semi-subtle world often seek Baba's service and help, and when in a body resting state of consciousness, they hover round Baba's person, sometimes producing frightening noises or presenting hideous caricatures. Nothing similar was experienced this time. Baba only wanted to impose wakefulness as an occasional part of discipline.

With utmost care and precision, Baba inquired receipts of daily telegrams and letters from Vishnu, who, as usual, very regularly reported health and happiness of *mandali* and ladies at Dehra Dun.

Baba felt uneasy from a spiritual urge of wandering in Himalaya hills. On the morning of 14th July, He left for Bowali. The surrounding hills of Maharwar and Hosali were scanned with labouring feet of the four who accompanied. Incidentally, Baba was joyous to give benefit of His presence to some stumbling youths of the spiritual Path.

Naini Bawa, a youthful man, was the first to be seen at Maharwar village. He was found

at the house of a local merchant who served him with food and smoke. He held the Bawa in reverence. Baba talked to him for some time, through the alphabet-board.

Next, we went to a wandering, amidst hills and rugged winding paths for nearly 12 miles. Baba had only a cup of tea in the morning and until He finished the journey, He did not take food, contemplated to be some fruits and little bread. Physical hardship was one part of the journey, and "spiritual work" another. A little explanation is necessary here to show how infinitely Baba suffers.

By eyesight, touch, smell and hearing, we see, feel, sense and hear about objects; and by mind we know. Our knowing is limited to our seeing, hearing and reading. Baba's mind is a focal point of the universe. In appearance He is like us, but in experience He is all-knowing. His mind is universal, and His spirit existing everywhere. By the spirit He feels, sees, smells and hears any distant object; and by thinking He is conscious of these faculties. All that the world suffers, He

suffers, and all that the world enjoys, He enjoys. Just as the functioning of our mind and feeling is invisible, His is invisible too. By intention, speech and behaviour, we know how much and how best one can do and command. Wavell can do more than Stilwell, but Churchill can do more than both together. A Churchill is a commander of the material forces of the Empire, but Christ commanded hearts and heads of men. As Jesus, he was a carpenter's son, as Christ He represented the Universal Soul. Meher Baba is the Soul of humanity, and when humanity suffers, He undergoes crucifixion.

So by outward expressions and movements of long contact, we inferred that a wandering visit to a deep valley across the hills was of deep significant hardships. On our way, the path was laden with obstructions of sharp stones, patches of swamps, a flowing river and many ups and downs of the Himalaya hills. There was peace all round and within us. But the spirit of peace Baba exhaled was a reflection of diverse currents of mass bloodshed and clash of

arms the world is passing through. Here He stood and there He touched the earth by a finger, as the heat of the marching feet trickled drops of sweat off his forehead. We almost lost our way leaving behind a wavy trail of laboured feet. Half a dozen hills were traversed when a solitary man met us. He would not talk, but was deeply impressed by Baba's silence of many years. He owned lands and cattle, and followed Baba to the end of our journey. He wrote on a piece of paper in Hindi that in Baba he saw the Spirit of an age gone by and the Spirit of the New Order to come. He was deeply spiritual and believed in a useful life of the world. Baba blessed him; and on we walked. On a steep hill the track was so narrow that a slight slip would mean a deadly fall, Baba walked freely and fast. There were several 'Y' shape wooden huddles erected at several points of the path intercepting it. They were so difficult to cross over! Within a mile we had 20 such to cross and every time we played acrobatics with them, a sleeve was torn or the coat-

pocket gave way. Panting breathlessly we marched.

Nature, with its exuberance of freshness, helped us to allay our fatigue, as the hours of unsteady walking wore us down. Baba looked spiritually burdened with the finishing of a task arduously undertaken in wandering over Himalaya hills. We reached a picturesque valley, known after the "Nala-Damayanti" episode in Hindu epics. Incidentally, we met Mownie Bawa. Having observed silence for some years, he was leading a life of strict austerities and devotion. He had a good physique, but put on an air of bashfulness. He blinked his eyes several times. His devotees said it was unusual. Baba's radiance made him do so. Baba blessed Mownie Bawa and his devotees. He has a small *Ashram* surrounded by hills.

From Mownie Ashram to Bowali we pursued a short cut. The hill was so precipitous that we used our hands and feet to climb. Baba was in excellent spirits, perspired profusely, but would not take a moment's rest. This was not one hill of its kind. There were several.

Every part of our body ached when Baba remarked, "When the universal body aches, thousands of body-pains are felt". We could not imagine that pain and were silenced of our grumblings. We felt thirsty. Baba said He was thirsty too. He did not drink water. We were forbidden too. We were hungry. It was 2 in the afternoon, and we had left home early morning. There was a four-mile stretch of plain and then a final hill, to be climbed. With steady pace, Baba began the march and with measured feet we rose to the top reaching Bowali.

On 16th, Baba planned to scan the surrounding hills of Kathgodam for a suitable spot to sit for an hour's seclusion. Baba woke up at 3 in the morning and we left for the hills at 5, without taking tea. Crossing an aqua-duct, our climb began. Through the thicket and overgrown shrubs, we plodded our way for 2 hours using hands and feet. There was not a soul to be seen in the grim stillness of the jungle. Top of the hill. and we came down the other side and took up an adjoining hill. Numerous boulders of

various sizes were seen on this hill which had a flattened surface. Baba walked so fast, it was difficult to keep pace. I nearly sprained my ankle twice. There was no suitable spot. Just then Baba pointed to a deep valley signifying an atmosphere full of spirits welcoming Him. We made this out from a remark He made. He started running and we followed Him. Seclusion was more important, but He heeded the call of disembodied souls. For an hour He led a breathless march and circumscribed the top of a third hill adjoining the valley which also included the spirit-atmosphere. The purpose being served by His presence, we returned to the second hill. This time Baba showed deep concern and explained affinity of the second hill for His seclusion.

To gather forces of good in a determined purpose to swing the balance of fate of humanity and sow a spiritual seed for a set direction of war, He chose this seclusion. K. and B. pointed out a spot and Baba approved. It was a depression in a corner overhung by a natural wall. He sat on the floor and rested His back

against the wall. Baba's face glowed with splendour. "Sit in four places away from me and don't look at me, till I clap", He said. We all sat 50 yards away from Him leaving equal distances between ourselves. The seclusion began at 10 minutes, to 10 and lasted for 55 minutes. Afterwards, we collected some earth on which He sat and preserved it. Besides importance of wielding spiritual influence (on the conduct of War, as I presumed it), the seclusion had a deeper significance upon the fact of His breaking silence later. A Himalaya hill was the suitable place chosen for the purpose.

On 17th Baba begins a fast of 3 days in concern with an unrevealed spiritual work. He takes very light 'milkless' tea 3 times a day. He breaks His fast on the midnight of 19th with a little soft rice and butter.

Baba and the small party leave for Bareilly reaching there on 22nd. On way to the hotel, a *Mast* was seen. He was handsome, impressive, stern and abusive. He put on only a loin cloth and walked fast with authority. Baba

could not touch him, but he felt internally Baba's presence that set him with unusual bodily movements.

On 23rd, Baba takes us to Najibabad at 6-15 P.M. At a rural half-clean dining room, we had meals. Baba was so adaptive and quick. Two tongas were hired despite a flooded waterway intercepting the road to Shahanpur about 6 miles away. The tongas wading through water laboriously, were submerged till the seats and clothes became wet. I was joyed to find Baba accepting to wear my clothes till I dried up His. At Shahanpur Baba moved about the place for some time. Incidentally we met Ghani Bawa, a *Mast*. We returned to Najibabad station the same night.

We passed the night on the Railway Station platform and Baba set out for another wandering in the rural area. On our way a *Mast* called Riyazuddin was seen. He was evasive. Baba and others walked many miles after him round town and villages. He was stately in built and walked fast like a hero, followed by the Master who wanted to raise him higher than a very advanced

spiritual state he enjoyed. After a fatiguing march, Baba left him to his righteous whim.

After a very crowded and uncomfortable journey, we reached Ajmer on 26th. Baba took some rest at the King Edward Memorial Rest House, where we stayed.

The only purpose for which Baba visited Ajmer was another seclusion of half an hour. This was for a different purpose than the previous one. It involved complexity of problems. That which was planned at the Himalaya seclusion, was effectively distributed through various executive channels—a spiritual force of benefit. War involves two opposing parties. To Baba, both derive their incentive from one Force. But forces of good should ultimately prevail evil. Suffering stirs up the best in man; and the good prevails evil. For half an hour Baba, from His remark later, directed human sufferings to bear ultimate good.

On 27th we left for Pushkar, Near the lake-side old 'Mahal', Baba traced a dome-roofed small room, and a protective from all elements. The sound

of rustling trees or wind or drizzling was unwanted. When the "thought-world" dividends are issued to various spiritual exchequers, the Lord of Treasury has to have a pin-drop silence. The room amply provided it. We all kept a watch outside. After seclusion, Baba looked unusually delightful and spiritually refreshed.

On our way from the lake, we saw a *Guru Pournima* procession coming out of the temple. Baba referred to it as a purposeful coincidence with the expiry of His half an hour seclusion. This ends Baba's trip to Himalaya side and Ajmer, from where he returned to Dehra Dun.

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Baba and the group have now shifted from Dehra Dun on the 10th of September, after a stay there for nearly 7 months. They have all arrived at Lonavala (near

Poona) and are staying there for the present.

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#### BABA'S SECLUSION STILL

##### CONTINUES

Not only do his disciples and devotees but a large number of others all over in distress due to the present world conditions, look forward for this period of his seclusion to end soon, so that they may have the delight of his *darshana* after such a long interval, besides have his personal advice and guidance in some of their complicated problems. They have all waited, silently and patiently, for over two years, in humble submission to his will and specific instructions, but the silent inner voice of loving, aching, heart-stricken souls raises a cry "When shall we behold that Beloved Face again!"

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## Register of Editorial Alterations Vol. 4, issue 11

- Page 519, para 1, line 2, change contiunity to continuity
- Page 522, para 2, line 3, change "and they" to "they" (see 3 vol Disc)
- Page 527, col 1, para 1, line 7, change producing to producing
- Page 533, col 1, para 1, line 8, change univarsal to universal
- Page 537, col 1, para 2, line 5, change layed to laid
- Page 538, col 1, para 1, line 14, change idiosyncracies to idiosyncrasies
- Page 538, col 1, para 1, line 19, change existense to existence
- Page 538, col 1, para 1, line 27, change unconcious to unconscious
- Page 544, col 1, para 1, line 2, change Himalyas to Himalayas
- Page 547, col 2, para 1, line 15, change space to pace (?)
- Page 548, col 2, para 1, line 12, change weilding to wielding