

MESSAGES OF MEHER BABA
Delivered in the East and West

Compiled by

Adi K. Irani

An Avatar Meher Baba Trust eBook
June 2011

Copyright © 1943 by Adi K. Irani
Copyright © 2009 Avatar Meher Baba P.P.C. Trust,
Ahmednagar, India

Short publication history: *Messages of Meher Baba Delivered in the East and West* was originally published by Adi K. Irani for the Publication Committee, Meher Baba Universal Spiritual Centre (Ahmednagar, India) in 1945. Much of its content was republished in *Early Messages to the West: The 1932–1935 Western Tours*, esp. pp. 1–22, published by Sheriar Foundation (North Myrtle Beach, South Carolina) in 2009.

eBooks at the Avatar Meher Baba Trust Web Site

The Avatar Meher Baba Trust's eBooks aspire to be textually exact though non-facsimile reproductions of published books, journals and articles. With the consent of the copyright holders, these online editions are being made available through the Avatar Meher Baba Trust's web site, for the research needs of Meher Baba's lovers and the general public around the world.

Again, the eBooks reproduce the text, though not the exact visual likeness, of the original publications. They have been created through a process of scanning the original pages, running these scans through optical character recognition (OCR) software, reflowing the new text, and proofreading it. Except in rare cases where we specify otherwise, the texts that you will find here correspond, page for page, with those of the original publications: in other words, page citations reliably correspond to those of the source books. But in other respects—such as lineation and font—the page designs differ. Our purpose is to provide digital texts that are more readily downloadable and searchable than photo facsimile images of the originals would have been. Moreover, they are often much more readable, especially in the case of older books, whose discoloration and deteriorated condition often makes them partly illegible. Since all this work of scanning and reflowing and proofreading has been accomplished by a team of volunteers, it is always possible that errors have crept into these online editions. If you find any of these, please let us know, by emailing us at frank@ambppct.org.

The aim of the Trust's online library is to reproduce the original texts faithfully. In certain cases, however—and this applies especially to some of the older books that were never republished in updated versions—we have corrected certain small errors of a typographic order. When this has been done, all of these corrections are listed in the "Register of Editorial Alterations" that appears at the end of the digital book. If you want the original text in its exact original form, warts and all, you can reconstruct this with the aid of the "register."

The Trust's Online Library remains very much a work in progress. With your help and input, it will increase in scope and improve in elegance and accuracy as the years go by. In the meantime, we hope it will serve the needs of those seeking to deepen and broaden their own familiarity with Avatar Meher Baba's life and message and to disseminate this good news throughout the world.

M
E
S
S
A
G
E
S



MEHER BABA

**MESSAGES
OF
MEHER BABA**

DELIVERED IN THE EAST AND WEST

Compiled by

ADI K. IRANI

Published by:
ADI K. IRANI
For the Publication Committee
Meher Baba Universal Spiritual Centre
King's Road, Ahmednagar, India.

Re. 1/8

Printed by
R. B. HIRAY
Mohan Printers
Station Road, Ahmednagar

"I have come not to teach but to awaken."

Meher Baba

CONTENTS

	Page
1 Foreword	
2 Biographical Sketch of Meher Baba	1
3 <i>Messages Delivered in the East:</i> To India on His Fourth Voyage to Europe 1923-33	5
4 To All Faiths' Conference at Nasik-June 1933	6
5 Fortieth Birthday Message to Saidapet Ashram, Madras-February 1934	6
6 To the "Meher Gazette" on the Eve of His Eighth Voyage to the West-November 1934	7
7 Forty-third Birthday Message at Nasik-February 1937	8
8 On the Foundation Day, 17 th December, 1939 of the Universal Spiritual Centre at Byramangala near Bangalore	9
9 Love	11
10 The Seven Realities	12
11 The New Humanity	13
12 The Travail of the New World Order ...	22
13 The Spiritual Significance of the Present War	26
14 Action and Inaction	34
15 The Need for Creative Leadership in India	37
16 Violence and Non-violence	42
17 We Must Live for God and Die for God	49
18 Work for the Spiritual Freedom of Humanity	50
19 The Task for Spiritual Workers	55
20 The Modern Youths	63
21 God and Religion	65
22 God as the Only Reality	67
23 God as Love	69

	Page
24 Message of Cheer and Hope to Suffering Humanity ...	71
... ..	71
25 The Dynamism of Love	73
26 The Unity of All Life	74
27 The Unquenching Fire of Spiritual Longing	76
... ..	76
28 The Divine Heritage of Man	78
29 The Hidden Treasure of the Self	80
30 <i>Messages Delivered in the West:</i>	
To "Paramount Newsreel" on arrival in London on 10 th	
April, 1932	83
31 To Reporters and Press Representatives aboard	
"Bremen", New York, on 19 th May, 1932	84
... ..	84
32 At the Reception Given in His honour at the Residence of	
Mr. Phelps Stokes, New York, on 22 nd May, 1932 ...	88
...	88
33 To Reporters in Hollywood (California) on 31 st May,	
1932	90
34 At a General Reception in Knicker-bocker Hotel,	
Hollywood (California) on 31 st May, 1932	94
35 At "Pickfair House", Beverly Hills, Hollywood, on 1 st	
June, 1932	97

FOREWORD

We, the human race, stand before two problems: one, the world as it is today, and the other, the world as it should be in the years that lie ahead. What it should be, and how to make it so is the preoccupation, not only of the world's leaders, but of every man and woman alive.

Behind the veil of a demi-peace and an unfinished war is a background of terrible suffering which must be relieved. That have been hitherto so many answers that even the leaders at the world's conference tables have found it difficult to draft decisions, because they find themselves confronted by the protagonists of opposing ideas.

Between the covers of this book is an answer. The reader may consider that he has heard such an answer before. But there are, I think, differences. First and foremost, the advice is grounded on direct Spiritual Knowledge. Secondly, there is, in some of these pages, a warning that to camouflage weakness and material advantage with our ethical veneer is dangerous, and solves nothing. Thirdly, there is an assertion that if our life is centred in a search for God, everything will go well; that there is no need to evade the applications of science nor the differences inherent in life, because

the search for God unites everyone and everything and is at the root of the meaning of life. There is finally an assertion that Shri Meher Baba has Himself come to help the world over this painful phase in its destiny.

The Messages gathered here have been grouped in two sections: (1) those delivered in the East and (2) those delivered in the West, and placed in order of time and the reader should bear in mind the audience and the period of each message if he would reap its full measure. Each is addressed to the world at large or to a section of it, and deals, therefore, with current affairs, rather than with the ups and downs of spiritual life.

We should, I think, be grateful to Adi K. Irani for his inspiration to collect these Messages into a single volume since, though many may have copies of the individual messages, few possess a complete collection which has been brought together for the first time.

October 1945

Dr. William Donkin

(1)

BIOGRAPHICAL SKETCH OF MEHER BABA

MEHER BABA was born of Persian parents at Poona, India in 1894. His father, Sheriar Irani, was a real seeker of God and a great Sufi. Meher Baba attended school and college at Poona. His spiritual life began with his momentous visit to Hazrat Babajan, the Spiritually Perfect Master, when he was nineteen and still a student at Deccan College. This meeting brought about a spiritual transformation of his consciousness and made him aware of his Divine Mission.

In 1914, Meher Baba's absorption in God-consciousness led to his being completely unconscious of the things of the world; and he remained in this transcended state for nine months. After this period he visited certain saints of India until he met Sadguru Upasani Maharaj, who helped him to come down to normal consciousness. So after years of close contact with his second Spiritual Master, in 1921, Meher Baba, retaining his God-consciousness, regained his normal knowledge of the world and became a *Perfect Master*.

During the following two years, Meher Baba wrote an account of the Divine experience. This book has not been read by anyone. It will be published after his world manifestation. Upon completing the manuscript, he laid down his pen and has not written a line since, except his signature. Meher Baba's articles are dictated through the medium of his alphabet-board. He is well versed in six languages including English.

The early period of Meher Baba's life as a Spiritual Master can be conveniently divided into three parts

(2)

according to the places where he lived: (1) The hut on the Fergusson College Road, Poona, where he drew around him his first close disciples; (2) *Manzil-e-Meem*, at Dadar, Bombay; this stay was chiefly devoted to the training of his *mandali* (close disciples) for an arduous spiritual life; (3) Meherabad, Ahmednagar (Bombay Presidency) where a new colony was established and has been his headquarters ever since. Here under Meher Baba's guidance the disciples put into practice their training in selfless service. Interesting activities of the Meherabad Colony were: The Hazrat Babajan School, where the students received free schooling; Meher Ashram, a free boarding house for students, one particular branch of which was for the spiritual awakening of the selected candidates; *Dharmashala* or Free Shelter for the migrant poor; and The Meher Charitable Hospital and Dispensary. Meher Baba also took personal interest in the upliftment of the depressed classes, and in all the institutions no distinction was made between Brahmin or Untouchable who mingled in common fellowship under the inspiration of the Master. His disciples of the Colony were of all creeds, and among his Hindu disciples, even the caste distinctions came to be abolished.

From July 10th 1925, Meher Baba began to observe SILENCE. The use of his present alphabet-board by which he points to the letters and digits for communication, came later in 1927. His silence for spiritual reasons continues until this day. It is a prelude to his manifestation.

Other characteristics of Meher Baba's life are that he frequently retires into seclusion, and observes long fasts. These periods of seclusion are periods of intensive

(3)

spiritual working on the *higher planes* of cosmic consciousness for the good of all humanity. Alternating with periods of complete retirements, Meher Baba leads a dynamic life of activity.

In 1931, Meher Baba first toured the West, visiting principally England and America and it was at this time that he first contacted many of his Western disciples. Since that date altogether he has visited the West nine times, and five times he has encircled the globe. His disciples to-day are of many nationalities, classes and creeds, for *the Truth underlying every religion is the emblem of Meher Baba's teaching.*

In 1936, a group of Western disciples joined Meher Baba at the Meher Retreat in Nasik, India. This period of training was to develop his international crew of selfless helpers whose service will be capable of universal application.

A new period of training for Western disciples began in 1938 at Ahmednagar, when, for the first time, Meher Baba joined, in Meherabad Colony life and activities, the Westerners with his Eastern disciples, many of whom had been with him since twenty years.

In addition to the above, Meher Baba established in Ahmednagar District a unique Ashram for the "God-Mad" (spiritually advanced souls who are apparently mad) and he personally serves them. The Divinity in him, through the physical touch, when looking after their physical needs, fills the minds of these "God-Mad" men with consciousness, their hearts being already filled with love.

Also, of late, Meher Baba has taken special interest in contacting *masts* (God-intoxicated persons who are

(4)

immersed in bliss and unconscious of the body), and for this work he has journeyed throughout India and Ceylon. This individual contact results not only singly, but also collectively, in the sense that these spiritual contacts are not solely beneficial for the *masts*, but also help Baba's Universal Spiritual work, through their co-operating in his work as assistants.

Meher Baba's plans for the future include twelve Spiritual Centres, one of which is the long-established Meherabad Colony, about 200 hundred miles from Bombay, and another is in process of construction in South India, near Bangalore, Mysore State. This *Universal Spiritual Centre*, when completed, shall offer to every type of person the unique opportunity to acquire spiritual training, knowledge and experience, according to the longing and ability of the person.

(5)

MESSAGES DELIVERED IN THE EAST

Message to India on His Fourth Voyage to Europe, 1932-33

India is a spiritual country. It possesses the most fortunate and unique position in the world of being the land of saints and spiritual masters since ages. Therefore the spiritual atmosphere of India must be kept up even at the cost of being in bondage and materially unhappy.*

It does not matter how much India suffers, as long as its spiritual power and value are retained. Moreover, the result of its present suffering will be freedom and happiness.

It is only after experiencing bondage and misery that true value of freedom and happiness is really appreciated.

But to bring this suffering to an earlier end, there must be love for friend and foe, goodwill, patience and forbearance. Also, India should try to remedy its own defects instead of clamoring at the faults of others. And the hatred between the leading communities and their petty yet disastrous quarrels and fights, must cease—and the freedom and happiness of India are ensured.

The world will soon realize that neither cults, creeds, dogmas, religious ceremonies, lectures and sermons on the one hand, nor, on the other hand, ardent seeking for material welfare or physical pleasures, can ever bring about real happiness—but that only selfless love and universal brotherhood can do it.

*Shri Baba does not deny material well-being or freedom, but if this is to be had at the cost of spiritual freedom, then material freedom be sacrificed and spiritual freedom be upheld.

(6)

Message to All Faiths Conference at Nasik, June 1933

(Read by Mr. Ramjoo Abdulla)

I very much appreciate this idea of coming together of the representatives of different faiths which, in fact, are based but on one and the same principle—faith itself. The medium, the surroundings and the settings may be different. It may be formed of images or imagination; it may be based on the intellectual conviction or an emotional impression, yet, the central Jewel of a Faith is just the same. There are no two kinds of faiths. Faith is the last thing to be labeled. The only question could be of a strong faith or a weak faith. Some hold it to the point of forms and ceremonies only, and some, going beyond this, stick to the kernel, eschewing the crust, either believing in Impersonal Infinite Existence, or believing in one's own Master. So it is only a question of degrees. Unless and until there is complete Realization, which is the goal of all faiths, faith is faith after all, call it blind or call it otherwise. Once God is realized, there is no question of faith at all, just as there is no question of faith for a man to believe that he is a man; because one then, having transcended the boundaries of faith, feels oneself identified with the Infinite and finds the One Self manifested everywhere

Please convey my blessings to all.

**Shri Meher Baba's Fortieth Birthday Message to Saidapet
Ashram Madras, Feb. 1934**

*(Read by Mr. B. K. Sarosh Irani
in Shri Baba's presence)*

The reason of my coming here all the way from one end of the country to the other to participate personally in your celebrations is your love that has irresistibly

(7)

drawn me to you. Love is a mighty force. It not only enables one to put the ideal of selfless service into practice, but would transform one into God. With Love, one can follow any of the yogas most suitable to his or her temperament. It will enable an aspirant to follow the rigid principles underlying the spiritual path, and, where and when necessary, make him turn his back to the worldly pleasures for the sake of union with the Beloved.

Where there is Love, there is Oneness; and there can be no question of any particular religion or caste or system, superiority or inferiority, and touchability or untouchability. That these distinctions are not real has been proved in a way by the recent earthquake tragedy. The earthquake in Bihar was simply a manifestation of one of the laws of nature. And that disaster spared none, rich or poor, high or low, belonging to this religion or that. It was not divine wrath. It is an eye-opener to the fact that where God and His laws are concerned, there is no question of caste, creed or country.

But to realize this natural equality permanently, one has to submit to the greatest law of God, which is Love. It holds the key to all problems, inasmuch as, under this law, the Infinite is realized completely at all times in every walk of life, be it science, art, religion or beauty. May the world realize this highest aspect of Divinity more and more.

To the "Meher Gazette" on the Eve of Eighth Voyage to the West, November 15th, 1934

Those who are united in Love know no separation. Wherever I am, wherever you are, I am always with you.

My Love and Blessings to you all.

(8)

**Shri Meher Baba's 43rd Birthday Message
At Nasik**

(Read by Mr. R. K. Sarosh Irani, February, 1937)

The incident of birth is common to all life on earth. Unlike other living creatures which are born insignificantly, which live an involuntary life and which die an uncertain death, physical birth of human beings connotes an important and, if they are extra circumspect about it, perhaps a final stage of their evolutionary progress. Here onwards, they are no longer automatons, but masters of their destiny, which they can shape and mould according to will. And this means that human beings, having passed through all the travails of lower evolutionary processes, should insist upon the reward thereof, which is 'Spiritual Birth' in this very life, and not rest content with a promise in the hereafter.

No sooner one recoils on himself and is eagerly anxious to elicit replies to interrogative introspection 'Whither and Whence', surely, such a one may be said to have had 'Spiritual Birth'. This poise of mind once gained, it automatically and unknowingly brings about a re-adjustment of material surroundings, and the man finds himself in harmony and at peace with the world. Conservatism, intolerance, pride and selfishness will be shed off. Everything will put on a new meaning and assume a purpose. Sinner and saint will appear to be waves, differing in size and magnitude, on the surface of the same ocean, a natural outcome of forces in the universe, governed by time and causation. The saint has neither the pride of place, nor the sinner the stigma of eternal degradation. Nobody is utterly lost and nobody need despair.

(9)

My panacea to the worried world is the effort on its part to get an answer to the question 'Whither and Whence'. The knowledge that all have the same beginning and the same end, with life on earth a happy interlude, will go a long way in making the Brotherhood of Man a reality on earth, and this, in turn, will strike at the root of narrow communalism and rigid nationalisms, which mean wars and economic exploitation. I bless you all for the realization of this, the aim of life.

**Message Given on the Foundation Day of the Universal
Spiritual Centre at Byramangala near Bangalore, 17th
December 1939**

(Read by the late C. V. Sampath Aiyangar)

The world is at War to-day.

It has engulfed all departments of life—political, economic, 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.

LOVE*

Love is different from lust. In lust, there is a reliance upon the *object of sense* and consequent spiritual *subordination* of the soul in relation to it; but love puts the soul into direct and *co-ordinate* relation with the *Reality* which is behind the form. Therefore, lust is experienced as being *heavy* and love is experienced as being *light*. In lust, there is a narrowing down of life, and in love there is an expansion of being. To have loved one soul is like adding its life to your own; your life is, as it were multiplied and you virtually live in two centres. If you love the whole world, you vicariously live in the whole world. But in lust there is the ebbing down of life and the general sense of hopeless dependence upon a form which is regarded as *another*. Thus, in lust there is the *accentuation of separateness and suffering*; but in love—there is the *feeling of unity and joy*. Lust is dissipation, love is recreation. Lust is a craving of the senses; love is the expression of the spirit. Lust *seeks* fulfilment, but love experiences fulfilment. In lust, there is *excitement*; but in love there is *tranquility*.

Divine Love is qualitatively different from human love. Human love is for the *many in the One* and Divine Love is for the *One in the many*. Human love leads to innumerable complications and tangles; but Divine Love leads to integration and freedom. In Divine Love, the personal and the impersonal aspects are equally balanced; but in human love the two aspects are in alternate ascendancy. Human love in its personal and impersonal aspects is limited; but Divine Love with its fusion of the personal and the impersonal aspects is *infinite* in being and expression.

* Extract from an article on 'LOVE' by MEHER BABA, reprinted from the *Meher Baba Journal*, February 1940.

THE SEVEN REALITIES

Existence, Love, Sacrifice, Renunciation, Knowledge, Control and Surrender

The Era of Spiritual Awakening that Meher Baba has in view, gives no importance to creed, dogma, caste systems, and the performance of religious ceremonies and rites, but to the UNDERSTANDING of the following seven Realities:—

1. The only *Real Existence* is that of the One and only God, who is the Self in every (finite) self.

2. The only *Real Love* is the Love for this Infinity (God), which arouses an intense longing to see, know, and become one with its Truth (God).

3. The only *Real Sacrifice* is that in which, in pursuance of this Love, all things, body, mind, position, welfare, and even life itself, are sacrificed.

4. The only *Real Renunciation* is that which abandons, even in the midst of worldly duties, all selfish thoughts and desires.

5. The only *Real Knowledge* is the Knowledge that God is the inner dweller in good people and so-called bad, in saint and so-called sinner. This Knowledge requires you to help all equally as circumstances demand, without expectation of reward, and when compelled to take part in a dispute, to act without the slightest trace of enmity, or hatred; to try to make others happy with brotherly or sisterly feeling for each one; to harm no one in thought, word, or deed, not even those who harm you.

6. The only *Real Control* is the discipline of the senses from indulgence in low desires, which alone ensures absolute purity of character.

7. The only *Real Surrender* is that in which the poise is undisturbed by any adverse circumstance and the individual, amidst every kind of hardship, is resigned with perfect calm to the will of God.

THE NEW HUMANITY

AS in the great critical periods of human history, humanity is now going through the agonising travail of rebirth. Great forces of destruction are afoot and might seem to be dominant at the moment. But constructive and creative forces, which will redeem humanity, are also being released through several channels. And though the working of these forces of light is chiefly silent, it is eventually bound to bring about those transformations, which will make the further spiritual sojourn of humanity safe and steady. *It is all a part of the Divine Plan, which is to give to the hungry and weary world a fresh dispensation of the eternal and only Truth.*

At present the urgent problem, with which humanity is faced, is to devise ways and means of eliminating competition, conflict and rivalry in all the subtle and gross forms, which they assume in the various spheres of life. Military wars are of course the most obvious among the sources of chaos and destruction. However, *wars in themselves do not constitute the central problem for humanity, but are rather the external symptoms of something graver which is at their root.* Wars and the suffering which they bring cannot be completely avoided by a mere propaganda against wars; if they are to disappear from human history, it is necessary to tackle their root-cause. Even when military wars are not being waged, individuals or groups of individuals are constantly engaged in *economic or some other subtle form of warfare*; and the military wars, with all the cruelty which they involve, arise only when these underground causes are aggravated.

The root-cause of the chaos, which precipitates itself in wars, is that most persons are in the grip of egoism and selfish considerations ; and they express their *egoism and self-interest* individually as well as collectively. *This is the life of illusory values in which men are caught.* To face the Truth is to realize that life is one, in and through its manifold manifestations; and to have this understanding is to forget the limiting self in the realization of the unity of life.

With the dawn of this true understanding, the problem of wars would immediately disappear. *Wars have to be so clearly seen to be both unnecessary and unreasonable that the immediate problem would not be to stop wars, but to wage them spiritually against the attitude of mind responsible for such a cruel and painful state of things.* In the light of the Truth of the unity of all, life co-operative and harmonious becomes natural and inevitable. Hence, the chief task before those, who are deeply concerned with the rebuilding of humanity, is to do their utmost in dispelling the spiritual ignorance which envelops humanity.

Wars do not arise merely to secure material adjustment; they are often the product of un- critical identification with the narrow interests which, through association, come to be included in the part of the world which is regarded as 'mine'. *Material adjustment is only a part of the wider problem of establishing spiritual adjustment: but spiritual adjustment requires the elimination of the self not only from the material aspects of life, but also from those spheres which affect the intellectual, emotional and cultural life of man.*

To understand the problem of humanity as merely the problem of bread is to reduce humanity to the level of animality. But, even when man sets himself to the limited task of securing purely material adjustment, he

can only succeed in this attempt, if he has spiritual understanding. Economic adjustment is impossible unless people realize that there can be no planned and co-operative action in economic matters unless self-interest gives place to self-giving love; otherwise with the best of equipment and efficiency in the material spheres, they cannot avoid mutual conflict and insufficiency.

The NEW HUMANITY, which has to emerge out of the travail of present struggle and suffering, will of course not afford to ignore science or its practical attainments. It is a mistake to look upon science as anti-spiritual. *Science is a help or hindrance to spirituality according to the use to which it is put.* Just as art, when rightly expressed, is the expression of spirituality, science, which if properly handled, can be the expression and fulfilment of the spirit. Scientific truths, concerning the physical body and its life in the gross world, can become a medium for the soul to know itself; but, if they have to serve this purpose, they must be properly fitted in the larger spiritual understanding, which includes a steady perception of true and lasting values. In the absence of such spiritual understanding, scientific truths and attainments are liable to be used for mutual destruction and for a life which will tend to strengthen the chains which bind the spirit. All-sided progress of humanity can be assured only if science and religion proceed hand in hand.

The coming civilization of the New Humanity shall be ensouled not by dry intellectual doctrines, but by a living spiritual experience. Spiritual experience has a hold on the deeper truths, which are inaccessible to mere intellect; it cannot be born of unaided intellect. Spiritual truths can often be stated and expressed through the intellect; and the intellect surely is of some help for the communication

of spiritual experience. But by itself, the intellect is insufficient to enable man to have spiritual experience or to communicate it to others. If two persons have had headache, they can co-operatively examine their experience of a headache and make it explicit themselves through the work of the intellect. But if a person has never experienced a headache, no amount of intellectual explanation will be enough for making him understand what a headache is. A man must have the headache if he is to know what it truly is: and in order that he should understand it, he may have to be hit on the head. Intellectual explanation can never be a substitute for spiritual experience; it can at best prepare the ground for the appearance of that experience.

Spiritual experience involves something more than what can be grasped by mere intellect; and this is often emphasised by saying that it is a mystical experience. Mysticism is often regarded as something anti-intellectual, obscure and confused, or impractical, and unconnected with experience; but in fact true mysticism is none of these. *There is nothing irrational in true mysticism, when it is, as it should be, a vision of Reality as it is; it is a form of perception, which is absolutely unclouded; it is so practical that it can be lived every moment of life and can be expressed in everyday duties; and its connection with experience is so deep that, in one sense, it is the final understanding of all experience.* When spiritual experience is described as being mystical, one should not assume that it is something supernatural or entirely beyond the grasp of human consciousness; all that is meant is that it is not accessible to the limited human intellect, unless it transcends its limits and is illumined by the direct realization of the Infinite. Christ pointed out the way

to the spiritual experience when he said: "Leave all and follow Me." This meant that man has to leave his limitations and get established in the infinite life of God. Real spiritual experience not only involves the realization of the soul on the higher planes, but also a right attitude to worldly duties and everyday life; if it loses its connection with experience or the different phases of life, what we have is a neurotic reaction, which is far from being a spiritual experience.

The spiritual experience, which shall enliven and energise the New Humanity, cannot be a reaction to the stern and uncompromising demands by the realities of life. Those who do not have the capacity to adjust themselves to the flow of life, have a tendency to recoil from the realities of life and to seek shelter and protection in the self-created fortress of illusions. Such reaction is an attempt to perpetuate one's separate existence by protecting it from the demands made by life; and it can only give a pseudo-solution of the problems of life by providing a false sense of safety and self-completeness. It is not even an advance towards the real and lasting solution; on the contrary, it is a side-tracking from the true Path. *Man will again and again be dislodged from his illusory shelters by fresh and irresistible waves of life; and he will invite upon himself fresh forms of suffering by seeking to protect his separative existence through escape.*

Just as a person may seek to hold on to his separative experience through escape, he may seek to hold it on through uncritical identification with forms, ceremonies and rituals or with traditions and conventions. Forms, ceremonies and rituals, traditions and conventions are, in most cases, fetters to the release of infinite life. If they

are a pliant medium for the expression of unlimited life, they would be an asset rather than a handicap for securing the fulfilment of the divine life on earth; they mostly have a tendency to gather prestige and claims in their own right independently of the life which they might express; and when this happens, any attachment to them must eventually lead to a drastic curtailment and restriction of life. *The New Humanity shall be free from the life of limitations and allow unhampered scope for the creative life of the spirit, and break the attachment to external forms and learn to subordinate them to the claims of the spirit.* The limited life of illusions and false values will then be replaced by the unlimited life in the Truth; and the limitations, through which the separative self lives, will wither away at the touch of true understanding.

Just as a person may seek to hold on to his separative existence through escape or identification with the external forms, he may seek to hold it on through identification with some narrow class, creed, sect or religion, or with the division, based upon sex. Here, the individual may seem to have lost his separative existence through identification with the larger whole. But in fact, he is often *expressing* his separative existence through such identification, which enables him to take delight from his feeling of being separate from others, who belong to another class, nationality, creed, sect, religion or sex.

Separative existence derives its being and strength by identifying itself with one opposite and by contra-distinguishing itself from the other. A man may seek to protect his separative existence through identification with one ideology rather than another or with his conception of the good as distinguished from what he regards as evil. *What we get in*

identification with a narrow group or section or with some limited ideal, is not a real merging of the limited separative self, but only an appearance of such merging. A real merging of the limited self in the ocean of universal life involves complete surrender of separative existence in all its forms.

The large mass of humanity is, however, caught up in the clutches of separative and assertive tendencies; and for one, who is overpowered by the spectacle of these fetters of humanity, there is bound to be nothing but unrelieved despair about its future. One must look deeper into the realities of the day if he is to get a correct perspective of the present distress of humanity. The real possibilities of the New Humanity of the future are hidden to the perception of those who only look at the surface of the world-situation; but they *are* there all the same and they only need the spark of spiritual understanding to come into full play and effect. The forces of lust and hate and greed make for incalculable suffering and chaos; but, *the one relieving feature about human nature is that even in the midst of the working of disruptive forces there invariably exists some form of love.*

Even wars require and call upon the existence and exercise of co-operative functioning; but the scope of this co-operative functioning is artificially restricted by identification with a limited group or ideal. *Wars often are carried on by a form of love; but it is a love which has not been understood properly. In order that love should come to its own, it must be free from all its trammels and become unlimited.* Love does exist in all the phases of human life; but it is latent or is limited and poisoned by personal ambition, racial pride, narrow loyalties and rivalries, and attachment to sex, nationality, sect, caste

or religion. If there is to be the resurrection of humanity, the heart of man will have to be unlocked so that a new love is born into it—*a love which shall know no corruption and which shall be entirely free from individual or collective greed.*

The New Humanity will come into existence through a release of love in measureless abundance: and this release of love itself can come through the spiritual awakening brought about by the Masters. *Love cannot be born of mere determination: through the exercise of will one can at best be dutiful.* One may, through struggle and effort, succeed in securing that his external action is in conformity with his conception of what is right; but such action is spiritually barren, because it lacks the inward beauty of spontaneous love. Love has to spring spontaneously from within: and it is in no way amenable to any form of inner or outer force. Love and coercion can never go together; but though love cannot be forced upon any one, it can be awakened in him through love itself. *Love is essentially self-communicative: those who do not have it, catch it from those who have it.* Those who get love from others, cannot be its recipients without giving a response which, in itself, is of the nature of love. True love is unconquerable and irresistible: and it goes on gathering power and spreading itself, until eventually it transforms everyone whom it touches. *Humanity will attain to a new mode of being and life through the free and unhampered interplay of pure love from heart to heart.*

When it is recognised that there are no claims greater than the claims of the universal Divine Life which without exception includes everyone and everything, love shall not only establish peace, harmony and happiness in social, national and international

spheres, but it will shine in its own purity and beauty. Divine Love is unassailable by the onslaughts of duality and is an expression of Divinity itself; and it is through Divine Love, that the New Humanity will come in tune with the Divine Plan. Divine Love will not only introduce imperishable sweetness and infinite bliss in personal life, but it will also make possible an era of a New Humanity. *Through Divine Love, the New Humanity will learn the art of co-operative and harmonious life; it will free itself from the tyranny of dead forms and release the creative life of spiritual wisdom; it will shed all illusions and get established in the Truth; it will enjoy peace and abiding happiness; it will be initiated in the life of Eternity.*

THE TRAVAIL OF THE NEW WORLD ORDER

(Released through Meher Baba Journal in November 1944)

The World-Storm

The world-storm, which has been gathering momentum, IS now having its greatest outburst; and in reaching its climax, it will work universal disaster. In the struggle for material well-being, all grievances have assumed fantastic proportions; and the diverse differences of human interest have been so accentuated that they have precipitated distinctive conflict. Humanity has failed to solve its individual and social problems; and the evidence for this failure is but too plain. The incapacity of men to deal with their problems constructively and creatively reveals *tragic deficiency in the right understanding of the basic nature of man and the true purpose of life.*

Conflict Between the Forces of Light and the Forces of Darkness

The world is witnessing an acute *conflict between the forces of Light and the forces of Darkness.* On the one hand there are selfish persons, who seek their happiness blindly through lust for power, unbridled greed and unrelieved hatred. Ignorant of the real purpose of life, they have sunk down to the lowest level of culture; and they bury their higher selves in the wreckage of crumbling forms which linger on from the dead past. Bound by material interests and limited conceptions, they are *forgetful of their divine destiny.* They have lost the way; and their hearts are torn by the ravages of hate and rancour. On the other hand, there are persons who unveil their inherent higher self through the endurance of pain and deprivation and through the noble

acts of bravery and self-sacrifice. The present war is teaching man to be brave, to be able to suffer, to understand and to sacrifice.

Need for a Drastic Cure of Selfishness

The disease of selfishness in mankind will need a cure which is not only Universal in its application but drastic in its nature. It is so deep-rooted that it can be uprooted only if it is knocked from all sides. *Real peace and happiness will dawn spontaneously when there is the purging of selfishness.* The peace and happiness, which come from self-giving love, are permanent. Even the worst sinners can become great saints if they have the courage and sincerity to invite a drastic and complete change of heart.

Man Will Be Sick of Wanting, Greed and Hate

The present chaos and destruction will engulf the whole world; but this will be followed by a very long period, in which there shall be no war. The passing sufferings and miseries of our times would be worth enduring for the sake of the long period of happiness, which is to follow. What will the present chaos lead to? How will it all end? It can only end in one way. Mankind will be sick of it all. Men will be sick of wanting and sick of fighting out of hatred. Greed and hatred will reach such intensity that every one will become weary of them. The way out of the deadlock will be found through selflessness. *The only alternative which will bring a solution will be to stop hating and to love, to stop wanting and to give, to stop domination and to serve.*

Suffering Shall Generate Understanding

Great suffering shall awaken great understanding. Supreme suffering fulfills its purpose and yields its true

significance, when it awakens exhausted humanity and stirs within it a genuine longing for real understanding. *Unprecedented suffering leads to unprecedented spiritual outcome; it contributes to the construction of life on the unshakable foundation of the Truth.* It is now high time that universal suffering should hasten humanity to the turning point in its spiritual history; it is now high time that the very agonies of our times should become a medium for the bringing of a real understanding of human relationship. It is now high time for humanity to face squarely the true causes of the catastrophe which has overtaken it; it is now high time to seek a new experience of Reality. To know that life is real and eternal is to inherit unfading bliss. It is time that men had this realisation by being unified with their own selves.

Affirmation of The Truth of Oneness

Through unification with the higher self man perceives the Infinite Self in all selves; and he becomes free by outgrowing and discarding the limitations of the ego-life. *The individual soul has to realize its identity with the Supreme Universal Soul with full consciousness.* Men shall have reorientation of life in the light of this Ancient Truth, and they will readjust their attitude towards their neighbours in everyday life. To perceive the spiritual value of *oneness* is to promote real unity and cooperation; brotherhood then becomes a spontaneous outcome of true perception. *The new life which is based upon spiritual understanding is an affirmation of the Truth,* it is not something which belongs to utopia, but is completely practical. Now that humanity is thrown into the fire of bloody conflicts, it is, through immense anguish, experiencing the utter instability and futility

of the life, which is based upon purely material conceptions. The hour is near when men, in their eager longing for real happiness, will seek the true source of happiness.

Inherit Divine Love Through The God-Man

The time is also ripe when men will ardently seek to contact the embodiment of the Truth in the form of a God-man, through whom they can be inspired and lifted into spiritual understanding. They will accept the guidance which comes from Divine authority. Only the outpouring of Divine Love can bring about spiritual awakening. In this critical time of universal suffering, men are becoming ready to turn towards their Higher Self and to fulfill the will of God. Divine Love will perform the supreme miracle of bringing God into the hearts of men and of getting them established in lasting and true happiness; it will satisfy the greatest need and longing of mankind. Divine Love will make men selfless and helpful in their mutual relations; and it will bring about the final solution of all problems. *The new brotherhood on earth shall be a fulfilled fact and nations will be united in the fraternity of Love and Truth.*

My existence is for this Love and this Truth: and to suffering humanity I say:

"Have hope. I have come to help you in surrendering yourselves to the cause of God and in accepting His Grace of Love and Truth. I have come to help you in the winning the one Victory of all victories—to win yourself."

THE SPIRITUAL SIGNIFICANCE OF THE PRESENT WAR

(Released in March 1942 in response to numerous queries as to why humanity cannot solve its material problems without taking recourse to war.)

A New World will Emerge out of the Present War

Two kinds of forces are operative in the present war—(1) The forces which make for Love, Justice, Harmony and the Well-being of mankind taken as a whole, and (2) the forces, which in alliance with narrow racial or national loyalties, work towards the selfish, exploitation of others. This war is bringing vast amount of suffering and destruction to millions of people. But all this will not be in vain. *Out of this chaos, there will emerge a new world of Freedom and Happiness and Understanding.*

War is a Necessary Evil

War can at best be only a means to an end; it can never be an end in itself. It is, therefore, imperatively necessary for the War Lords to search their own hearts and to make sure that the ends, for which they are fighting, are a reflection of the Divine Plan which is to lead humanity to a *Spiritual Brotherhood, cemented by an inviolable sense of the Unity of all human beings, irrespective of the distinction's based on class, colour, nationality, race, religion or creed.* War-effort will be justified or stand condemned not by the *results*, which it produces, but by the ends, by which it is inspired. The world has to face this war and go through its ordeal of fire, even at the cost of irreparable damage and unredeemable suffering; it is a *necessary evil.*

Spiritual Qualities Fostered by War

Even in itself, war is not an unmixed evil, since it calls forth and releases under the stress of imminent

danger, much action which is regardless of the limited self and which is inspired by the im-personal spirit of welcoming sacrifice and suffering for the safety and prosperity of fellow-beings. It is better that such unselfish action be released under the stimulus of danger than that it should not be released at all: *it is better that men should forget their petty selves under the pressure of a collective calamity than that they should be permanently encased in the ignoble pursuit of personal safety and in the ruthless attempt to perpetuate separative existence and interests.* War-effort generates and fosters many qualities of spiritual importance; it is, therefore, not altogether without spiritual significance, even when it is considered in itself. And when war-effort is forced upon a nation or a people for the sake of higher values and impersonal considerations of general well-being, it becomes not only spiritually defensible but inevitable.

Duties in a Direct Attack

People ought to face the incidents of war with courage and equanimity in the faith that *no sacrifice or suffering is too much when the call of duty is clear and imperative.* In the event of a direct and aggressive attack the clear duty of all is to *resist* it, even by direct participation in war, if there is no other alternative. But in offering such resistance they shall make sure that they are *prompted solely by the sense of duty* and that they have no hatred or bitterness towards the aggressor who is acting under spiritual ignorance. Further, they shall not be callous to the physical and mental suffering inflicted by air raids or warfare on land or sea. On the contrary, they shall *render to the wounded and desolate victims of war, every possible service,* according to their individual ability and aptitude.

Attitude of Spiritual Aspirants

As a rule, spiritual aspirants are indifferent to purely material well-being. They are prone to be indifferent to war as well as war-effort on the grounds that most wars are actuated by purely material considerations. But it is a mistake to divorce spirituality from material considerations. Material considerations do have a spiritual aspect and importance. Even spiritual aspirants, who are wrapt up in the super-sensible realities of inner life, can ill afford to ignore war, particularly when they are directly involved in it. *Spiritual aspirants take their stand upon the reality and the eternity of the Infinite Soul: it should, therefore, be easy for them to stake everything for the sake of duty which springs from the claims of the spirit.*

Two-fold Function of Maya

When truly understood, all conflicts and wars are seen to be a part of the Divine Game; they are, thus, a result of the Divine Will which finds expression in the world of Manifestation, through the help of *Maya* or the cosmic power which creates and sustains the illusory world of duality. The purpose served by *Maya* in the Divine Game is two-fold: (i) it can be instrumental in *entrap-ping* the soul in the mazes of illusion, and (ii) it can also be instrumental in *freeing* the soul from the clutches of spiritual ignorance and bondage. *Maya* should not be ignored; it must be handled with *detachment* and *understanding*. Wars are the working of *Maya*; they would be spiritually disastrous or otherwise, according to whether they are inspired by attachment or detachment for the creations of *Maya*.

Inviolable Unity of All Souls

From the spiritual point of view of the last and the only Truth, all souls are, in their essence, fundamentally

one. War cannot create any real cleavage or division between the people who are fighting with each other. The people of the warring countries seem to be different from each other merely by virtue of having different bodies and minds; but from the point of view of their souls, all differences are not only secondary but false. The spiritual unity of all souls remains inviolable in spite of all wars; and from the point of view of ultimate reality, it remains true that no soul is really at war with any other soul. *There is a war in different ideologies; and this war of ideologies extends to and involves not only the minds but also the bodies of the people; but the undivided and indivisible soul remains one in its unimpeachable and integral unity.*

The Role of Spiritually-Advanced Persons

The spiritually-advanced persons are alive to this Truth of the unity of all souls; and the role which they play in the Game of God is necessarily determined by the spiritual understanding which they have. They perform their duty in co-operation with the Divine Will; and *being in tune with the Infinite Truth, they are, in playing their part, not only free from all thoughts of selfish gain, but also from the reactionary feelings of hate or malice or revenge.*

The Need for Equanimity

The soul remains untouched and unscathed by the loss and destruction of material things and possessions; and death is only a gateway to further life. Those who would play their part in the Divine Game shall remain unmoved by any bereavements or losses; and they shall also impart to others the spirit of cheerful resignation to the Divine Will. The un-understood sufferings of war will embitter many souls; they need to be helped

in the restoration of unassailable faith and imperishable sweetness of life. *Those who are initiated into the eternal values of inner life, shall bear the burden of dispelling unwarranted gloom and depression and cheer up those who are in anguish.*

Handling Human Suffering through Love

In the hour of trial, let the thought of every one be not for the limited self, but for others—not for the claims of the *ego-life*, but for the claims of the *Divine Self which is equally in all*. It is a mistake to ignore human suffering as merely a part of the illusory universe. *Not by ignoring human suffering, but by handling it with Creative Love, is the Gateway opened for Life Eternal; and not through callous indifference, but through active and selfless service, is secured the attainment of that transcendental and illimitable Truth, which is at the heart of the illusory universe.*

The Value of War is Only Provisional

The last but not the least duty of those who would stand by Reason and Love, is to see War as well as War effort, in the right perspective, as being only the means for the goal of Peace and Understanding. It is not possible to justify war apart from the end which is sought through it. War does not stand justified merely by the spiritual qualities which it generates and fosters; these qualities can also be developed in times of Peace. *It is time that humanity is imbued by the spontaneous spirit of Love and Service, needing no stimulus of danger for the release of impersonal and unselfish action.*

Preparation for the New Era of Truth and Love

Though it seems difficult, humanity has to emerge out of this dreadful war with unimpaired spiritual integrity, with hearts free from the poison of malice or revenge,

with minds disburdened of the blows given or received, with souls unscathed by suffering and filled with the spirit of unconditional surrenderance to the Divine Will which shall ensoul and inspire post-war humanity. *In spite of its attendant evils, this war shall play its part in my Mission of helping humanity to fulfil the Divine Plan on Earth and to inherit the coming Era of Truth and Love, of Peace and Universal Brotherhood, of Spiritual Understanding and Unbounded Creativity.*

Apropos of numerous inquiries from my followers, seeking guidance and instructions in the eventuality of the War directly and palpably affecting India, I have to call upon all concerned to go about their routine avocations, duties and responsibilities, in a spirit of detachment, love, charity, and hope, and to observe the following instructions meant for the category in which they are placed:—

To the Disciples —

1. They should be above party, politics and should bear malice and ill-will towards none.
2. They should observe all the precautionary measures of War for the civil population enforced by the Government of the day.
3. They should continue as usual discharging their special duties and work for my Spiritual Cause unless otherwise directed by me.
4. They should stick to their post and appointments anywhere in India, under any trying circumstances, unless ordered by the Government to evacuate under emergency regulations.
5. They may undertake humanitarian and relief work of a non-sectarian character, without identifying

themselves with any party or political organization working in that direction, and strictly within the scope of time and leisure left over after the performance of spiritual duties enjoined by me.

6. They should extend spiritual solace and comfort to the people within the area of their contacts and influence with a view to counteracting the panicky state of their mind.
7. Exceptional cases and circumstances, requiring readjustment of routine lives may be communicated to me.

To the Devotees—

- A. Items No. 1, 2, 3, 6 and 7 (from above) apply *in toto* to this category.
- B. They may arrange and adjust their family and business problems, as demanded by the urgency of the situation and local conditions.
- C. They may undertake humanitarian and relief work of a non-sectarian character and may if necessary join any party or political organization working in that direction.

In General—

1. They may join the A. R. P. and the HomeGuard Organizations of the Government and any such humanitarian activities undertaken by non-official bodies like the Red Cross Ambulance Society and the League of Mercy.
2. They may arrange their family affairs and business problems consistent with the urgency of the situation and in complete accord with the Ordinances of the Local Government.

3. They should undertake humanitarian and relief work independently or conjointly with any sectarian or political organization of their choice.

In short, all should face the impending crisis, however painful and cruel it may turn out to be, with patience, fortitude and self-sacrifice, never for a moment forgetting the fact that the redemption of distracted humanity through Divine Love is very much nearer at hand than many care to believe.

ACTION AND INACTION

(Released for leaders of all Political thought on the occasion of Sir Stafford Cripps' offer to India, in March, 1942.)

Action might add to accumulated ignorance

All action, except that which is intelligently designed to attain God-realization, creates a binding for consciousness: it is not only an expression of accumulated ignorance, but is also a further addition to that accumulated ignorance.

Ceremonies become a side-tracking on the Path

Religious forms and ceremonies as well as rituals and injunctions of different creeds and spiritual institutions have a tendency to encourage the spirit of love and worship; and as such, they are to a limited extent helpful in wearing out the ego-shell in which human consciousness is caught. But if they are unintelligently and mechanically followed, the inner spirit of love and worship gets dried up; and then *they only result in hardening the ego-shell rather than wearing it out*. Therefore, rituals and ceremonies cannot carry a man very far on the Path: and if they are unintelligently followed, they create as much binding as any other unintelligent action. When they are deprived of all inner life and meaning, they might be said to be even more dangerous than other forms of unintelligent action, because man pursues them with the belief that they are helpful for God-realization, whereas they are in fact far from being helpful. Owing to this element of self-delusion, lifeless forms and ceremonies become a *side-tracking* on the Path; and often through mere force of habit, man

becomes so much attached to these external forms that he cannot be disillusioned about their *imaginary value*, except through intense suffering.

Life seeks to free itself from self-created entanglement

Inaction is, in many ways, preferable to unintelligent action for it has at least the merit of not creating further *sanskaras* and complications. Even good and righteous action creates *sanskaras* and means one more addition to the complications created by past actions and experiences. *All life is an effort to attain freedom from self-created entanglement; it is a desperate struggle to undo what has been done under ignorance, to throw away the accumulated burden of the past, to find rescue from the debris left by a series of temporary achievements and failures. Life seeks to unwind the limiting sanskaras of the past and to obtain release from the mazes of its own making, so that its further creations might spring directly from the heart of eternity, and bear the stamp of unhampered freedom and intrinsic richness of being, which knows no limitation.*

Inaction is often a necessary stage between unintelligent action and intelligent action

The action, which helps in attaining God, is truly intelligent and spiritually fruitful, because it brings release from bondage; and it is second only to that action, which springs spontaneously from the state of God-realization itself. All other forms of action (howsoever good or bad and howsoever effective or ineffective from the worldly point of view) contribute towards bondage, and as such are inferior to inaction. *Inaction is less helpful than intelligent action; but it is better than unintelligent action, for it amounts to the non-doing of that*

(36)

which would have created a binding. The movement from unintelligent action to intelligent action (i.e. from binding karma to unbinding karma) is often through inaction, which is characteristic of the stage where un-intelligent action has stopped because of critical doubt, but intelligent action has not yet begun because there has not arisen any adequate momentum. But this special type of inaction, which plays its part in the progress on the Path should in no way be mixed up with ordinary inaction, which springs from inertia or fear of life.

THE NEED FOR CREATIVE LEADERSHIP IN INDIA

(Released for leaders of all Political thought on the occasion of Sir Stafford Cripps' offer to India, in March, 1942.)

The glorious past of India

Throughout the hoary ages of the past, India has played the most prominent part in shaping the spiritual history of humanity. She has been a home of Avatars, Prophets, Masters, Seers and Sages, whose contribution to the spiritual evolution of humanity has been unparalleled. The contribution of India to the solution of mundane problems has also been remarkable, since she has produced scientists, poets, philosophers, emperors, leaders and statesmen of the first order. *In the past, India has attained eminence in spiritual as well as mundane spheres of life: and her place in the post-war New World of the future is going to be unique.*

The complexity of national problems in India

THE problems, which India has to face today, are, in some ways, more complicated than the problems which any other country is called upon to solve. Men of all races, creeds, cults and religions have found a home in India: and if this lack of uniformity in composition has presented some difficulties in arriving at solidarity and concerted action in the national life of India, it must, in no way, be looked upon as a pure handicap. *The various streams of culture, which have poured into the life history of India, have added to the wealth of her national personality: and they have not only created a suitable opportunity for arriving at a new cultural synthesis, but have necessitated its emergence.* If handled with *creative leadership,*

the presence of conflicting elements in Indian life, can be utilised for bringing into existence a rich world culture, which shall not only rejuvenate and harmonise Indian life, but will also give a new tone to the life of the whole world.

The new world-culture must emerge from integral vision

The process, by which we arrive at the new world-culture, cannot be purely *mechanical*. We can never have any vigorous world-culture by merely piling together certain isolated elements, selected from the present diversity of culture; that way, we shall only succeed in getting a patchwork of little vitality. *A hotch-potch of collected ideas can never be a substitute for a direct and fresh perception of the Goal.* The new world-culture will have to emerge from an integral vision of the Truth independently of existing traditions and not from the laborious process of selection and compilation of conserved values.

The process of transcending limitations

The new world-culture, which will emerge from integral vision, will, however, automatically bring about *cultural synthesis*. Since the vision that inspires the new world-culture will be comprehensive, it will not negate the values of diverse traditions: nor will it have merely patronising tolerance for them. On the contrary, it shall express itself through active appreciation of the essentials of diverse religions and cultures. *The vast vision of the Truth cannot be limited by any creed, dogma or sect: however, it helps men to transcend these limitations, not by blind and total denial of any value to the existing creeds, dogmas and sects, but by discovering, accentuating, unfolding and developing such facets of the Truth as might have been hidden in them.*

Future role of India in the international sphere

Evolving a transcendent and synthetic culture, which will express the Infinite Truth, is one task before India. The other task, for which India is particularly qualified, is to help other nations in arriving at mutual understanding and harmony. This second task, again, requires *creative leadership* which will have an unclouded perception of the Mission, which India has to fulfil in the destinies of the other nations of the world. In her foreign policy, India must, in no way, be a party to colour-prejudice and colour-war. Black, yellow and white are differences of the skin: they are not differences within the soul itself. Through her past history, India has been a link between the East and the West: and the two have come closer to each other through her.

Implications of political poise

The third task before the *creative leadership* in India is to strive for *political poise* in spite of the difficult situation in which she is placed. India can never make her contribution to the world unless she is free from political domination and the fear of foreign aggression or conquest. *If she is to fulfil her mission in the sisterhood of nations, India must be free to shape her own national life and determine her policy towards other nations.* But insistence upon this fundamental need should not be allowed to disturb her political poise. While leadership in India would be justified in striving for national freedom and determination, it must not allow itself to be vitiated by *reactionary isolationism*. In the same way, while discharging the clear duty of resisting foreign aggression, India should try to keep free from hate, malice or revenge.

The problem of violence and non-violence

Aggression must be met with resistance: and here it is unpractical to insist upon non-violence. *Pure, non-violence or incorruptible love* can come spontaneously only when duality has been completely transcended in the realisation of the last and the only Truth: and *non-violence of the brave* is possible only for advanced souls, who have through rigorous discipline, eradicated from their minds all forms of greed and hate. But so far as masses are concerned, it is undesirable to ask them to stick to the external formula of non-violence, when it is their clear duty to resist aggression in self-defense or in the defense of other weak brothers. In the case of the unevolved masses, universal insistence upon non-violence can only lead to their being cowardly irresponsible and inert. *True love is no game of the faint-hearted and the weak; it is born of strength and understanding.* The ideal of non-violence, in the face of aggression, is impracticable for the masses: and it will have a tendency to be readily used as a subterfuge for servile acceptance of ignoble conditions and contemptible desertion of a clear duty. *In its enthusiasm for the highest ideal, wise leadership can, in no way, afford to lose all sense of the relative and the practical.* Human evolution proceeds by *gradual stages* from selfish violence to unselfish violence and then from non-violence of the brave to the pure and incorruptible non-violence of Truth as Infinite Love.

The deep truth

All narrowness limits love. In India, as well as in every other part of the world, humanity is breaking itself into narrow groups based upon the superficial and ultimately false differences of caste, creed, race,

nationality, religion or culture: and since these groups have been long accustomed to separative distrust and fear, they have indifference, contempt or hostility toward each other. All this is due to ignorance, prejudice and selfishness: and it can only be mended by fostering the spirit of *mutuality* which breaks through artificial isolationism, and which derives its strength from the sense of the inviolable unity of life as a whole. *Creative leadership* (which has so much scope in the soil of India) *will have to recognise and emphasise the fact that all men are already united with each other not only by their co-partnership in the Great Divine Plan for Earth, but also by virtue of their all being equally the expression of One Life.* No line of action can be really helpful or fruitful, unless it is in entire harmony with this deep Truth. The future of Humanity is in the hands of those who have vision.

VIOLENCE & NON-VIOLENCE

(Released through " Meher Baba Journal " and pamphlets in March 1942 when requested by people to explain the Spiritual significance of Violence and Non-violence and its relative importance in political life.)

Going Behind Words

Man has a tendency to cling to catch-words and allow his action to be determined by them almost mechanically without bringing his action in direct relation to the living perception which these words embody. Words have their own place and use in life; but if action is to be intelligent, it is imperatively necessary that the meaning, which these words are intended to convey, should be carefully analysed and determined. Among the words, which need this type of exploration, there are few which are as important as the words "Violence" and "Non-violence"; they have a direct bearing upon the ideologies, which shape not only particular actions but also the entire tenor of life.

Spiritual Understanding Goes Beyond Formulations

Spiritual life is a matter of perception and not a matter of mechanical conformity with rules, even when these rules are meant to stand for the highest values; *it implies an understanding, which goes beyond all words or formulations.* All words and formulations have a tendency to limit the Truth; therefore, those, who seek to bring out the spirit underlying these formulations, have often to launch upon a searching analysis of the formulated principles, and supplement this analysis by constantly retaining touch with concrete examples taken from life. This is particularly true of those guiding principles of life, which are formulated with the help of the opposite concepts of Violence and Non-Violence.

Starting with Representative Situations

The words "Violence" and "Non-Violence", are in ordinary references, applicable to such diverse situations in practical life, that no exposition of the issues involved can be complete unless it takes note of these situations and uses them as a starting point. However, for the purpose of exposition, it is not necessary to exhaust numerically all the possible diversities, which would be covered by these words: it is enough to consider some of the most *representative* situations. The representative situations mentioned below, have been selected because of their capacity to yield abundant light on the fundamental values, which centre round the concepts of Violence and Non-Violence.

The Case of a Drowning Man

Situation No. 1. Suppose a man, who does not know how to swim, has fallen in a lake and is being drowned and that there is nearby another person, who is good at swimming and who wants to save him from being drowned. The man who is being drowned has a tendency to grasp desperately to the person who comes to his help and the clasping is often so awkward that it may not only make it impossible for the drowning man to be saved, but may even bring about the drowning of the one who has come to help him. One, who desires to save a drowning man, has, therefore, to render him unconscious by hitting him on the head, before he begins to help him. Striking upon the head of the man, under such circumstances, cannot be looked upon either as Violence or as Non-Violence.

The Case of a Surgical Operation

Situation No. 2. Suppose a man is suffering from some contagious disease, which can only be cured through an

operation. Now in order to cure this suffering man as well as to protect others from catching this infection, a surgeon may have to remove the infected part from his body by the use of his knife. This cutting of the body by a knife is also among the things which cannot be looked upon either as Violence or Non-Violence.

The Case of an Aggressive Nation

Situation No. 3. Suppose an aggressive nation invades a weaker nation for selfish purposes and some other nation, which is inspired solely by the noble desire of saving the weak nation, resists this aggressive invasion by armed force. Fighting for such resistance in the defence of the weak nation cannot be looked upon as either Violence or Non-Violence, but can be called Non-Violent Violence.

The Case of a Mad Dog

Situation No. 4. Suppose a mad dog has run amok and is likely to bite school-children, and the teachers in the school destroy the mad dog in order to protect the children. This destruction of the mad dog does imply Violence but there is no hatred in it.

The Case of Non-Violence of the Strong

Situation No. 5. Suppose a physically strong man is insulted and spat upon by an arrogant man who is nevertheless weak, and suppose that the strong man, who has got the power to crush the arrogant man, not only desists from hurting the arrogant man, but calmly explains to him the gospel of love. This action implies Non-Violence, but it is the non-violence of the strong.

Need for Delicate Considerations

The *first three* situations mentioned above clearly bring out that the question whether a situation implies

violence or non-violence cannot be decided except by entering into many subtle and delicate considerations (1) with regard to the diverse details pertaining to the situation and (2) with regard to the nature of the *motive*, which prompts action. And the *last two* situations bring out that even where it is easily possible to say that a particular situation implies violence or non-violence, the violence or non-violence may be characterized by the presence of certain *other factors, which substantially give it a meaning which goes beyond the ordinary meaning attached to these words.*

Comments on the Case of a Drowning Man

A detailed analysis of the case of the hit on the drowning man (situation No 1) shows that though it involves the use of the force without the prior consent of the person on whom it is exerted, the force used is ultimately used with the motive of saving the drowning man. The situation includes the application of force without the consent of the man against whom it is used: and in this sense, it may be said to be a case of violence: but the force is used *for the good of the drowning man* and not with any desire to inflict injury or harm to him; and in that sense it may also be said that it is not a case of violence. In this *special* sense the situation can be said to involve violence and non-violence respectively; but in the *ordinary* sense of the words, it cannot be looked upon as a case either of violence or non-violence.

Comments on the Case of a Surgical Operation

The case of the operation for the cure of contagious disease (situation No. 2) is slightly different from the case of the drowning man. Here also there is an application of force (amounting even to the cutting of the affected part of the body); and the application of force

is for the good of the person, against whom it is used, but in most cases of such operations, the patient gives *his prior consent* for the application of such force as may be necessary for the execution of the operation. Further, the operation is intended not only to protect the patient himself from further ravages of the disease, but is also intended to protect *others* from the spread of infection. The application of force here springs out of the motive of doing unmixed good both to the patient as well as many others who might come into contact with him. Since no harm or injury is intended, the application of force in this situation does not amount to violence in the ordinary sense; and it also cannot be adequately looked upon as non-violence, since it is a clear case of cutting a part of a living body.

Comments on the Case of an Aggressive Nation

The case of fighting with an aggressive nation (situation No. 3) is also very interesting and instructive. Here, the fighting which is involved in offering resistance to the aggression of the nation with no selfish motive or personal interest, but solely with the purpose of defending the weaker nation, may entail much injury and even destruction upon the aggressive nation: and the use of force is not only without the prior consent of the aggressive nation against which it is used, but it is definitely *against its deliberate and conscious will*. But even in this situation, we do not have a clear case of violence, since in spite of the injury and harm involved, the application of force is not only for the good of the weaker nation, which is its victim, but is also, in a very important sense, for the good of the aggressive nation itself, because through the resistance encountered in its aggression, *it is gradually cured of its spiritual weakness or disease*

(47)

of having a tendency to invade and exploit the weaker nations. This violence is really not violent and so we call it non-violent violence.

Comparison of the Case of Aggressive Nation

The case of fighting with an aggressive nation (situation No. 3) is in fact very similar to the case of the operation of an infected part. In the case of fighting with an aggressive nation, the good of the weaker nation seems to be the primary result and the good of the aggressive nation (against which force is exercised) appears to be a secondary result: and in the case of the operation, the good of the patient (against whom force is exercised) appears to be the primary result and the good of others appears to be a secondary result. But this is only a minor difference, and when the two situations are carefully analysed and compared, it is found that they both equally promote the good of the target of force as well as many others involved in the situation.

Defending the Weak is a Form of Selfless Service

Defending the weak is an important form of self-less service and it is a part of Karmayoga; and use of force, when necessary for the purpose, stands completely justified as an indispensable instrument for securing the desired objective. But any such fighting which may have to be undertaken to defend the weak must be without any selfish motives or hatred if it is to have unalloyed spiritual importance. It resembles the case of a man defending a woman who is being attacked by another man for vile purposes thus saving the woman's honor and life, and correcting the attacking man by punishing him and making him repent.

Comments on the Case of a Mad Dog and the Case of Non-Violence of the Strong

The case of destroying the mad dog (situation No. 4) is definitely a case of violence, but it is justified because there is no hatred in it and because it is intended to promote the greater good of the children, who would be attacked by the mad dog. The case of the strong man, who gives a sermon instead of seeking revenge (situation No. 5) implies non-violence : but it is not a case of inaction. It neither implies passivity nor weakness, but strength and true creative action of an impersonal nature. It is non-violence of the strong.

Spiritual Understanding is above Rules and Requires Application of Divine Love

The detailed analysis of the above diverse situations as well as their mutual comparison brings out the fact that questions concerning violence or non-violence, their justification or otherwise and the ascertainment of the true value or lack of value, cannot be decided by any formal enunciation of a universal rule. They involve many delicate spiritual issues and implications: and a right understanding of the status of violence and non-violence in the scheme of spiritual values, requires a true perception of the meaning of the purpose of existence. Action, therefore, should not be governed by means of any slogans (howsoever high-sounding) based upon the incomplete and insufficient ideas of mere violence or mere non-violence: it should be a spontaneous outcome of Divine Love, which is above duality and of Spiritual Understanding, which is above rules.

WE MUST LIVE FOR GOD AND DIE FOR GOD

Given on the occasion of the 1st Congregation of disciples and devotees at Meherabad, Ahmednagar on 27th Dec. 1942

(Read by Mr. Adi S. Irani)

This war is a necessary evil; it is in God's plan, which is to awaken humanity to higher values. If humanity fails to profit by the lessons of war, it will have suffered in vain. This war is teaching that even the man in the street can rise to the greatest heights of sacrifice for the sake of a self-less cause; and it is also teaching that all the mundane things of the world—wealth, possessions, power, fame, family and even the tenor of life on earth—are transitory and devoid of lasting value. *The incidents of war shall, through the lessons which they bring, win over man for God, who is the Truth;* and they will initiate him into a new life, which is inspired by true and lasting values. People are making unlimited sacrifices and enduring untold sufferings for the sake of their country or political ideology; they are, therefore, capable of the same sacrifices and endurance for the sake of God or the Truth. All religions have unequivocally claimed man for the life in the Truth and it is sheer folly to fight in the name of religions. It is time that men had a fresh vision of the Truth that all life is one, and that *God is the only thing, which is real and the only thing that matters.* God is worth living for; and He is also worth dying for : all else is a vain and empty pursuit of illusory values.

WORK FOR THE SPIRITUAL FREEDOM OF HUMANITY

The Cry for Freedom

All over the world, the spirit of man is crying for Freedom. Love for Freedom and search for Freedom are the principal characteristics of humanity; *in all races and under all climes, in all countries and at all times, the watch-word for the groping and struggling humanity has always been Freedom !* But there are very few persons who really understand the full implications of true and unqualified Freedom; and there are many, who, in their partial understanding of the real conditions of Freedom, strive only for the attainment of that kind of existence, which gives them a sense of *relative* Freedom. Thus, *different persons long for different kinds of Freedom according to the different things, which they have come to value.*

Kinds of Freedom

Freedom of life is sought in all the different departments of life; and *this imperative demand for Freedom usually expresses itself by fastening upon some external conditions of the kind of existence, which people wish to lead.* Thus, those, who identify their being with their country, seek national or political Freedom; those who are animated by economic purposes, seek economic Freedom; those, who are inspired by religious aspirations of any kind seek Freedom of religion; and those, who are enthusiastic about any sociological or cultural ideology, seek Freedom of movement and Freedom of expression in respect of the ideals which they cherish and which they wish to propagate. But there are few who realize that the *basic* Freedom, which alone gives the stamp of true value upon any of these different kinds of relative

Freedom, is Spiritual Freedom. *Even when all the external conditions of a free life are completely fulfilled and guaranteed, the soul of man would still remain in woeful bondage if it has failed to realize spiritual Freedom.*

The Limits of Freedom

All the different types of Freedom, which fasten upon some external conditions, must, in their very nature, exist within certain limits; for the Freedom, which an individual or community or state seeks, must be consistent with *similar* Freedom for *other* individuals, communities, or states. *National, economic, religious or cultural Freedom expresses itself in and by means of the duality of existence; it lives on duality and is sustained by duality: therefore, it has necessarily to be relative and limited and cannot be infinite.* It exists in varying *degrees*; and even when it is won through persistent effort, it cannot be a permanent attainment, since the external conditions, which have once been secured are not secured for ever, but are capable of deterioration in the course of time.

Spiritual Freedom Alone can be Unlimited

Only spiritual Freedom is absolute and unlimited; when it is won through persistent effort, it is secured forever. For, though Spiritual Freedom can and does express itself in and through the duality of existence, it is grounded in the realisation of the inviolable unity of all life and is sustained by it. One important condition of Spiritual Freedom is freedom from all wanting. It is want that fetters life through attachment to the conditions, which would fulfill that want; if there is no want, there is no dependence or limitation. The soul is enslaved through wanting.

When the soul breaks asunder the shackles of wanting, it emancipates itself from its bondage to the bodies, mind and the ego. This is the Spiritual Freedom, which brings with it the final realization of the unity of all life and puts an end to all doubts and worries.

The Importance of Spiritual Freedom

It is only in Spiritual Freedom that one can have *abiding happiness and unimpaired self-know-ledge*; it is only in Spiritual Freedom that there arises the supreme certainty of Truth-realisation: and it is only in Spiritual Freedom that there is the final ending of sorrow and limitation; and it is only in Spiritual Freedom that one can live for all, and yet be detached in the midst of all activities. Any other lesser type of freedom is comparable to a house which is built on sand; and any other lesser type of attainment is fraught with the fear of decay. Therefore, there is no gift greater than the gift of Spiritual Freedom, and there is no task more important than the task of helping others to have Spiritual Freedom. Those who have understood the supreme importance of Spiritual Freedom have not only to strive for it for themselves, but also to share the God-given duty of helping others to win it.

True Service

Those who are inspired by the spirit of selfless service are quick to render unto humanity all possible help through the provision of the necessities of life like clothes and shelter, food and medicine, education and other amenities of civilization: and in pursuance of the Path of Duty, they are not only prepared to fight for defending the weak against cruel aggression and

oppression, but also to lay down their very lives for the sake of others. All these types of service are great and good; but from the ultimate point of view, the help which secures Spiritual Freedom for humanity, surpasseth them all; and it is insuperable in importance.

The Way to Help Others in Attaining Spiritual Freedom

The way to help others in attaining Spiritual Freedom is far different from the way of rendering other types of help. To the hungry, you can provide food; and they have only to eat it. To the naked, you can provide clothes; and they have only to wear them; and to the homeless you can provide houses; and they have only to dwell in them. But to those, who are in the agonies of spiritual bondage, there is no *ready-made provision*, which can give them immediate relief. *Spiritual Freedom has to be won by oneself for oneself, through watchful and unflinching war against the lower self and the lower desires.* Those, who would be the soldiers in the cause of Truth, have to help all, not only in launching upon the thrilling enterprise of attaining victory over oneself, but also in every step which they take towards that attainment; there is no other way of sharing their burden.

The Call

Ye my devotees, I have full confidence that you will share this burden. Many of you have, for years together, obeyed my orders and carried out my instructions, through faith in me and love for me; you have stuck to me and my Spiritual Cause through storm and stress and thick and thin; and now the time has come for you to offer all your services in my Mission of helping humanity to tread the Spiritual Path for realizing God. The eternal Truth that God alone is real, has to be clearly understood and unreservedly accepted; and it

has to be unequivocally expressed through words and deeds. *In the full realisation of the Truth, man shall attain Spiritual Freedom. No sacrifice is too big for setting man free from spiritual bondage and in helping him to inherit the Truth, which alone shall bring abiding peace to all and which alone will unfailingly sustain an unassailable sense of universal fellowship, cemented by the ungrudging love of all for all, as expressions of the same reality.*

The Need for Special Instructions to Each

In this God-willed divinely-planned and predestined task of bringing Spiritual Freedom to humanity, you, my devotees, have to help me, even at the cost of life. In your duty of helping others to find God, you have to welcome every type of suffering and sacrifice. Those desiring specific instructions in the line of work most suitable to their individual circumstances may communicate with me.

THE TASK FOR SPIRITUAL WORKERS

Given on the occasion of the 2nd Congregation of Disciples and Devotees held at five different places on the same Day 14th Feb. 1943

Read by Ramjoo Abdullah at Bombay

" *Savak Kotwal at Poona.*

" *R. K. Gadekar at Sholapur*

" *Dr. G. D. Deshmukh at Nagpur*

" *Adi K. Irani at Lahore*

" *Late C. V. Sampath Aiyangar at Madras*

Be the Torch-Bearers for Humanity

I am very happy that, in response to my Call, you have gathered to receive my Message for you. In the Path, the most important condition of Discipleship is readiness to work for the Spiritual Cause of bringing humanity closer and closer to the realization of God. I am glad to note that through faith and love for me, you have whole-heartedly offered yourselves for sharing my universal work of *Spiritualising the world*; and I have full confidence that *you will not only inherit for yourself the Truth, which I bring, but also become enthusiastic and valiant torch-bearers for humanity, which is enveloped in deep ignorance.*

The Nature of Spiritual Work

Because of its supreme importance for the true and final well-being of humanity, Spiritual Work has a natural and imperative claim on all who love humanity; it is, therefore, very necessary to be quite clear about its nature. The whole world is firmly established in *the false idea of separateness*, and being caught up in the illusion of duality, it is subject to all the complexities

of duality. *The Spiritual Workers have to redeem the world from the throes of imagined duality by bringing home to it the Truth of the Unity of all life.*

The Origin of Manyness

The root-cause of the illusion of manyness is that the soul, in its ignorance, identifies itself with its bodies or the ego-mind. The gross and the subtle bodies as well as the ego-minds of the mental bodies are all *mediums* for experiencing the different states of the world of duality; but they cannot be the mediums for knowing the true nature of the soul, which is above them all. By being identified with the bodies or the ego-mind, the soul gets caught up in the ignorance of manyness. *The soul in all the bodies and ego-minds is really one undivided existence; but as it gets mixed up with these bodies and ego-minds, which are only its vehicles, it considers itself as limited and looks upon itself as being only one among the many of creation instead of looking upon itself as being the only One Reality without a second.*

States of Consciousness

Every soul is eternally and inviolably one with the one undivided and indivisible universal soul which is the sole reality: and yet *the false identification with the bodies or the ego minds creates the illusion of manyness and differentiation within the whole in which, there is, in fact, no room for any kind of separateness or duality.* Bodies or the ego-minds are only the mediums or the vehicles of consciousness; and *as the soul experiences the different planes of the world through its different mediums or vehicles, it goes through different states of consciousness.*

God-Realisation

Most souls are unconscious of their true nature as God, who is the unity and reality of all souls; God-

realisation is only *latently* present in them, since in them it has not yet come to be experienced consciously. But those, who have cast off the veil of duality, *experience the soul through itself independently of any mediums or vehicles*; and in this experience, *the soul consciously knows itself as being identical with God, who is the unity and the reality of all souls*. Life in the Truth of the unity of all, brings with it freedom from all limitation and sufferings; it is *the self-affirmation of the infinite as infinite*. In this state of spiritual freedom and perfection, ego-life is finally and completely surrendered in order to experience and release the Divine Life in the Truth; and God is known and affirmed as *the only reality worth living for*.

The Importance of Time

To realise God is to dwell in eternity; it is a *timeless* experience. But spiritual work exists in relation to the souls who are caught up in the mazes of the multiplicity of the creation which is bound by time. *Spiritual workers cannot afford to ignore the element of time in creation*; to ignore time would be to ignore the spiritual work itself. It is imperatively necessary to be discriminatively aware of the flow of time in creation; and *it is particularly necessary to appreciate fully the supreme importance of the moment, which is in the near future and which shall witness the universal dispensation of the Truth of Spiritual Wisdom*.

Warning to the Spiritual Workers

The task for Spiritual Workers is to help me in this dispensation of the Truth to suffering humanity. You have not only to prepare humanity in receiving this Truth but also for getting established in it. But it is extremely important to remember that *you*

can help others to gain spiritual freedom and to come out of the illusion of duality only if you yourself do not miss this idea of unity while working for others, who are inclined to create divisions where they do not exist and who allow no respite to the Spiritual workers.

Obstacles in the Spiritual Work

The minds of the people have to be completely purged of all forms of selfishness and narrowness if they are to inherit the *Life in Eternity*, which I bring; and it is by no means an easy task to persuade people to give up their selfishness and narrowness. It is not by accident that the people are divided into the rich and the poor, the pampered and the neglected, the rulers and the ruled, the leaders and the masses, the oppressors and the oppressed, the high and the low, the winners of laurels and the recipients of ignomy. These differences have been created and sustained by those who, through their spiritual ignorance, are attached to them and who are so much settled in *perverse thinking and feeling* that they are not even conscious of their perversity. They are accustomed to looking upon life as divided into inviolable compartments; and they are unwilling to give up their *separative* attitude. *When you launch upon your spiritual work, you will be entering into a field of divisions, to which people desperately cling, which they accentuate and fortify, and which they strive to perpetuate consciously or unconsciously.*

Win them over for Truth

Mere condemnation of these divisions will not enable you to destroy them. *The divisions are being nourished by separative thinking and feeling; and separative thinking and feeling can yield only to the touch of love and understanding. You have to win people to the life of Truth; you cannot coerce*

them into spirituality. It is not enough that you should have unimpaired friendliness and untarnished good will in your own hearts; if you are to succeed in your work, you have to bring home to them the faith and the conviction that you are helping them to redeem themselves from bondage and suffering and in realising the Highest, to which they are rightful heirs. There is no other way to help them in attaining spiritual freedom and enlightenment.

Hints for Spiritual Workers

For rendering spiritual help, you should have a clear understanding of the following four points:—

(i) Apparent descent into the lower level:—

It may often be necessary for you to *apparently* descend to the lower level of those whom you are trying to help. Though your purpose is to raise people to the higher level of consciousness, they might fail to profit by what you say, if you do not talk in terms which they understand. What you convey to them through thought-feeling should not go over their heads; they are bound to miss it unless you adapt it to their capacity and experience. However, it is equally important to remember that while doing this, you should not *actually* lose your own high level of understanding. You will change your approach and technique as they gradually arrive at deeper and deeper understanding, and your apparent descent into the lower level will be only temporary.

(ii) Spiritual understanding ensures all-sided progress:-

You must not divide life into departments and then begin to deal with each department separately and exclusively. *Departmental thinking is often an obstacle for integral vision.* Thus if you divide life into politics, education, morality, material advancement, science, art, religion,

mysticism and culture and then think exclusively of only one of these aspects, the solutions which you bring to life can neither be satisfactory nor final. But if you succeed in awakening spiritual inspiration and understanding, progress in all these departments of life is bound to follow automatically. As spiritual workers, you will have to aim at providing a complete and real solution for all the individual and social problems of life.

(iii) Spiritual progress consists in the spontaneous growth of understanding from within:—

As spiritual workers, you have also to remember that the spiritual wisdom which you desire to convey to others is already latently present in them and that you have only to be instrumental in unveiling that spiritual wisdom. *Spiritual progress is not a process of accumulating from without; it is a process of unfolding from within. The Master is absolutely necessary for anyone to arrive at self-knowledge; but the true significance of the help given by the Master consists in the fact that he enables others to come into the full possession of their own latent possibilities.*

(iv) Some questions are more important than answers:—

You, as spiritual workers, must not lose sight of the real work, which the Masters desire to get done through you. When it is clearly understood that Spiritual Wisdom is latent in all, you will no longer be anxious to provide to others ready-made answers and solutions. In many cases you will be content *to set up for others a new problem or to clarify to others the nature of the problem with which they are faced.* You may have done your duty if you ask them a question, which they would not themselves ask, when they are placed in some practical situation, and in some cases, *you will have done your duty,*

*if you succeed in putting them in a searching and questioning attitude, so that they themselves begin to understand and tackle their problems along some more fruitful and creative line. To give them a deeper point of view or suggest to them a fruitful line of thought and action may itself mean much more than thrusting upon them the results of your judgment. But the questions which you may help them to formulate for themselves should neither be merely theoretical nor unnecessarily complicated. If they are simple, straight and fundamental, these questions will answer themselves, and people will find their own solutions. But you will have rendered indispensable and valuable service to them, because, without your tactful intervention, they would not have arrived at the solution of their multifarious problems from the *Spiritual* point of view.*

The Overcoming of Obstacles

It has been seen that the Spiritual Workers must necessarily be confronted with many obstacles; but obstacles are meant to be overcome. Even if some of them seem to be insuperable, you have to do *your* best in helping others irrespective of results or consequences. *Obstacles and their overcoming, success and failure, are all illusions within the infinite domain of Unity; and your task is already done when it is performed whole-heartedly.* You are steadfast and one-pointed in your desire to help my Cause of awakening humanity to the sole Reality and the ultimate worthwhileness of God and God alone; and you will get many opportunities for spiritual work. There is ample scope for work in this field. I am fully confident that you will lend yourself ungrudgingly for this work; and you will help it, if you unreservedly follow the *Spiritual instructions* which shall be given to you separately.

The Outcome of Spiritual Work

You have to do your work without worrying about consequences irrespective of success or failure; but you may be sure that the result of work, which is done in this spirit and with this understanding, is forgone. *Through the untiring activities of spiritual workers, humanity shall be initiated into the new life of Abiding Peace and Dynamic Harmony, Unconquerable Faith and Unfading Bliss, Immortal Sweetness and Incorruptible Purity, Creative Love and Infinite Understanding.*

MESSAGE TO MODERN YOUTHS

(*Published in the Sept. 1942 issue of the "Comrade" Hyderabad Sind.)*

It is the privilege of youths to be full of energy and hope; not being caught up in any grooves, their dreams about the future have the advantage of being inspired by an unfettered imagination: and in the glow of a new-born love or in the warmth of newly caught enthusiasm, they are quick to respond to the call for action and self-sacrifice. Life would be the poorer without these qualities which are predominantly present in the youths; but if the youths are to derive the full benefit of the qualities with which they are abundantly endowed, they must also try to acquire some other qualities, which are rare in the youths. *Hope should be fortified by a courage, which can accept failure with equanimity; enthusiasm should be harnessed by the wisdom which knows how to wait for the fruit of action with patience. The idealistic dreams about the future should be counter-balanced by a sense for the realities of the present; and the glow of love should allow itself to be illumined by a free and unhampered play of reason.*

It is easy for the youths to be so much after *realising the ideal* that they become bitter against the present and the past; but it is as well to cultivate the spirit of *idealising the real* and being appreciative of the heritage of the past. The world, as it is, may not seem to be after the pattern, which the youths adore: but they must never forget that it is always good enough to merit their most loving attention. *In their desire to improve the world, let them not by becoming bitter, surrender their right to be happy.*

Youths love freedom and, as such, they have a natural impulse to rebel against all authority and bondage. All this is well and good; but let them make a real effort to keep free from the many illusions to which the youths are particularly susceptible. True self-expression does not necessarily imply irreverence for others; true criticism does not necessarily imply snobishness or cynicism; and true freedom does not necessarily imply hostility or separateness. *Freedom without responsibility is a doubtful boon; it is worth having only where there is self-restraint and willingness to cooperate with others.* The youths are always willing to act and take risks; let them freely yield to this fearless and imperative urge of life within them. But while releasing action, let them take every care that it is creative and not merely destructive: and let their watchwords always be LOVE and SERVICE.

GOD AND RELIGION

(*This Message was read out by Honourable Justice Dr. Sir M. B. Niyogi at the Nagpur Gorakshan Compound congregation held on 11-11-44.)*

The organised religions of the world often fail to express the real Vision of those who have been the Fountain-head of Inspiration for their very coming into existence. *Dogmas and beliefs, rituals and ceremonies can never be the essence of the true spiritual life.* They are generally not only superficial and ineffective, but positively harmful and misleading. Often, they not only feed the ego of the priest class, but also serve as an instrument for the exploitation of the credulous. When religion has become merely a matter of external rituals and ceremonies, it has become a cage for the soul. Nor does it help very far to change one religion to another; *it is like going from one cage to another.* If religion does not help man to emancipate the soul from spiritual bondage and realize God, it has no useful purpose to serve. Then it is time that *religion should go to make room for God.*

I am, therefore, not interested in founding a new religion. The world is already divided by numberless sects, based upon dogmas and beliefs. *I have not come to give another cage for man, but to impart to the world the illimitable Truth.* The world needs awakening and not mere verbal instruction; it needs the freedom and the amplitude of Divine Life, and not the superficiality of mechanised and pompous forms; it needs Love, and not the display of power. The world-task ahead of me is particularly creative. Essentially, we are all one. I am greater than none of you in the soul-sense and

really speaking, none of you have to receive divinity from me—the divinity that is eternally existing equally in us all; but what I have to give is the knowledge and the experience of the oneness of us all.

Out of the agonizing travail and suffering of the present times, the New Enlightened Humanity has to be born. Man shall be weaned away from the allurements of the ego-life; *he shall come into full inheritance of his own divinity* and know himself to be none other than the Supreme God Himself; and his heart shall be unlocked so as to release *the Dynamic Love Divine*. Divine Love knows no decay, fear or corruption, because it is illumined by the understanding that all life is One. *Let those who are alive to the real values harken to this call of mine*; they will have an ample share in bringing into existence *the New Era of Truth and Love*. I give my blessings to all.

GOD AS THE ONLY REALITY

(*Delivered by Hon'ble Justice Mr. W. R. Puranik, Vice Chancellor, at the Ramkrishna Ashram, Nagpur on the afternoon of 12-11-44.)*

The soul gets deeply stuck in the ignorance of being the same as the physical body due to *sanskaric* limitations of consciousness; and its knowledge of the Reality, therefore, necessarily gets restricted to that which is given in sense-perception or that which is inferred from it. But such knowledge is, in fact, quite inadequate and even misleading in respect of the true nature of Reality. The manifold world of sense-perception (with its duality of subject and object) is false, though it seems to be quite real to those whose understanding is vitiated by identification with the body. From the point of view of the highest and the only Truth, *God alone is real* and is one eternal, indivisible and unlimited Being which may, for the purposes of intellectual understanding, be described as *an Infinite Ocean of Love, Bliss and Understanding*.

The realization of God, *as He is*, necessarily requires the complete surrenderance of the false individuality of the separate 'I'. All separateness and duality is only illusion: and this illusion is sustained by the *sanskaras* (impressions) of the *Ego-life* which expresses itself through *Lust, Hate and Greed*. But through the pure life of selfless *Love and Service* and through *the Grace of a God-realized Master*, it is possible to brush away these limiting *sanskaras* and by transcending the illusory veil of separateness to know oneself to be identical with God which is the sole Reality. This God-realization, which comes on the *seventh plane* of consciousness is the goal of all

life; it is the final reason why the entire universe came into existence.

God-realization is, sometimes mistakenly thought to be a selfish purpose of the limited individual. There is no room for any selfishness or limited individuality in God-realization. On the contrary, *God-realization is the final aim of the limited and narrow life of the separate ego.* It not only consists in the attainment by the individual of an inviolable unity with all Life, but it also dynamically expresses this final realization of the Truth through a spontaneous and undivided life of *Love, Peace and Harmony.* The life of the God-realised Master is a pure blessing to all humanity.

GOD AND LOVE

(Read out by Advocate A. V. Khare, at the National College on Sunday evening on 12-11-44 in the presence of Shri Baba.)

The spiritual path is like climbing up to the mountain top through hills and dales and thorny woods and along steep and dangerous precipices. But on this Path, there can be no going back or halting; everyone must get at the top which is the direct realization of the Supreme God-Head. All hesitation or side-tracking or resting in the half-way-houses is but a postponement of the day of true and final fulfilment. You cannot be too alert on the Path. Even the slightest lingering in the false world of shadows is necessarily an invitation to some suffering, which could have been avoided if the eyes had been steadily fixed on the Supreme Goal of Life.

If there is one thing which is most necessary for safe and sure arrival at the top, it is Love. All other qualities, which are essential for the Aspirants of the Highest, can and must come to them, if they faithfully follow the whispers of the Unerring Guide of Love, who speaks from within their own hearts and sheds Light on the Path. If you lose hold of the mantle of this Guide, there is only despair in store for you; the heart without Love is entombed in unending darkness and suffering; but the heart which is restless with Love is on the way to realization of the Unfading Light on the Unfathomable Sweetness of Life Divine.

Human love should not be despised even when it is fraught with limitations. It is bound to break through all these limitations and initiate the aspirant to the Eternal Life in the Truth so that the Lover loses his separate and false self and gets united with God who is

(70)

the one matchless and indivisible Ocean of Unsurpassable Love. The gateway to this highest state of being one with God is firmly closed for all who do not have the courage to lose their separate existence in the restless fire of Divine Love. I give my blessings to all who are thirsting for the full realization of divinity, for they shall be the pillars of the coming era of Truth and Love.

**MESSAGE OF CHEER AND HOPE TO THE SUFFERING
HUMANITY**

(Read by Dr. Abdul Ghani Munsiff, at the meeting of the Shri Meher Baba Reception Committee held at Mr. K. K. Thakur's bungalow, Nagpur on 13 -11-44)

In the war-crazy world around you today, what do you see with regard to the quality and quantity of suffering and pain that has afflicted humanity in general? It is patent to all that not only those who have taken up arms and are actually engaged in fighting, that have suffered intense loss and pain, but even the innocent and the peace-loving section of humanity—men, women and children, have experienced and are experiencing crucial agonies and tortures both physical and mental.

Whatever may be the political and economic explanation of the worldly wise, in this respect, this sanguine phenomena, from the spiritual point of view, is a cyclic Divine visitation over which no earthly power has any control. The whole situation is simply and purely the resultant of the Divine Law of 'Cause & Effect', which is the same as conveyed by the Persian adage meaning 'It is only from us whatever is upon us' (good or bad).

However dark the clouds and whatever may be the poignancy of pain and despair, one spiritual fact, embodying cheer and hope to suffering humanity, must not be lost sight of and which I am going to convey to you here today.

There are always two aspects of Divinity, perpetually and eternally active in the affairs of the world. The destructive aspect of Divinity as expressed in Persian means 'Self-Glorification' and the constructive aspect of Divinity is called in Persian as 'Self-Beatitude'. The

aspect of 'Self-Glorification' by God, when it gets palpably active, entails suffering and destruction on a colossal scale, as we see it today. The aspect of Divine 'Self-Beatitude' when it asserts itself, brings in its wake peace and plenty.

In the aspect of 'Self-Glorification', Divinity repels itself, through its own creation and in the aspect of 'Self-Beatitude', Divinity attracts or loves itself, through its own creation. The former is a negative method and the latter is a positive method and both these methods ultimately are instruments of Divine Wisdom, to rouse humanity to their Divine Heritage, which is 'Self-Realization.'

Further, both the aspects of God referred to just now not only affect humanity individually and collectively, but its intensity and force is directly in proportion to each other and they assert themselves in cyclic waves. Now that the Destructive phase is about to weaken, the aspect of 'Divine Beatitude' is nearly due to come to the force; and to invite humanity to avail themselves of this Blessedness to come is my Divine Mission in life.

Just as in the present world catastrophe, even the guilty and not guilty, the combatants and non-combatants have suffered intensely physically and mentally, similarly, in the 'Self-Beatitude' aspect of God that is to be manifest in the near future, not only the deserving, but the non-deserving as well, have as good a chance of being the recipients of Divine Grace, provided they are wide-awake to the situation, which will be a cyclic dispensation rare and unique.

My blessings to all—those who heard my message and those who have not.

THE DYNAMISM OF LOVE

(*Read by the Secretary, Theosophical Society, Nagpur on the morning of 14-11-1944.)*

True Love is very different from an evanescent outburst of *indulgent emotionalism* or the enervating *stupor* of a slumbering heart. It can never come to those whose heart is darkened by selfish cravings or weakened by *constant reliance upon the lures and stimulations of the passing objects of sense*. But to those whose hearts are pure and simple, true Love comes as a gift through the activitising *Grace of a Master*. Such Love is energising and life giving; it breaks asunder the narrowness and the prejudices which separate man from man; it inspires man for *selfless and creative action* which contributes to the well-being of all, without distinction of caste, colour, race, nationality, creed or sex; it lifts him from the slavishness of *sanskritic* attachments to the unhampered freedom of the divinely conscious soul; and it initiates him into the *Dynamic Harmony of Life in Eternity*.

Affirmation of the separative ego is the chief veil between man and his own Divine Self; but the doors of the heart have to be thrown open by the surrenderance of ego-affirmation if God as the *Supreme Beloved* is to make His entry in the heart. No one can realize God except through the Grace and Help of a God-realized Master who is Truth Incarnate. Only a God-realized Master can awaken this true Love in the human heart, by consuming, through the fire of his Grace, all the dross that prevents its release. Those who have got the courage and the wisdom to *surrender* themselves to a Perfect Master are the recipients of his Grace. *The Grace of the Master does come to those who deserve it*; and when it comes, it enkindles in the human heart a Love Divine which not only enables the aspirant to become one with God, but also to be of infinite help to others who are also struggling with their own limitations. There is no power greater than Love.

THE UNITY OF ALL LIFE

(Delivered by Hon. Justice Dr. Sir M. B. Niyogi in the Convocation Hall, Nagpur on the evening of 14-11-1944.)

The Tragedy of Unthinking Strife

The world today is presenting the spectacle of man pitched against man. *Man has become a passive and helpless victim of an unthinking and ruthless machinery which is dragged on from the past through sheer inertia of the spirit.*

The Fact of Brotherhood

In the one undivided and indivisible Ocean of Life, you have, through ignorance, created the pernicious divisions based upon sex, race, nationality, religion or community; and you allow these self-created divisions to poison your heart and pervert your relationships. *You are already parts of one life and as such, brotherhood is not something which is to be brought into existence through laborious efforts, but is the supreme FACT, which claims your recognition and whole-hearted allegiance, as soon as you have the candidness and the courage to face the Truth.* Slowly but surely must you imbibe this hard-won Truth at the feet of the Masters of Wisdom; slowly but surely must you shed prejudices and get disentangled from the superficial distinctions, created by identification with forms and names; *slowly but surely must you tread the Path to the Formless and the Nameless One.*

The Diversity that does not Divide

When you enthrone the Nameless One in your mind-heart, you do not necessarily put an end to the game of duality. You have to play your Divine Role in the drama of creation without being caught up in duality.

Restoration of unity does not imply the stamping out of all differences. In the world of forms, there always will be

room for a rich diversity of expression; but when you understand the Truth illimitable, this diversity shall in no way be allowed to create a note of discord in the symphony of creation, but will be taken up in that *creative harmony which reflects the ageless and the infinite spirit*. Out of this understanding, there shall spontaneously emerge *the spirit of tolerance which is different from apathy, of active appreciation, which is different from passive receptivity, and of life, which is different from the entanglement of attachment*. The Unity of Life has to be experienced and expressed in the very midst of its diverse experiences.

The Inalienable Divinity of Man

There can be no arguing with the imperative claims of Divine Love; to deny love is to deny one's own true being; it is self-betrayal and complete extinction, which life is not prepared to accept. Sooner or later, man must look within, ponder deeply, and search within his own heart for those factors which hold him down in spiritual thralldom; and sooner or later, he must break asunder the gnawing chains of separative thinking which keep him away from the immense and limitless life of the spirit to which he is rightful heir. Then why not sooner, rather than later? NOW is the time to cast off the veil of imagined duality and unreservedly surrender to the life of open and undisguised love which is pure and selfless and which knows no fear and needs no apology. All life is one and all divisions are imaginary. Be ye established in this Eternal Truth which I bring.

**THE UNQUENCHING FIRE
OF SPIRITUAL LONGING**

(Read by Mr. Harkare, LL. B., Pleader, at the Meher Spiritual Centre, Saoner (C. P.) on 15-11-44.)

The ego-life of the limited individual sustains the *illusory duality of 'I' and 'You', 'Mine' and 'Thine'* and thus artificially breaks asunder the unity of life, by introducing in it the false and the vitiating principle of duality. The ego lives in and through *the false idea of separate existence*; and this ignorance, which is its standing ground, becomes a starting point of a life of multitudinous and ever-increasing *desires*. The life of desires is always and necessarily constrained to an *unending oscillation between the opposites of joy and suffering, gratification and disappointment, good and evil*. All the desires which spring from the ignorance of separative consciousness become a perpetual torture and limitation; they are all episodes in the life of *delusion*, where there is the inescapable tyranny of promises that are never fulfilled.

But even in the very midst of the tumultuous pains and pleasures of the ego-life, there dawns, *in the ripeness of experience, and through the Grace of the Master*, the clear perception of the utter futility of desires, which seek fulfilment through the false and the transient forms of life. *The Master's life of Love is unperturbed by desires or duality*; and once the soul gets a glimpse into this life of true values, it protests *against the bondage of desires and the cage of the separative ego-life*. This is the beginning of the life of *spiritual longing*, accompanied by constant discrimination between the true and the false, the really important and the really unimportant. When the spiritual longing is thus awakened, it can never be

entirely set at rest or evaded. It becomes an unquenching fire that burns the very roots of limiting desires. Unabated and uncompromising, it eventually leads the aspirant to *surrender his separative existence and be merged and united with the Master's Life in the Truth, which is one and indivisible*. Thus shall the Pilgrim arrive at his *Abode of Peace* through keen spiritual longing. For all those who have this longing, I have my blessings.

**THE DIVINE HERITAGE
OF MAN**

(Read by Khan Saheb Jal D. Kerawala, Dy. Commissioner,
Raipur, (C. P.) in the Municipal School Compound, Saoner (C.P.),
on 15-11-44.)

In all climes and in all places, man is constantly striving for happiness; but there are very few who have it, because there are very few who truly know the secret of happiness. Man is constantly feeling thwarted and limited; and he is ever in the clutches of unrelieved agony or suffering, because, not knowing his own true nature, *he identifies himself with the body or the desires or the limited individual mind, and thereby becomes a victim to their respective limitations and sufferings.* It is only by knowing himself to be different from and beyond all these that he can fully enter into the *Divine Heritage* of the *Abiding Happiness*, which is *inalienable from his true being as God.*

The man, who through *sanskaric* attachments identifies himself with his body or desires or the individual mind, is caught up within the prison of his ignorance. *All his efforts to break through his shackles only lead to his being in their firmer grip,* just in the same way as the parrot which desperately beats its wings against the bars of its cage succeeds only in injuring its own wings, without being able to make any headway towards freedom. It is like a person, who is stuck in deep mud, and who, because of his very efforts to extricate himself, finds that he is more deeply stuck in it.

The individual and unaided efforts of the aspirant are so often unsuccessful, because the very source of such efforts which is the ego, is rooted in ignorance. This is exactly the reason why a Master is absolutely necessary for spiritual emancipation. *The Master acts from*

(79)

the Truth, with which he is one, and not from any limited ego-consciousness, and his help is more effective than all the unaided efforts on the part of the aspirant himself. This does not mean that the aspirant should not try for spiritual freedom and fulfilment. He must try his best for their realisation; but he must at the same time open himself out to the abundant and indispensable help that comes to him from the Master. The Master does not give to the aspirant something which is not already within the aspirant in a latent form; he only unveils the real Self of the aspirant himself and enables him to come into his own Divine heritage which is rightfully his.

THE HIDDEN TREASURE OF THE SELF

(*Read by Mr. Adi. K. Irani at the Buddha Society, Nagpur on 16-11-44.)*

There is not a creature, but is destined for the Supreme Goal, even as there is not a river, but is on its winding way to the ocean; but, *in the human form alone, is consciousness so developed, that it is capable of reflecting and expressing the glory and perfection of his own True and Highest Self, which is at the same time, the Self of All.* Man is kept away from inheriting the *Hidden Treasure of ineffable Fulfilment and Plentitude*, by his own self-accumulated and *Sanskaric* ignorance. *Sanskaras* are the inevitable deposits left by the arduous evolutionary *Descent* into the human form and human consciousness; they are like the dust that gathers on the pilgrim as he treads his Path. In the human form, which is the highest, the Divine Life is still enmeshed in these *sanskaric* deposits in the mind. Its expression is therefore, necessarily curtailed and distorted through *the diverse and distracting moments* of the *sanskaras* which keep consciousness pinned down to the enticing panorama of that which is false and phenomenal.

One by one, the multicoloured attachments to the false have to be relinquished; and one by one, the *sanskaric* faggots that feed *the deceptive fires of the separative ego*, have to be surrendered in favour of the imperative claims of *the Invincible Flame of the Truth*. Thus and thus only can man ascend to the pinnacle of Divine Attainment which is *the endless beginning of Life Eternal*. The Life in Eternity knows no bondage, decay or sorrow and it is *the everlasting and ever-renewing self-affirmation of conscious and illimitable divinity*. The clouds of *sanskaras* have to disappear completely before the sky of consciousness is illumined by *the Inextinguishable Light of God who is the real Self of All*. My mission is to help you to inherit this hidden treasure *of the Self; and all, who earnestly seek it, have my blessings.*

MESSAGES OF MEHER BABA
DELIVERED IN THE WEST

MESSAGES DELIVERED IN THE WEST

**Message to "Paramount News Reel" on Arrival in London on
10-4-1932**

(Read by Mr. C. B. Purdom, Editor, EVERY MAN, London)

My coming to the West is not with the object of establishing new creeds or spiritual societies and organisations; but is intended to make people understand religion in its true sense. True religion consists of developing that attitude of mind which should ultimately result in seeing One Infinite Existence prevailing throughout the universe; when one could live in the world and yet be not of it and, at the same time, be in harmony with everyone and everything; when one could attend to all worldly duties and affairs and yet feel completely detached from all their results; when one could see the same Divinity in art and science and experience the Highest Consciousness and Indivisible Bliss in everyday life.

I see the structure of all the great and recognized religions and creeds of the world tottering. The West particularly is more inclined towards the material side of things which has, from untold ages, brought in its wake wars, pestilences and financial catastrophes. It should not be understood that I discard and hate materialism. I mean that materialism should not be considered an end in itself, but a means to the end.

Organised efforts, such as the League of Nations, are being made to solve world problems and to bring about the millenium. In some parts of the West, particularly America, intellectual understanding of Truth and Reality is attempted, but without the true spirit of Religion.

It is all like groping in the dark. I intend bringing together all religions and cults like beads on one string and re-vitalize them for individual and collective needs. This is my mission in the West. The peace and harmony that I talk of and that will settle on the face of this worried world are not far off.

**Message to Reporters and Press Representatives aboard
"Bremen"
New York on 19-5-1932.**

I am not come to establish any cult, society or organization, nor even to establish a new religion.

The Religion I shall give touches 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 heart.

Societies and organizations have never succeeded in bringing Truth nearer. Realization of the Truth is solely the concern of the individual.

Every being is a point from which a start could be made towards the limitless Ocean of Love, Bliss, Knowledge and Goodness already with him. No Spiritual Master brings religion to the world in the form which it eventually assumes.

His very presence is a blessing and radiates spirituality. He imparts it to others by personal contact. The so-called religions are an effort to commemorate the association with a great Spiritual Master and to preserve his atmosphere and influence. It is like an archeological

department trying to preserve things which only resuscitate the past. The living spirit being absent, religions or organizations gradually lose their glamour. The result is a mental revolt against the established order. Something more substantial and practical is required which expresses the life of the spirit. There exists at the moment a universal dissatisfaction and an indescribable longing for something that will end the chaos and misery that is holding the world in its grip. I will satisfy this craving and lead the world to real happiness and peace by making people look more into things than hitherto.

As a rule, Masters help individually according to temperament and fitness of the aspirant; but this being an 'Avataric' period (which means the end of the previous cycle and the beginning of a new one), my spiritual help to humanity will be both individual and collective.

The period of junction of the old and new cycle usually connotes the advent of a Master who rejuvenates religious thought, infusing new life and meaning into the old order of things.

Besides imparting the highest state of spirituality to a select few, he gives a general spiritual push to the whole world.

The West looks at things only from the standpoint of reason and logic and is sceptical about things which baffle the intellect.

Intellect is the lowest form of understanding and is developed by reading, hearing, reasoning and logic. These processes create an illusion of real knowledge. The higher state of understanding is permanent illumination

through which one experiences and sees things as they are. In this state, one feels at harmony with everyone and everything, and realizes Divinity in every phase of life and is able to impart happiness to others. Here, one attends to all duties and material affairs and yet feels mentally detached from the world. This is true renunciation. The last and highest state of understanding is the merging of the soul into the limitless Ocean of Infinite Bliss, Knowledge and Power. One who has himself attained this Freedom, can make thousands perfect like himself. I intend bringing about a great spiritual revival in the near future, utilizing the tremendous amount of energy possessed by America for the purpose. Such a spiritual outpouring that I visualize usually takes place at the beginning or end of a cycle and only a Perfect One who has reached the Christ State of Consciousness can make such a universal appeal. My work will embrace everything. It will permeate every phase of life. Perfection would fall far short of the ideal, if it were to accept one thing and eschew another. The general spiritual push that I shall give to the whole world will automatically adjust problems, such as politics, economics and sex, though these are not directly connected with the original theme. New values and significance will be attached to things which appear to baffle solution at the moment.

The benefits that shall accrue to different nations and countries, when I bring about the spiritual upheaval, will be largely determined by the amount of energy each one possesses. The greater the energy, however misapplied, the greater the response. The Master merely diverts the current into the right channel. It will be one of my greatest miracles to bring together

and blend the realistic West with the idealistic East, and the West at the zenith of its intellectual and material attainment and the East at the height of its Spiritual Manifestation in the shape of a Perfect Master will meet without shaming or looking down upon each other. I repeat, materialism and spirituality must go hand in hand. The balance of head and heart must be maintained (the head for discrimination, the heart for feeling), whereby it is possible to realize Infinite Consciousness in art, science, nature and every phase of life.

I have become one with the Infinite Source of everything. This is the state of Christ Consciousness. If people call me Messiah, Saviour or Redeemer, it does not affect me. Terms and names do not matter. What really matters is the state of Christ Consciousness that I eternally enjoy and towards which I shall lead all who come to me. When I speak, my original message will be delivered to the world and it will have to be accepted.

The ability to perform miracles does not necessarily connote high spirituality. Anyone who has reached the Christ Consciousness can perform them. People must not come to me merely for help in their physical infirmities or for material purposes. I shall perform miracles when the time and situation demand, and not to satisfy mere idle curiosity. Spiritual healing is by far the greatest healing, and this is what I intend to give. The Highest is latent in everyone, but has to be manifested.

**Message read by Mr. Meredith Starr at the reception given in
honour of Shri Meher Baba at the residence of Mr. Phelps
Stokes
New York on 22-5-1932**

I am so very pleased to see you again. Among you are many of the first Americans I met last time I was here: so I regard you as old friends.

No doubt, some of you have seen various newspaper reports about myself and my work. Many of these are misleading. But it is not to be wondered at if journalists do not understand my work or pander to the desire for sensation.

I do not intend to found any religion, cult, creed or society. There are already far too many of these organizations. I have come to help people realize their ideals in daily life. The wide-spread dissatisfaction in modern life is due to the gulf between theory and practice and between the ideal and its realization on earth. The spiritual and material aspects of life are widely separated instead of being closely united. There is no fundamental opposition between spirit and matter, or if you like, between life and form. The apparent opposition is due to wrong thinking, to ignorance. Hence the remedy lies in the continuous practice of right thinking, to permanent illumination resulting from the balance between the head and heart. This is the illumination which I intend to give.

The greatest mystics have realized through personal experience that God alone is real and everything is God. This means that (though you may not be aware of it) the Highest is latent in each one of you. But in order for it to be lived and experienced in consciousness, it must be manifested.

Intellectual conviction of this Truth is not enough. True Knowledge consists in Illumination which finally culminates in union with the Ultimate Reality. This last is the state of Christ Consciousness which is my permanent condition.

The obstacles to illumination are certain mental tendencies and desires connected with egoism which, in the East, are called 'sanskaras'. The sum total of these tendencies and desires creates the illusion of a separate self at war with or isolated from other selves. Evolution, or the fall into matter, made the creation of such a separate self necessary—otherwise, spiritual consciousness could never be attained in the flesh.

In the beginning, before evolution began, we were united with the Source of All and a consequent conscious longing to return to it through a succession of lives and forms. The conscious return to the Source during physical incarnation only became possible when consciousness became equilibrated in gross matter.

America represents the vanguard and the synthesis of the white races and hence forms the best foundation for the spiritual upheaval I will bring about in the near future. America has tremendous energy, but most of this energy is misdirected. I intend to divert it into spiritual and creative channels.

I am now going to California for a few days. From there, I must go to the Far East for one day for spiritual reasons; but I will be back in California by the end of June and then I will speak on June 29. But if I should be delayed, I will return on July 12 and speak on July 13.

When I speak, there will be many proofs of my spiritual power and of my ability to bestow Illumination.

People will then realize that Truth, which is the Source of All Love and Existence, rules supreme in all departments of life.

My work and aims are intensely practical. It is not practical to over-emphasize the material at the cost of the spiritual. It is not practical to have spiritual ideals without putting them into practice. But to realize the ideal in daily life, to give a beautiful and adequate form to the living spirit, to make brotherhood a fact—not merely a theory as at present—this is being practical in the truest sense of the word.

My work will arouse both great enthusiasm and a certain amount of opposition. That is inevitable. But spiritual work is strengthened by opposition, and so it will be with mine. It is like shooting an arrow from a bow. The more you pull the bow-string towards you, the swifter the arrow speeds to its goal.

Message to Reporters in Hollywood (California) on 29-5-1932.

So much has been said and written about the "Highest Consciousness" and God-realization that people are bewildered as to the right process and immediate possibility of attainment. The philosophical mind wading laboriously through such literature only ends by learning a few intellectual gymnastics. The Highest State of Consciousness is latent in all. The Son of God is in every man, but requires to be manifested. The method of attaining this great Consciousness must be

very practical and must be adapted to the existing mental and material conditions of the world.

Rituals and ceremonies instituted by the priest-ridden churches have made the process of attainment too dry; and that accounts for the lack of interest felt all over the world towards religious things in general. India, in spite of its high state of spirituality, at the present moment is very caste-ridden because of the enforcement by various cults of a plethora of rituals and ceremonies which maintain the form but kill the spirit. Forms and ceremonies, instead of diminishing the ego, strengthen it. The stronger the ego, the more aggressive it becomes. In the anxiety to become conscious of a separate self through thinking thoughts such as "I am in the right", "I am the favoured one", "I only have the right to live", one becomes destructive. The furious race for armaments by the Christian world, evincing an utter disregard for the Commandment of Jesus that if one cheek is smitten, the other should be offered, shows clearly what I mean by the ego. In the evolutionary ascent from the mineral, vegetable and animal life, the latent mind gradually expands and develops till full consciousness is reached in the human form. To create this very consciousness, the universe emanated from the Infinite Ocean of Knowledge and Bliss, i.e., God the Absolute. In the human form, however, a difficulty is confronted, to remove which, prophets and spiritual Masters have periodically visited this earthly plane. Besides full consciousness in the human form, as a result of previous conditions of life, the ego, the 'I', is evolved.

The ego is composed of fulfilled and unfulfilled desires and creates the illusion of feeling finite, weak and unhappy.

Henceforth, the soul can only progress through the gradual suppression of this finite ego and its transformation into the Divine Ego, the One Infinite Self, but retaining in full the consciousness of the human form. When man realizes this state of Divine Consciousness, he finds himself in everyone and sees all phenomena as forms of his own Real Self. The best and also the easiest process of overcoming the ego and attaining the Divine Consciousness is to develop love and render selfless service to humanity in whatever circumstances we are placed. All ethics and religious practices ultimately lead to this. The more we live for others and less for ourselves, the more the low desires are eliminated, and this, in turn, reacts upon the ego, suppressing and transforming it proportionately. The ego persists to the last. Not till all the six, out of the seven, principal stages on the Path, culminating into one God-conscious state, are traversed, is the ego completely eliminated to re-appear on the seventh plane as the Divine "I", the state of Christ Consciousness to which Jesus referred when he said, "I and my Father are one" and which corresponds to the state of living in the Infinite and finite at one and the same time.

The above is the normal procedure for one who works on his own initiative without having come across a living Master. With the help of a Perfect Master, the whole affair, however, is greatly simplified.

Complete surrender to the Divine Will of the Perfect One, an unflinching readiness to carry out his orders, rapidly achieve a result not possible even by rigidly practising all the ethics of the world for a thousand years. The extraordinary results achieved by a Perfect Master are due to the fact that being one with the

Universal Mind, he is present in the mind of every human being and can therefore give just the particular help needed to awaken the Highest Consciousness latent in every individual. Perfection, however, in order to achieve the greatest result on the material plane, must possess a human touch and a keen sense of humour.

I eternally enjoy the Christ State of Consciousness, and when I speak, which I intend doing in the near future, I shall manifest my true self.

Besides giving a general spiritual push to the whole world, I shall lead all those who come to me towards Light and Truth. This, in short, is my mission in the world.

The ability to perform miracles does not necessarily connote high spirituality. Anyone who has reached the Christ Consciousness can perform them. People must not come to me merely for help in their physical infirmities or for material purposes. I shall perform miracles when the time and the situation demand, and not to satisfy mere idle curiosity. Spiritual healing is by far the greatest healing, and this is what I intend to give. The Highest is latent in everyone, but is to be manifested.

**Message given at a General Reception in Knickerbocker Hotel,
Hollywood (California) on 31-5-1932.**

Since arriving in America, I have been asked many times what solution I brought for the social problems now confronting you,— what did I have to offer that would solve the problems of unemployment, prohibition, crime,—that would eliminate the strife between individuals and nations and pour a healing balm of peace upon a troubled world ?

The answer has been so simple that it has been difficult to grasp. I will elaborate it now in order that it may be more easily understood

The root of all our difficulties, individual and social, is self-interest. It is this, for example, which causes corruptible politicians to accept bribes and betray the interests of those whom they have been elected to serve; which causes bootleggers to break, for their own profit, a law designed, whether wisely or not, to help the nation as a whole; which causes people to connive for their own pleasure, in the breaking of that law, thus causing disrespect for law in general and increasing crime tremendously; which causes the exploitation of great masses of humanity by individuals or groups of individuals seeking personal gain; which impedes the progress of civilization by shelving inventions which would contribute to the welfare of humanity at large, simply because their use would mean the scrapping of present, inferior equipment; which, when people are starving, causes the wanton destruction of large quantities of food, simply in order to maintain market prices; which causes the hoarding of large sums of gold when the welfare of the world demands its circulation.

These are only a few examples of the way self-interest operates to the detriment of human welfare. Eliminate self-interest and you will solve all your problems, individual and social.

But the elimination of self-interest, even granting a sincere desire on the part of the individual to accomplish it, is not so easy and is never completely achieved except by the aid of a Perfect Master, who has the power to convey Truth at will. For self-interest springs from a false idea of the true nature of the Self and this idea must be eradicated, and the Truth experienced, before the elimination of self-interest is possible.

I intend, when I speak, to reveal the One Supreme Self which is in all. This accomplished, the idea of the self as a limited, separate entity, will disappear and with it will vanish self-interest. Cooperation will replace competition; certainty will replace fear; generosity will replace greed. Exploitation will disappear.

It has been asked why I have remained silent for seven years, communicating only by means of an alphabet board, and why I intend to break my silence shortly; and it might be asked, in view of what has just been stated, what relation my speaking will have to the transformation of human consciousness which has been predicted.

Humanity, as at present constituted, uses three vehicles for the expression of thought, and experiences three states of consciousness. These three vehicles are: (1) the Mental Body, in which thoughts arise as the result of impressions from past experiences. These thoughts may remain latent in the mental body as seeds, or they may be expressed. If they are expressed, they take first the form of desire, and pass first through

(2) the Subtle, or the Desire, Body, which is composed of the five psychic senses. They may rest here, as in the case of dreams or unfulfilled desire, or they may be further expressed in action through (3) the Physical Body with five physical senses.

The three states of consciousness corresponding to the three vehicles mentioned above are: (1) unconsciousness, as in deep, dreamless sleep, (2) sub-consciousness, as in dreams, or obscure, unformed and unfulfilled desires and (3) waking consciousness, as in active daily life.

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

In order that thought may be expressed effectively, all three of the vehicles used in its expression must be perfectly clear and the interaction between them must be harmonious. The head and the heart must be united; intellect and feeling must be balanced; material expression must be understood to be the fruit of spiritual realization.

The God-man neither thinks nor desires. Through him, the Divine Will flows inevitably into perfect manifestation, passing directly from the spiritual body which, in the ordinary human being, is undeveloped, into physical expression. For him, the super-conscious is the normal state of consciousness. From him there flows continuously infinite love and wisdom, infinite joy and peace and power.

In order to convey thought to others, man uses speech, or writing, or some other physical means of expression; or, in some cases, as in telepathy, thought is transmitted and received through and by the subtle body.

(97)

The God-man does not convey thought, but Truth, which he either awakens in the individual whom he is helping through deep, inner experience, or which he transmits directly from the super-conscious to the conscious, from the spiritual to the physical, by means of either the physical eye, the physical touch or the spoken word.

When he speaks, Truth is more powerfully manifested than when he uses either sight or touch to convey it. For that reason, 'Avatars' usually observe a period of silence lasting for several years, breaking it to speak only when they wish to manifest the Truth to the entire universe. So, when I speak, I shall manifest the Divine Will, and a world-wide transformation of consciousness will take place.

**Message gives at "Pickfair House",
Beverly Hills, Hollywood,
on 1-6-1932**

I was particularly glad to come to California because of the opportunity which it afforded to contact those who made or appeared in the moving pictures, and I am delighted that this gathering could be arranged for tonight.

I do not need to tell you, who are engaged in the production and distribution of moving pictures, what a power you hold in your hands; nor do I doubt that you

are fully alive to the responsibility which the wielding of that power involves.

He who stimulates the imagination of the masses can move them in any direction he chooses, and there is no more powerful instrument for stimulating their imagination than the moving pictures. People go to the theatre to be entertained. If the play is strong, they come away transformed. They surrender their hearts and minds to the author, producer, director, stars, and they follow the example which they see portrayed before their eyes more than they themselves realize.

Both the press and the radio influence thought, but both lack the power of visible example, which is the greatest stimulant to action and which the moving pictures offer better now than any other medium.

We find ourselves today in the midst of a world-wide depression which affects everyone, rich and poor alike, and from which all are groping blindly for deliverance. The film companies, the picture theatres and the stars have also suffered from it. If they could help to end the depression, I am sure, they would be glad to. How could the moving pictures help in this respect?

First, it must be understood that the depression is not an accident, nor is it purely the result of overproduction and inflation. Those, although the immediate causes, are merely the instruments which were used to bring the depression about. The depression itself was caused by those entrusted with the evolution of humanity. Man has to be stripped of his material possessions in order that he may realize, through actual experience, that his true base is spiritual, and not material. Then he will be ready to receive the Truth which I have come to bring.

This Truth consists in the knowledge that man, instead of being a limited, separate individual, completely bound by the illusion of time and space and substance, is eternal in his nature and infinite in his resources. The world-illusion is a dream of his imagining—a play enacted in the theatre of his consciousness—a comedy of which he is at once author, producer, director, star. But his absorption in the role which he has chosen to enact has made him forgetful of his true self, and he stumbles now as a creature through the part he has created.

He must be awakened to his true nature. He must see that all material expression depends upon and flows from spiritual being. Then he will be steadfast and serene under all circumstances. There will be no further need, then for the depression, and it will disappear.

Now how can the moving pictures help man to attain to this realization? The character of the pictures exhibited need not be changed. Love, romance, adventure are fundamental things. They should be portrayed as thrillingly, as entertainingly, as inspiringly as possible. The wider the appeal, the better.

What needs to be changed is the emphasis, or stress. For example, courage is a great virtue, but it may, if misapplied, become a vice. So it is with love, the mainspring of our lives, which may lead to the heights of Realization or to the depths of despair. No better example can be given of the two polarities of love and their effects than that of Mary Magdalene, before, and after meeting Jesus.

Between these two extremes are many kinds of love all of which are good, but some of which are better than

others. I use the terms "good" and "better" simply to designate the degrees of liberation which they lead to, or confer. Even the love which expresses through physical desire is good to the extent that it frees one from the thralldom of personal likes and dislikes and makes one want to serve the beloved above all other things.

Every human relationship is based on love in one form or another, and endures or dissolves as that love is eternal or temporal in character. Marriage, for example, is happy or unhappy, exalting or degrading, lasting or fleeting, according to the love which inspires and sustains it. Marriages based on sex attraction alone cannot endure; they lead inevitably to divorce or worse. Marriages, on the other hand, which are based on a mutual desire to serve and inspire, grow continually in richness and in beauty, and are a benediction to all who know of them.

To lead men and women to the heights of Realization, we must help them to overcome fear and greed, anger and passion. These are the result of looking upon the self as a limited, separate, physical entity, having a definite physical beginning and definite physical end, with interests apart from the rest of life, and needing preservation and protection. The self in fact is a limitless, indivisible, spiritual essence, eternal in its nature and infinite in its resources. The greatest romance possible in life is to discover this Eternal Reality in the midst of infinite change. Once one has experienced this, one sees oneself in every thing that lives, one recognizes all of life as his life, everybody's interests as his own. The fear of death, the desire for self-preservation, the urge to accumulate substance, the

conflict of interests, the anger of thwarted desires, are gone. One is no longer bound by the habits of the past, no longer swayed by the hopes of the future. One lives in and enjoys each present moment to the full. There is no greater romance in life than this adventure in Realization. There is no better medium to portray it than the moving pictures.

Plays which inspire those who see them to greater understanding, truer feeling, better lives, need not necessarily have anything to do with so-called religion. Creed, ritual, dogma, the conventional ideas of heaven and hell and sin, are perversions of the truth and confuse and bewilder, rather than clarifying and inspiring. Real spirituality is best portrayed in stories of pure love, of selfless service, of truth realized and applied to the most humble circumstances of our daily lives, raying out into manifold expression, through home and business, school and college, studio and laboratory—evoking everywhere the highest joy, the purest love, the greatest power—producing everywhere a constant symphony of bliss.

This is the highest practicality. To portray such circumstances on the screen will make people realize that the spiritual life is something to be lived, not talked about, and that it—and it alone—will produce the peace and love and harmony which we seek to establish as the constant rule of our lives.

Register of Editorial Alterations

List of changes made to this online version:

1. In line 39 on p. 1 of the Word document an "l" has been added to the word "convenienty" to form the word "conveniently."
2. In line 32 on p. 28 of the Word document an "i" was added to the "t" between the words "ignored" and "must" to form the word "it" in the sentence, "Maya should not be ignored; it must be handled with detachment and understanding."
3. In line 15 on p. 37 a "t" was added to the word "humaniy" to form the word "humanity" in the sentence, "She has been a home of Avatars, Prophets, Masters, Seers and Sages, whose contribution to the spiritual evolution of humanity has been unparalleled."
4. In line 15 on p. 44 a "k" was removed from the word "amock" to form the word "amok".
5. In line 23 on p. 50 a "k" has been added to word "inds" to form the word "Kinds" in the bold-faced heading.
6. In line 17 on p. 51 a comma has been moved from after the word "secured" to after the words "for ever."
7. In line 2 on p. 66 an "x" has been removed from the word "externally" to make it read "eternally."
8. In line 2 on p. 92 a "p" was added to the word "supression" to form the word "suppression."
9. In line 35 on p. 93 a comma has been replaced by a period after the word "manifested."
10. In line one on p. 97 a dash has been added between the words "God man" to form the word "God-Man."
11. In line 12 on p. 97 the letter "a" was removed from the word "Avataras" to form the word "Avatars," keeping it consistent with the plural of "Avatar" as found p. 37.