

MEHER BABA JOURNAL

Volume 1, No.11

September 1939

A monthly Publication of
The "Meher Editorial Committee

An Avatar Meher Baba Trust eBook
July 2016

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Perpetual Public Charitable Trust, Ahmednagar, India

Source and Short publication history: the *Meher Baba Journal*, a monthly magazine, was published from 1938 to 1942. This eBook reproduces the original edition of the *Meher Baba Journal* published by the "Meher Editorial Committee" (Meherabad, Ahmednagar, India).

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MEHER BABA

JOURNAL



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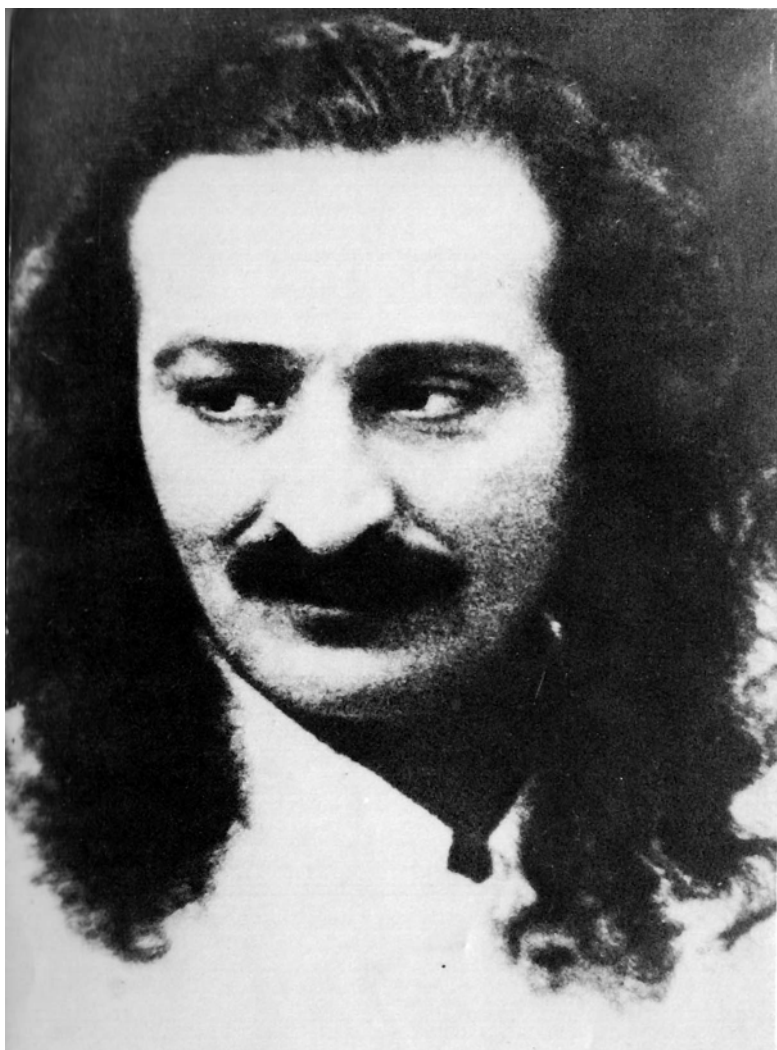
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Printed in the United States of America by Sheriar Press, Inc., Crescent Beach, South Carolina.

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



Shri Meher Baba

MEHER BABA

JOURNAL

VOL. 1

SEPTEMBER 1939

NO. 11

Shri Meher Baba on Selfless Service

The *karma yogin* avoids the chaotic activity of selfish desires as well as the apparent inaction of utter non-
THE KARMAYOGIN wanting; but he leads a life of
AVOIDS CHAOTIC selfless service in which there is
ACTIVITY AS WELL *not the slightest alloy of any*
AS INACTION *personal motive* and which
furtheres the release of Divinity in all the phases of life.

It is very important that service, even when it is
utterly selfless, must be guided by spiritual under-
standing: for *selfless service when unintelligently handled*
UNINTELLIGENT *often creates chaos and compli-*
SERVICE CREATES *cations*. Many good persons are
CHAOS AND ceaselessly active for public cause
COMPLICATIONS through social institutions. But
what does that activity lead to?

For one problem which it solves it often creates ten other
problems owing to the unforeseen and uncontrollable
side-results of such activity. Worldly men try to coun-
teract evil through opposi-

tion; but in doing so they often unconsciously become authors of some other evils. Suppose, a group of ants has climbed on the body of a certain individual, and one of them bites him. He might instinctively want to punish it by killing it. But if he were to strike it with his hands, he might, in doing so, kill many other ants which were in no way involved in biting. So, in trying to secure justice against one ant, he is inevitably drawn into an activity which means injustice to so many other ants. The man who is drawn into the vortex of public life through a generous impulse, without having mastered the art of pure service, finds himself in a similar situation. He may be selfless: but his actions create chaos instead of harmony, because he has not learnt how to render real and effective service without creating complications. So, *if action is to be a pure blessing for the universe, it must be born of consummate understanding of life.* Those who come into contact with me should develop true understanding of life and cultivate that type of service which creates no complications.

When service is rendered in a selfless spirit, it always benefits the *karmayogin* although he himself does not do it for the sake of any reward or result. There is no doubt

SELFLESS SER-	that even when he renders selfless
VICE MUST BE	service unintelligently, he derives
BASED UPON UN-	some spiritual benefit thereby; but
DERSTANDING	in doing so he cannot avoid causing

much unnecessary suffering to others. However, when he renders selfless service

with spiritual understanding, it not only confers spiritual benefit upon himself, but also promotes the material and the spiritual well-being of others involved in it. 'That is why selfless service must be based upon understanding, if it is to be an unmixed boon for *all* concerned.

That which is looked upon as service by ordinary persons might, under special circumstances, be considered as disservice by the Master; APPARENT SERVICE MAY SOMETIMES REALLY BE DISSERVICE for he has an unerring knowledge of the situation and a deeper grasp of its spiritual demands. Thus, though it is normally an undeniable piece of service to give food to those who are needy, there may be some qualifying circumstances which, in a particular situation, require that the person who comes for food should not be given food for his own good. The tendency to beg for food as charity creates undesirable *sanskaras*, and in feeding a person who comes to you with this tendency you may help him to increase the burden of such *sanskaras*. So, though you may appear to do him good by offering food, you may in reality be successful only in binding him further. And, though it may not have been your motive to crush him under your obligations, you may in actuality be doing nothing else, when you are charitable not through understanding but through habit.

What applies to the above instance of giving food also applies to the dispensation of many

other things—tangible and intangible; and *though from the narrower point of view a thing may definitely seem to be nothing but service for the recipient, it may, from the higher point of view, be a definite piece of disservice to him.* Just as what is nourishing to a healthy man may be poison to a patient, what is generally good for people may be an evil for some particular person. So, intelligent charity requires profound understanding of the spiritual needs of the situation.

But all this should only make people more careful and discriminating in their service. It need not discourage them in the spirit of selfless service. It is

EVEN UNINTELLI- GENT SERVICE DOES CONFER SPIRITUAL BENEFIT.	true that only a Master can be unerring in gauging the spiritual demands of any situation. But it would be a pity if those who cannot be so sure about their
---	--

judgment withhold their spontaneous urge for selfless service, lest in obeying it they might unwittingly be actually rendering disservice. It had been already made clear that *even when a person renders selfless service unintelligently, he always derives spiritual benefit through it.*

In fact, from the spiritual point of view, the real danger in service lies more in the possibility of your rendering it from a false motive than in the possibility of your making a mistake about spiritual demands of the situation. *If you render service in order to oblige a person and if you*

feel proud for doing it you are not only doing spiritual harm

SERVICE SHOULD
BE RENDERED
WITH UTTER
DETACHMENT

*to the recipient of your service but
also to yourself. If while serving
you take delight in it and
develop the pride that you are
doing a good thing, you are*

getting attached to your act and thereby binding yourself. Just as a man may get bound by an iron chain or by a golden chain, so also a person can get spiritually bound by his attachment to evil deeds or by his attachment to good deeds. Hence the way to remain free from *karma* is to remain completely detached in service. The consciousness, "I am obliging some one," is the first to occur during the process of serving; but it can be annulled by the contrary thought, "I am myself being obliged by being given this opportunity of serving." This latter thought facilitates the attitude of detachment and secures freedom from the bondage of good actions. So, service which is based upon comprehensive understanding is not only selfless and adjusted to the spiritual demands of the recipient, but is rendered with complete detachment; and it is such service which takes the aspirant to the goal most rapidly.

The value of service is dependent upon the kind of
TRUE SERVICE the good which is secured through
BEGINS AFTER it. Ministering to the bodily needs
REALIZATION of others is service; cultivation of
 the intellect of others is service;
feeding the hearts of people is service; satisfying the
æsthetic require-

ments of society is service. But all these forms of service are not of the same value, though they might all be accompanied by the spirit of selflessness. The kind of well-being which is sought through service will depend upon the vision of the person, and *he who has the clearest perception of final good will be in a position to render the most important and valuable type of service.* Those who have not found the Supreme Truth are incapable of this highest type of service. Their service cannot have for the creation the same value as the service of a person who has arrived at finality in spiritual understanding. In a sense, true service begins after realization.

But the spirit of service which is invariably present in aspirants and good persons can be harnessed and creatively utilized for spiritual purposes, if it is allied with the work of a Master. The SERVICE OF THE MASTER FACILITATES ENLIGHTENMENT Master serves the whole universe out of the finality of his infinite consciousness, and those who serve the Master and obey him also have their share in his universal work. Their service has the advantage of his wisdom and insight. Willing participation in the work of the Master not only raises the value of service, but creates best opportunities for spiritual enlightenment. In importance, *service originating in the instructions of the Master is second only to the service rendered by the Master himself.*

For most persons the idea of service is inextricably bound with the securing of certain definite

results in the objective world. Thus, for them, service consists in the removal of human suffering or illiteracy or other difficulties and SERVICE MUST BE handicaps which thwart the FREE FROM flourishing of individual or ATTACHMENT TO social life. This is the type of RESULTS service rendered by aspirants, politicians, social reformers and other good persons. Now, though this type of service is of immense spiritual importance, it is in its very nature unending. In spite of what any individual might attain in these fields, there always remains much that is to be achieved. Therefore, as long as the idea of service is thus tied to the idea of results, it is inevitably fraught with a sense of incompleteness. *There can be no realization of infinity through the pursuit of a never-ending series of consequences.* Those who aim at sure and definite results through the life of service have an eternal burden on their minds.

On the other hand, *the service which comes after the realization of the Truth is a spontaneous expression of the spiritual understanding of the true nature of the Self:* and though it also brings about important results in the objective world, it is in no way complicated by any longing for them. As the sun shines because it is his nature to do so and not because he wants to achieve something through it, the God-realized person also lives a life of self-offering

because of the basic structure of the Divine Life which is at the heart of Reality and not because he longs to achieve anything. His life is not a reaching out towards something with the hope of some kind of attainment. *He does not seek enrichment through attainments, but is already established in the fullness of the realization of the Infinite.* The overflow of his being is a blessing to the life in other forms, and actually brings about their upliftment from the material as well as spiritual point of view. But since his own happiness is grounded in the realization of the divinity within him, it does not suffer any diminution to the imperfection or suffering of life in other forms, and his consciousness is not tinged by the ache of something unrealized. There is a vast gulf between service before the realization of the Truth and service after realizing it. The life of the Master is a life of Service: it is a perpetual offering to other forms of his own self. But this service which is characteristic of the life of a God-realized person is essentially different from the kind of service which is found in the lives of those who have not realized the Truth.



*Human Personality**

IV

RELIGIOUS CONSCIOUSNESS AND ITS FAITH

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

“Nature never has been, never will be, and
never is at war with man.” —Shri Meher Baba

We have seen that throughout social life the individual realises himself in and through his social relationships, and that any "self-centredness" in his outlook excludes from his life many valuable possibilities of his life, and on the whole makes it poor. This feature of self-transcendence which is so characteristic of a developing personality is still more pronounced in religious experience. In religious consciousness there is self-maintenance through complete self-surrender.

Religious consciousness must be carefully distinguished from (1) the pursuit of moral values in social life, and also (2) from the pursuit of impersonal values like scientific truth or beauty. Moral values as well as other impersonal values are looked upon as *creations of the finite individual in time*, although these values may be regarded as

having their source in an eternal reality. *But in religious consciousness the ideal is regarded not as a creation of a finite individual but as an eternal reality*, although the act of his contacting that reality may be in time. The implications of religious consciousness, therefore, need separate discussion.

Any account of human individuality which does not consider the significance of religious consciousness is bound to be incomplete. *Like other aspects of human experience religious experience also has its own validity*. But here also, as in other spheres of experience, the only way to establish validity is to bring out the internal inconsistency in the diverse deliverances of the experience, and to show that these are not contradicted but supported by findings based on other aspects of human experience.

Religious experience has an

* Continued from August 1939 issue.

important contribution to make to any complete philosophical theory about the nature of the universe or of the individual, and to treat it as an unimportant and illusory subjective phenomenon is to fail to grasp its real significance. As Bradley has pointed out, "The man who demands a reality more solid than that of religious consciousness knows not what he seeks."* With regard to the nature of the individual, too, we must view with mistrust and suspicion any merely "a priori" theories which do not do justice to the concrete forms of

experience characterising his conscious life; and religious experience is the deepest form of human consciousness.

Religion cannot and need not be based on anything except religious consciousness. It cannot be derived from any philosophy which does not in its data already include religious consciousness. All that philosophy can do and must do is to interpret religious experience and make it yield its contribution to the theory of individuality.

The essence† of religious experience centres round *the*

¹* Appearance and Reality, p. 449.

† It is necessary to submit the available data of religious consciousness to constructive criticism. The data consists of intellectual and non-intellectual elements. So far as the intellectual elements are concerned, there is very little unanimity among the followers of different historical religions. But the specific contribution of religious experience to the life of the individual is in its *non-intellectual* elements.

Every concrete religious experience is usually accompanied by some myths dogmas, creeds, beliefs or tenets. And *the feeling of certainty which originally belongs to the non-intellectual elements in religion is as a rule usually communicated to the intellectual elements* connected with these non-intellectual elements by a law which is psychological rather than logical. And such extension of the sense of certainty is in many cases quite indefensible.

But it would be equally unreasonable to allow, without sufficient justification, the distrust created by noticing the discrepancies in the intellectual elements to spread over to the non-intellectual elements in religious consciousness. A critical analysis of the data of religious experience reveals that the discrepancies in the intellectual elements exist mainly owing to the influence of traditions in interpreting religious experience. The non-intellectual essence of religious experience, however, remains largely untouched by these discrepancies.

The task of adequately interpreting the essence of religious experience and building on its basis a theory of the nature of the individual belongs, properly speaking, to philosophy. In order to achieve this purpose, however, philosophy must set about to *disentangle the essential elements in religious consciousness from the inessential elements* which usually get mixed up with them.

relation of value to reality. As Hoffding has pointed out, "The feeling which is determined by the fate of value in the struggle for existence is the religious feeling."* The individual asks with a certain amount of uneasiness whether life is meant to realise some eternal significance or whether it is merely an accidental episode in "the blind hurry of the universe from vanity to vanity".† And religious faith answers that, in spite of all the appearances to the contrary, the individual must act *as if* all the drama of his life has some meaning.

to science if he surrenders his faith in the conception of the necessary law. If he cannot find the law in a particular complex of events, he does not rush to the conclusion that there is no law operative in them. But on the contrary he assumes that there is a law there, *if only he knew it*. In the same way, *religious faith is not staked so much on any specific values as on the principle of value*. It admits that many particular values might be incapable of being realised by the individual. But it uncompromisingly rejects the view that

It assumes that the ultimate nature of reality is such that it will not make the appearance of human values impossible, but will, on the contrary, permit their appearance and preserve them.

In this form, *faith is not peculiar to religious consciousness*. Even science and everyday life proceed upon a similar faith of their own. It is true that if the individual discovers in science some exception to a law which he believes to be true, he is ready to revise his notion of the law. But there would be an end

Life is a twice-told tale
Told by an idiot,
Full of sound and fury
Signifying nothing."‡

It takes its stand on the harmony of reality with *some* value which would belong to the life of the individual under all possible circumstances. The religious faith at its minimum does not say that any specific values must ultimately prevail in the future, but that the general principle of value does always prevail. The real formula in this case

* Philosophy of Religion, p. 107

† Russell's Article on "Free Man's Worship"

‡ Macbeth

is not that "the truth *will* prevail", but that "the truth *prevails*".

Such a religious faith, however, is not explicitly present in the minds of all the individuals. It is often preceded by a feeling of uneasiness resulting from the contemplation of the fate of the values. In the absence of religious consciousness, contemplative individuals almost always have a *sense of insecurity* about the fate of human values.* There seems to be no guarantee that the universe at large has any sympathy for the ideals of the individual. And this apprehension produces some mental unrest.

But it is possible to exaggerate the practical importance of this mental unrest. It has rarely that vital significance which might damp man's enthusiasm in his life or its ideals. Strictly speaking even in the extreme case of a would-be suicide, there is some kind of faith

in the possibility of life itself. Hope, however dim, reigns in the hearts of all even when they are in the presence of death or suffering. Men would not otherwise go to battlefields or welcome martyrdoms or live in the vicinity of active volcanoes. *The sense of uneasiness about the fate of human values is not by any means a fundamental trait of human nature: where it exists it is, so to speak, super-induced by reflective consciousness.* It is very curious and significant that even at this stage the individual does not surrender his aspirations, but in a stoic spirit builds them "on the firm foundation of unyielding despair".† He begins by facing and accepting the facts of life; such as death and impermanence, and makes himself immune from the tyranny of his environment by renouncing of his own accord many of his desires. Here again Russel's remarks are

* This sense of uneasiness has been very effectively expressed by Bertrand Russell. Referring to the life of the individual on the earth he says, "On this tiny dot, tiny lumps of impure carbon and water, of complicated structure, with somewhat unusual physical and chemical properties, crawl about for a few years until they are compounded. They divide their time between labour designed to postpone the moment of dissolution for themselves and frantic struggle to hasten it for others of their kind. Such is man's life viewed from outside." Quoted by Hoernle in *Studies in Contemporary Metaphysics*.

† Russell in "Free Man's Worship"

instructive. He says, "To abandon the struggle for private happiness, to expel all eagerness of temporary desire, to burn with passion for eternal things, this is emancipation, and this is the free man's worship."

There are thus beginnings of a religious faith even in instances where religious consciousness is not particularly pronounced. But the fully developed religious faith is a characteristic of religious

consciousness only, and it is generally reached through the experience of "*conversion*". In this experience the individual gets rid of his mental unrest concerning the fate of values and becomes secure in the faith and the conviction (in spite of many events and facts which seem to suggest the contrary) that *life has an ultimate meaning which can be, must be and will be realised.*

(To be continued)



Saying of Shri Meher Baba

You will not be saved by accepting any theological dogmas or by regarding a Prophet who lived hundreds or thousands of years ago as the only God-incarnate, as the only genuine Saviour, as the last real Messenger of God. If you want to be saved, conquer your mind, lead a pure life, renounce low desires, and follow One who has realized God and in whom you have sound faith.



*The Vaishnavite Saints of Southern India and their Hagiology**

LIFE OF SAINT TIRUMANGAI AZHVAR

BY C.V. SAMPATH AIYANGAR

Our Saint is the last of the Azhvars—the Vaishnava Saints. He was born in 397 Kaliyuga, year Nala, month Kartika, and in the Krittika Asterism, at Tirukkuraiyulur, near Tiruvali, which is about eight miles from Shiyali. His biographer writes: "Legends tell us that this Saint, who was also called 'Nila' or the 'black', owing to his birth in the fourth or Sudra class, was no other than the Brahmana Kardama of the Krita age, the Kshatriya Upari-Charavasu of the Treta age, the Vaisya Sankhapala of the Dvapara age, and made to take birth in the Kali age as Nila among the Sudras; so, thus to spread knowledge among all mankind, that all may, without distinctions which society makes, merit Heaven. Not one method but diverse, doth God employ for salvation of mankind; one of them being that of our Saint having in

each age been made to appear in one certain grade of society and work there for the time being." His life is, therefore, very instructive in these days of communal feuds and bickers.

The father of our Saint was the commander-in-chief of King Chola. The son also became a commander and became celebrated for his martial qualities. He was also made the viceroy of Tiruvali-nad. He became an expert in music, dancing, drama and poetry. He married the divine Kumuda-valli, the foster daughter of a Vaishnava physician, on condition that he fed every day 1008 holy Vaishnavas (followers of Vishnu). He was practically the king of Ali-nad and had to pay a tribute to the Chola King. He made default in the payment of the tribute, as the daily feasting of a large number of people depleted his treasury.

* *Continued from August 1939 issue*

He was taken prisoner, and was in prison for three days without food. Through the grace of God, it is said, he paid the amount and was released. The Chola King thought that Tirumangai-mannam, our hero, was no ordinary man. He sent for the latter, and despatched him loaded with money and honours. He used the money for feeding holy Vaishnavas. The time came. Our hero saw the vision of Him who is the Lord of the universe. He became a full bloom Saint, and sang his six *Prabandhas*:

- 1 Periya Tirumozhi
- 2 Tiru-kkurund-Andagam
- 3 Tiru-nedund-Andagam
- 4 Tiruv-ezhu-kutr-irukkai
- 5 Siriya-Tirumadal
- 6 Periya Tirumadal

These are said to be the six *Angas* to the Four Vedas of St. Nammazhvar's Four Prabandhas. He travelled far and wide—even to Bdarik-Ashrama on the Himalayas, singing soul-stirring spiritual songs. He met on his return journey the famous Saiva Pandit Sambandhar at Shiyali. Our Saint, called Saint *Parakalar* (enemy of heretics), held a debate with the Saiva

Pandit, and the latter confessed that he was defeated. At last he reached Srirangham. He contrived to get a big golden image, and with its sale proceeds got built the formidable towers and ramparts of Srirangham temple.

Our Saint Tirumangai-Azhvar alias Parakalar did many so-called heinous things in his lifetime. To us they are heinous, but are they really heinous when they are connected with Saints? These Saints have no self-interest. Says the biographer: "If it pleased God to effect human salvation by curious modes and methods, who to question Him? If it pleased Him to constitute this Saint different from others, and work His ways through a bravo and a desperado, who to prevent Him? God Himself works out salvation by pain and misery, by fire and water and hurricane, by catastrophes and cataclysms. What then can we say against His ambassadors of the type of our Saint? Indeed His ways are mysterious and His plans inscrutable. Modern-day moralists might be inclined to put our Saint for a sinner; but

without regard to such irresponsible opinions, all the same, the ancients had sufficient reasons for them to canonize him a Saint and idolize him in all the temples." With due respect I say this: Many ignorant persons said so many things against our dear Baba. I gave this explanation to them, and it silenced them. Let us see these important things with the glass of reverent Faith, and seemingly difficult points will be easily solved.

St. Francis de Sales said: "Love God and do anything." That is disinterested love. In Butler's Lives of Saints we find about the Saint: "He (St. Francis de Assisi) was endowed with an extraordinary gift of tears. His eyes seemed two fountains of tears, which were almost continually falling from them, insomuch that at length he almost lost his sight. When physicians advised him to repress his tears, for otherwise he would be quite blind, the Saint answered: "Brother physicians, the spirit has not received the benefit

of light for the flesh, but the flesh for the spirit. We ought not for the love of that sight which is common to us and flies to put an impediment to spiritual sight and celestial comfort." Again it is said about St. Eprem: "We cannot call to mind his perpetual tears without melting into tears. To weep seemed almost as natural to him as it is for others to breathe. Night and day his eyes seemed always swimming in tears. No one could meet him at any time who did not see them trickling down his cheeks."

As the Gita says: "That which is night to all beings, in that the self-controlled man wakes. That in which all beings wake, is night to the Self-seeing *Muni*." (II, 69)

The ways of Saints are at times mysterious and inexplicable. And those who scoff and criticise them without sincerely trying to understand them are fools.

Blessed be Saint Tiru-

Mangai-Azhvar alias

St. Parakalar.

(To be continued)



Shri Meher Baba
and
My Physical Suffering

BY MANI DESAI

Now-a-days in this critical era, there are so many wrong aspects of the *right* thing that we naturally get puzzled, and mix the right with the wrong. India is very fortunate, as we know, in being a spiritual land with a strong spiritual atmosphere. It contains innumerable “saints”, but it is very difficult to find a true saint among them. Some people have such a childish idea about saints; but it is not their fault; it is human nature to place true things among the majority of false things; still if we search for a true saint, we are sure to be satisfied.

Here I present to you the true fact of my own self and my Perfect Master. Very often our physical pains and sufferings bring good luck, and sometimes the best future, if the Almighty wants to bestow His Grace upon one of His children by showering bodily pains and worldly sufferings.

Let me tell you about my

own experience. When I was a child of five years, I was infected with a terrible skin disease. Doctors were consulted and remedies used, but gradually it went on spreading all over my body. Famous specialists of skin diseases (including Homeopathy) were interested in my disease, and took me as an experimental patient to be tested; some found the blood to be very hot, and some called it stained blood. Everyone of them tried various kinds of medicines, soaps, powders and injections. They tried their best, but all in vain. The disease now reached to such an extent that none could look at me without tears. I could not wear clothes or shoes any more, because there were boils every-where, even the knuckles and spaces between my fingers were not left clear without it. I was sent to one of the famous hospitals in Bombay where they tried the

same things and applied coal tar as the last remedy, but all their scientific labours proved worthless. In this way years passed and I entered my teens. One day, all of a sudden, certain words of a specialist came to my mind: "I have done all I can for my little patient, and still how she suffers. I regret that I must inform you that her disease is incurable. Poor creature! She will have to suffer till the end of her life. I have done the best of my best." This he spoke years ago to my family. Remembering these words I changed my mood. I declared to my family, "Doctors are hypocrites! Medicines are a farce! I definitely have made up my mind not to take any further medicine and not to go under any doctor's treatment." At that time my family had just come into contact with Shri Baba. They told me about Him and tried to persuade me to go to Him. I answered in anger, "Who is your Baba? Whoever He may be, I don't want to see anybody, not even your Baba!"

After their continuous persuading I went to see Shri Baba. I saw Him, far away, coming down

the hill at Meherabad. Without any sensation I saw with my own eyes, something very bright, like many, many lights. I thought, is this day brighter than usual? Does Baba come down with some lights, or does the sun shine more than usual? Shri Baba came down and took His seat. He ordered, on His alphabetical board, (due to His keeping silence) for all to take *darshana* one by one. As there was a crowd, I remained outside and stared at Shri Baba with a blank mind. Something was going on in my heart, and though I tried so much to stand it, at last tears burst in my eyes. Then in turn, I went and bowed my head to Shri Baba, in our Indian way, and He embraced me as lovingly as a mother would take her child to her heart. Then Shri Meher Baba ordered me to tell the whole matter in my own words, but the force of my tears was unpreventable; so one of my family told Shri Baba about me. After hearing this, Shri Baba turned to me and said, "And, only for this you wept so much?" I nodded "no" between my sobs. I informed

Shri Baba that there was something inside, and I could not help weeping. I added, "I pray, Baba, be kind and shower Your sweet Love and Grace upon me." Shri Baba said, "Don't worry; you will be cured permanently. I will give you some ashes; say My name and put a pinchful of it in your mouth every morning before tea." I went home and I had the same weeping feeling for a long time, but did not have a single thought of my disease or of being cured. I did as Baba ordered me to do, and, at the end of the month, after having suffered for twelve years, I was cured.

My happiness and that of my family knew no end. A year and a half passed. The same family member (who had accompanied me when I went before Baba) went again to see Him. When he returned, I asked him for news about Baba. He told me that Baba was continually in Eternal and Infinite Happiness, and, he added, "But He appears to have now a skin disease, and I have remarked that it is exactly like yours." I received a shock by hearing this. I became restless with the thought that Baba

has relieved me of my pain, and now He suffers instead of me. I began to weep, and I prayed constantly, "Oh Baba, I am a useless creature. Why should you suffer for me? Give the disease back to me!" And in the same year, it returned to me as before. I tried to hide it from my family, but they knew about it and took me to Baba at the first opportunity. I said that this time I wanted to see Him quite alone. I presented myself to Baba and told Him what had happened. He said, "Do you believe that I suffered for you? Let it be as it is." I told Him I believed with all my faith that there is nothing impossible for Him to do.

I pleaded that as He has given me the disease again, it should continue. He said, "Neither you nor I have to suffer." After this I got well, and now no one can hardly recognize me who had seen me during my pain. At that period also it occurred that the marks on Babas skin vanished.

From this, wise readers, what to think and what not to think about this living person-

al God, Shri Meher Baba, I leave it to you. Those who have a clear glass can see Him as He is, but poor they who have cloudy glasses and can see only what their cloudy glasses show them. May Shri

Meher Baba give us all the spiritual strength to overcome our mental weaknesses and untangle us from the snare of our own defects.

Hail, Shri Meher Baba!



Spiritual Anecdote

BY DR. ABDUL GHANI MUNSIFF

Once Harun-ar-Rashid, the Caliph of Baghdad, was celebrating a royal occasion. He ordered a grand display of costly jewellery and other precious articles in the palace and its precincts which was thronged with the notables of the time as well as the commoners.

When the celebrations were at its height, the joviality of the atmosphere developed in the Sultan a magnanimous mood to which he gave a right royal expression. All of a sudden he ordered the assemblage to touch any valuable thing they liked, and the article, however precious it might be, would belong to the first one touching the same.

No sooner the gathering took in

the royal command, a rush was made by everyone to possess the costliest thing within approach.

A beautiful slave girl, quite composed and serene standing by the side of the throne, requested the Caliph to reaffirm whether really anything touched that day would belong to another. On getting an affirmative reply, the slave girl immediately touched the Caliph himself on the arm to the astonishment of everyone around, saying, "Why should I run after secondary things when the primary object is here?"

The Sultan never bargained for this. But in token of his admiration of the high standard

of discrimination evinced by the girl, he complimented her for her ingenuity and originality, and said, "Woman though you are, you have carried the palm today in the face of hundreds of men, by sheer discrimination. Now that you possess me, the whole of my kingdom is yours."

Certainly it bespeaks a very high standard of moral courage and discrimination to grapple with the substance and eschew the shadow. The lure of the world is irresistible

and too overpowering to ordinary mortals; but it is left to the immortals amongst mankind—the Prophets, saints and philosophers—to rise above the world of senses to the world of spirit which is life real. Truly has it been said by a Persian poet:

"I admire the immutability of the base metal—copper; it remains unconquerable to anything except alchemy." (Here copper represents man and alchemy signifies God.)



Poem

BY DINESHNANDINI CHORDIA

The mango tree and the plum tree speak not, and yet around them are found the foot-prints of men.

The image in the temple hidden in a cloud of incense heareth not the prayers of the devotee and uttereth not a word, and yet the worshippers from far and near throng to it with their votive offerings numerous.

Beloved Meher breaketh not His vow of golden silence, but the stricken humanity turneth to Him with bated breath just for that word which will be balm fragrant to heal her lacerated heart!

The mango tree and the plum tree speak not, and yet around them are found the foot-prints of men.



Saint Sakhubai

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

On the banks of the river Krishna there is a sacred place called Karvir. From ancient times this place is considered to be sacred, because some of the greatest saints have lived there. At this place there lived a Brahmin with his wife and son who was married to a young girl named Sakhu. Sakhu was very devoted to God; but other members of her family were indifferent about spiritual things.

The father-in-law and the mother-in-law of Sakhu not only did not love Sakhu but troubled her in many ways. Sakhu's husband did not take active part in tormenting her, but he never prevented his parents from their cruel pursuit. Sakhu had to work all day long, but she was not even given sufficient food to eat. She did not get any time to worship God whom she loved even more than her own life. Her mother-in-law did not hesitate to give her a good thrashing even for the slightest

mistake; yet Sakhu never grumbled, and passed her days quietly with the name of the Lord on her lips.

Once when Sakhu had been to the Krishna in order to fetch water, she saw many pilgrims on the banks of the river. Some pilgrims were bathing in the river, some were washing their clothes, some were cooking food and others were engaged in some other items of daily routine; but all of them were uttering the name of God with their lips. Their hearts were filled with great devotion and their eyes beamed with joy with the thought of the Beloved Lord. Sakhu made some enquiries about the place where the pilgrims were going; and when she heard that they were going to Pandharpur, she felt that it was the God-sent opportunity for going to Pandharpur and fulfilling her long-felt desire of seeing the image of her Master Shri Vithoba.

Pandharpur is situated on

the banks of the river Chandrabhaga. In this place there once lived a great devotee of Shri Vithoba named Pundlik. Once upon a time Shri Vithoba came to see Pundlik at Pandharpur. At that time Pundlik was attending upon his parents—who were ill; and as he was engaged in this piece of service towards his parents, he offered to Shri Vithoba a brick which was lying at hand to stand upon, and Shri Vithoba stood there on the brick waiting for a long time until Pundlik had finished his service. In memory of this event a temple of Shri Vithoba has been built at Pandharpur. Every year in the months of "*Ashadha*" and "*Kartik*" a great pilgrimage is held at Pandharpur. Formerly, when there were no railway trains, pilgrims used to go to Pandharpur on foot. But even in our times when there are railway trains many pilgrims go there on foot in order to express real devotion and sacrifice.

For a long time Sakhu had been seeking an opportunity to see the image of her Beloved Master Shri Vithoba, and when she saw the pilgrims going to Pandharpur, she

naturally seized the opportunity and decided not to go home but to accompany the pilgrims. As she was anticipating the sight of Shri Vithoba, she was so much filled with divine love and happiness that she spoke about her desire to go with the pilgrims to another woman who had like herself come to the river Krishna for taking water. The woman at once went to Sakhu's mother-in-law, and told her about Sakhu's intention of going to Pandharpur. She further accused Sakhu of having loose character, as she was heedless about her husband and was prepared to go to a foreign place in the company of strangers.

When Sakhu's mother-in-law heard all this, she became greatly excited and at once asked her son to go to the river and bring Sakhu back. All of them thought that the reputation of the family was at stake; and so the son immediately went to the river and brought Sakhu, dragging her by the hand. After Sakhu was brought home she was tied to a post and locked in a room, and as the pilgrimage at Pandharpur was to take place after fifteen

days they decided to keep her locked in the room for fifteen days without any food or water.

For three days Sakhu remained without food and water tied to the post. Day and night she worshipped the Lord in her heart and requested Him to take her to Pandharpur. On the fourth day at midnight she felt that some one was unlocking the door. The door was unlocked, and to her great surprise Sakhu saw one unknown woman in the room. The woman at once began to untie her, and she asked Sakhu whether she wanted to go to Pandharpur. Sakhu was so much overjoyed at the idea of going to Pandharpur that she did not even care to know who this strange woman was, how she came there and unlocked the door, and she did not even ask her her name. She only entreated this woman to take her to her Beloved Lord, and the woman then took her to Pandharpur in one night.

Sakhu had left her home at the awkward hour of midnight without caring for what her people would think about it; but her family members knew nothing about her departure. The next day when

Sakhu's mother-in-law came into the room, she did not discover anything unusual, as Sakhu's place was taken by another woman who looked and behaved exactly like Sakhu and who was tied to the self-same post.

Like her family members Sakhu herself was blissfully oblivious of the fact that her place had been taken by some other woman; and she spent her time at Pandharpur in absorbing the divine atmosphere of the place. Even when it was time for her to return home, she decided not to go back but remain with the Lord, and spend her time in the divine bliss of his company till she breathed her last. The same day as she was meditating, her soul went off to the Lord leaving her body dead and motionless. One of the pilgrims was from Sakhu's own place, and when he saw the dead body with its eyes fixed upon the image of Shri Vithoba, he at once recognized her. And thinking that it was his duty he took Sakhu's dead body to the banks of the Chandra-bhaga and burnt it to ashes. Then he went to Karvir to inform Sakhu's father-in-law about

the death of Sakhu.

In the meanwhile the woman who had taken the place of Sakhu in her home and looked exactly like her remained tied to the post for several days until Sakhu's husband took pity upon her; and having untied her, he asked her to prepare food for all the members of the family. She did as she was asked to do, and to the surprise of all the members of the family the food seemed to have an exceptionally good taste. The father-in-law and the mother-in-law of Sakhu were so pleased with her that from that day they never thought of getting angry with her, and Sakhu's husband felt so much drawn to her that forgetting his past behaviour towards his wife he actually began to love her ardently. The woman was so very similar to Sakhu in all respects that none of the members of the family could suspect that she was not the real Sakhu, and everything in the family went on smoothly.

Now the person who was acting as the exact substitute of Sakhu was none other than Shri Vithoba who was pleased with Sakhu's devotion

and took on the appearance of Sakhu in order that the members of the family should not know about Sakhu's having gone to Pandharpur. When Yogamaya Rukmini Mata, the wife of Shri Vithoba, saw that Sakhu was dead and that there was no possibility of her going home and relieving Shri Vithoba, she went to the place where Sakhu was burnt, and looking at the remains of her body with divine sight she brought them to life. When Sakhu was thus revived, Rukmini Mata asked her to go home. Sakhu argued that she had decided not to go home in that life, but Rukmini Mata told her that as this was her new birth, her vow had been fulfilled and that she could go home without any breach of her determination. She also assured Sakhu that she would no longer be harassed by the members of her family. But she did not tell Sakhu how Shri Vithoba had been playing her role, for she knew that if Sakhu came to know about this sacrifice of the Lord, she would immediately break down under the weight of the thought of how the Lord had to suffer on account of her.

Sakhu then bowed down before Yogamaya Rukmini Mata and went back to her place. When Sakhu went up to the river Krishna, she met the woman who had released her from her imprisonment and who later on filled her place by taking on the appearance of Sakhu. This time the woman was not in the guise of Sakhu. So Sakhu did not suspect anything about what had happened in her absence; but as she recognised the woman as being the same person who had released her from imprisonment, she was filled with the sense of gratitude, and at once fell at her feet. The woman then asked Sakhu to go home with the pot of water which she had brought, and bade her goodbye. Then entering into the waters of the Krishna the Lord went to his divine abode.

When Sakhu reached home, she found that the man who had burnt her dead body at Pandharpur was informing the members of her family about her death. He was telling how Sakhu died at the feet of the image of Shri Vithoba and how he burnt her dead body on the banks of the river Chandrabhaga.

But the members of Sakhu's family naturally could not believe in the story. They said that Sakhu had never left home and that it was impossible for Sakhu to have gone for the pilgrimage as she had been locked in a room.

It was at this point of their conversation that Sakhu reached home, and naturally when they saw her, they all asked her about the truth of the incident. To the surprise of all, Sakhu admitted that some strange woman had released her from her bondage and that she had gone to Pandharpur. On hearing this the members of Sakhu's family asked her about the identity of the woman who was working in her place and who looked exactly like her. It was *now* that the whole affair became clear to Sakhu. She realised how the Lord himself had first taken the disguise of the woman who released her, and then took on her own appearance to act in her place. She felt greatly grieved at the thought that the Lord had to suffer so much for her in the guise of his own devotee. She told all that the woman who filled her place in her absence was none other

than Shri Vithoba himself. Having seen this miracle of the Lord, Sakhu's relations repented for their former cruel treatment of Sakhu, and the event proved to be the

end of all obstacles in Sakhu's devotion towards her Lord and Master Shri Vithoba. Since then all the family members lived in love and harmony.



The Silent Saint

BY G.S. SRIVASTAVA

Silent thou art,
Hear our hearts;
Right through us peep
Into the inner deep.

Mighty of mind,
Elastic of heart,
Here do we find
Eager quest's reward.
Raise us! Trodden we are.

Behold! There on the "Hill"
A living Jesus dwells.
Beloved Baba, let us fill
And quench at your well

Thirst of divine love.
Hear Baba's silent call
Ever saving us from fall.

Souls selfless made,
Inner voice raised,
Like a Divine Star
Ever guiding distant far;
Now here's the Touch-stone
That may bring us "Home".



Love

BY ADI K. IRANI

The original aspect of love prior to its manifestation in the created world reposed infinitely in the bosom of oneness. It was love in condensation of its quality lying vast and unexpressed in an identity with the Absolute. This identity was unknown to itself. It was not an ignorance of love that prevailed but the highest form of love that knew nothing of knowing or desire except the one revelation of its own true nature. Revelation necessitated a change that could bring forth a differentiated existence. It lay the seed of a manifestation we call the universe where love plays the dual role of attraction and repulsion, male and female, and all the opposites.

Love in an infinite state was infinitely condensed and had very little to choose except the *most finite point* to express itself in the shape of creation. Most finite as opposed to the Infinite could be the only descriptive measure we have to represent the creative channel of love. While passing through this infinitesimal point, love was

conditioned into a flowy liquid state which, on manifestation in the gross world, took the grossest form of stone surrounded by its limits and inertness. The infinite condensation evolved into finite condensation of a stone. Infinite Love in trying to express itself remained genuinely unexpressed. The period of Infinite Love is the *infinitude* and the period of unexpressed love is the period of evolution.

Throughout the progressive stages of the evolution, from the stone form to the animal world upto human and all the human forms, love exhibited its perverse expression in the form of gravitation and attachment. The fact that love throughout the evolutionary period did carry with it an element of repulsion proves that the true and all embracing love remained genuinely unexpressed. The beginning of unexpressed love is the stone-form, and the culmination of unexpressed love is the human being. The

point of genuine expression of love is the opening of the inner sight of man.

The quality of love is not strange. It is common to all human beings who consciously or unconsciously experience its stupendous influence through various modes of its expression in life. One falls a prey to love by letting this life-current out through easy channels of delusive happiness and short-lived satisfaction; another tries to poise it on a point of equity and consideration and remains pleasingly balanced on the "give and take" policy of the world; a third stakes his faculties and possessions in a frantic effort to attract speedily for himself all the happiness of the world; but the fourth one and the wisest does everything. He revels in the time-worn habits of man to experience their futility through weariness; he faces life in a spirit of bargain to meet the level of practical consciousness; and he stakes, if he has to, all the mental and physical possessions on the dice of *spiritual* warfare. He does all and everything with a vehement impulse of love armed with a precautionary curb on every fouling

effect a wild passion may arouse. He maintains his high water-mark of purity of love and strength of character. Every pure thought of love finds in him a vehicle of unrestricted expression. It blesses him who gives and them who take, because it is pure. The giver knows the nature of love; its developments and consistency from the beginning of creation to a perfected *Divine Love* where there is a complete understanding of love.

There are seven stages of development of Divine Love. Its gradual unfoldment determines the progressive understanding of love as to its true nature. The integrating process of love starts from the first stage and ends with the sixth. Alongside the process of integration runs a progressive enlightenment of its true nature. In the seventh, the final stage of *divine Love*, the lover merges into the Beloved, and the two become one.

The highest result of love is unity, whereas unity is an integration of love. Infinite Love and infinite understanding abounds. The purpose of love from the beginning of the *most finite point* upto the culmination of *divine Love* is fulfilled.



*Miracles of Sai Baba**

BY DR. ABDUL GHANI MUNSIFF

One Nanasaheb Denge, who was a propertied man near Shirdi and who felt very much concerned about his childless state, approached Hazrat Sai Baba for his blessings. Sai Baba gave his blessings and the birth of a son in time solved the problem of inheritance for the above gentleman. This news soon spread apace, and Sai Baba began to be pestered by worldly people for worldly objects.

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A bangle merchant, by name D.S. Rasne, a great devotee of Sai Baba, came to see him from Poona in the year 1895. He, too, had no issue, and was anxious to have his name continue. To enhance his perplexity, his horoscope and the science of astrology denied him any relief in that respect. Mr. Rasne, however, had great faith in Baba, who blessed him for an issue in a manner quite unique.

Sai Baba one day happened to

distribute mangoes brought by a devotee to the people gathered around him. While distributing mangoes he reserved eight of them, expressly ordering that they were meant for D. S. Rasne. A short time after this Rasne arrived, but unluckily for him four of the mangoes reserved by Sai Baba were somehow stolen by children. Sai Baba, however, gave him the remaining four mangoes ordering him not to eat them himself but to give them to his junior wife. He also incidentally remarked that he would have eight children, the first one would be a son whose name should be Daulatshah, the second also would be a son whose name should be Nanashah. Mr. Rasne was quite taken aback by the Seer's dive into futurity; yet every word of the Sage spoken in this respect came true. The wife of Mr. Rasne ate the fruits as instructed, and in course of time she begot

* The miraculous incidents related in this article are taken from "Sai Baba of Shirdi" by B. V. Narasinha Swami and "Bhakta Lilamrut" (in Marathi) by Das Ganu.

altogether eight children, out of which only four survived, thus fulfilling the prophecy of Sai Baba in a very weird manner.

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One Mr. Sapatnekar, a lawyer from Akkalkot, in his student life used to treat Sai Baba's name with contempt and derision. Later in life while he was established in his profession as a lawyer, he lost his only son, and this event broke him down completely. He remembered his contemptuous attitude towards Sai Baba, and went to him to obtain his pardon. In his first visit to Shirdi he had a very cold reception, but a year afterwards his wife saw Sai Baba in her dream, and was invited to Shirdi with her husband. In this visit Sai Baba gave a demonstration of his knowledge of all times—past, present and future—by relating many incidents of the lawyer's life. Thereafter Sai Baba blessed him, and said he would bring the identical soul of the departed child back into existence; and true enough, within a year of this prophecy, a son was born to the couple.

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Looking at a child at Shirdi

one day, Sai Baba remarked, "I have to guard this child even while asleep." Some days later this child was walking through a water-logged lane in that village. On one side there was a five feet deep trench dug up for the foundation of a house. As it was full of water, it was indistinguishable from the surrounding land, and this child unwittingly walked into it. Since there was nobody nearby, the child ought to have been drowned in the ordinary course, but somehow it managed to scramble out. When questioned as to how he succeeded in getting out of the ditch, the child said that Sai Baba was there to show him the steps by which he climbed up.

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One girl, Shanti Karandikar, who was three years old, one day happened to slip down a draw well. On hearing this mishap, people rushed to her rescue, but to their surprise they found her perfectly safe, neither, as they expected, drowned nor even hurt. When questioned as to her experience in the water, she said, in all simplicity befitting her age, that it was Sai Baba who was

holding her all the while as she fell in the water.

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Mr. H. S. Dixit, B. A., LL. B., (Ex. M. L. C.), who, having renounced the world, was leading a spiritual life in the atmosphere of Sai Baba at Shirdi. One day Sai Baba remarked to him, "Why do you worry? Your responsibility is mine." Kaka Dixit, as he was called by the people there, could not understand the relevancy of this remark. A few days later he went to Bombay to see his wife and children, and he was told that that very day his younger daughter aged about six had met with an accident. A heavy almirah near which the child was playing accidentally fell upon her, but the wonder was, she was not hurt very seriously. This incident brought home to Mr. Dixit the significance of Baba's remarks.

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Sai Baba indulged in very queer methods while averting the mishaps coming in the way of his admirers and devotees. Besides blessing them with *udi* (ashes), flowers or any other material thing as the medium for his healing, he

would very often draw the diseases on to himself from the body of the sick person. The late Diwan Bahadur G. S. Khaparde, with his wife and two sons, was staying at Shirdi in the year 1911 and 1912. An epidemic of plague was raging in the district, and one of his sons happened to contact the disease. Mrs. G. S. Khaparde was horrified and wanted to leave immediately with the infected son for better medical treatment at Bombay. Sai Baba addressed her in a very figurative language, saying that the danger would pass off; but this did not pacify the lady. Baba thereupon showed her the huge buboes on his own body, and said, "Mother, I have to suffer this for the sake of your son." In due course Baba having drawn the disease on to himself, the son got cured, and Baba also after some time recovered his health.

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A similar favour was extended by Sai Baba to Mrs. Manager of that place. When that lady had aching eyes with profuse lachrymation, Baba simply looked at her. This made her eyes cease watering,

and instead Sai Baba's eyes began dripping tears profusely.

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Once a fanatic Rohila who had great respect for Sai Baba and who even called him Paigamber, i.e., the Messenger of God, lost his equanimity of mind on seeing the Hindu idolatory and image worship tolerated by the Saint in his surroundings. He took upon himself to end all this heathenic atmosphere, and came up armed with a big club to slay Sai Baba whom he considered the promoter of all these irreligious activities. When he approached Baba with homicidal intent, the latter merely cast a glance at him and touched his wrist. This immediately paralysed the Rohila who sank to the ground like a punctured balloon.

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Mr. H. B. Nachne, working as a head clerk in the Taluka Shirastedar's office at Kurla, was a great devotee of Sai Baba. When he visited him in 1913, Sai Baba remarked to him nonchalantly, "One should not trust mad men." This remark had no significance to Mr. Nachne, and he could not understand it. Some-

time afterwards, when he was attending to the worship of the household gods and Baba's photo, he saw a crazy person standing at some distance. He was deemed to be quite harmless, and Mr. Nachne went on with his worship quite unconcerned. All of a sudden the said mad man pounced upon Mr. Nachne, and wanted to strangle him to death. Mr. Nachne grappled with the man as best as he could, and afterwards lost consciousness. The other inmates of the house rushed to his help, and saved him from the death grip of the mad man in time.

When Mr. Nachne happened to visit Sai Baba after this incident, Baba divulged to him the part he played in the above episode, by incidentally remarking to one Anna standing nearby, "Had I hesitated a minute more, the mad man would have throttled him to death. If I don't look after my children, who else will see to it?"

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Nanasaheb's daughter, Matusari Minatai, aged 17, was suffering labour pains. The sufferings were so very severe and prolonged that she could

no longer tolerate them. Furthermore there was no medical help available nearby. The father of the girl relied on the prophetic words of Sai Baba, "Wherever you are and whatever you do, I am always with you," and hoped that by Sai Baba's grace the crisis would be tided over.

Sai Baba, knowing of the predicament in which the daughter of his devotee was involved, gave some *udi* (ashes) to a *gosavi* (an ascetic) at Shirdi, and instructed him to give it to Nanasaheb for the use of his daughter. The *gosavi* had only two rupees with him, and it was not sufficient to provide the railway fare for a thirty miles journey to Jamner by rail and road. But Baba laconically replied to him not to worry. The *gosavi* left for the destination, and at Jalgaon he was surprised to find a *tonga* waiting for him, and he was informed that in anticipation of his arrival the *tonga* was arranged by Nanasaheb. Within five minutes of the administration of the *udi* the girl successfully got through the ordeal. When Nanasaheb learnt about the *tonga* and the peon provided at the railway station, he denied all

knowledge of it. This is another instance of saints smoothing out all difficulties in the way of devotees when they feel concerned about them.

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A party of Bombay devotees had visited Shirdi for the celebration of *Ramnavami Utsav* and they were returning to Bombay. When their train reached Thana, which is about thirty miles from Bombay, one of the ladies among the party got down on the platform to get a little water. While trying to re-enter the carriage, her foot slipped and the train began to move. She fell in between the railway platform and the foot-boards of the train, and everyone thought that she must have been run over by the moving train. When the train stopped, people ran up to see the lady's mangled corpse, but to the surprise of everyone, she stood up, not in the least worse for the mishap. When questioned she explained that no sooner she fell, she thought of Sai Baba who was instantaneously there and kept her pressed against the sidewall of the platform till the train came to a stop. None,

however, except the lady saw Sai Baba there.

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One Mr. Cholkar, in order to better his prospects, wanted to pass an examination; but the examination was too stiff a job for him to tackle. He invoked mentally Sai Baba's help and promised to undertake a pilgrimage to Shirdi if he passed. He succeeded in his examination, but was still too poor to arrange a railway fare for the journey to Sai Baba. He began saving something by stinting even a little sugar for his tea. When at last he went to Sai Baba, no sooner the latter saw him, Baba ordered the host to give Cholkar tea with plenty of sugar, thereby demonstrating his knowledge of the devotee's mind and finance.

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Dr. Tendulkar, when a medical student, was extremely diffident of success in the examination. He began consulting soothsayers and astrologers, and they all confirmed his fears in that respect. He became utterly hopeless. Sai Baba, when informed, guaranteed him success, and asked him to forget all astrology and prophecies of others. He

enjoined upon him to boldly face the examination. To the surprise of himself and his friends Dr. Tendulkar passed the examination.

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Mr. G. G. Shirian, a devotee of Baba, was imposed a disciplinary fine on very flimsy grounds by his superior officer. That night he prayed to Baba who answered in his dream promising remedy in that respect. The next day when he attended office, he found to his surprise that the officer concerned had revised his decision and withdrew the fine imposed without any appeal being made to him on that account. Mr. G. G. Shirian was exonerated of the blame, and it was thrust on to the head of an innocent boy. On the advice of Mr. Shirian, the boy prayed to Sai Baba who promised relief to him in seventy-three days' time. Thereafter the boy decided not to appeal or apply for clemency. On the seventieth day the boy's immediate superior took it upon himself to represent his case, and exactly on the seventy-third day the fine imposed upon him stood cancelled.

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A servant of Sai Baba and five others were sentenced to imprisonment by a Taluka Magistrate. The judgment of the Magistrate was based on the direct evidence of half a dozen eye-witnesses. When the papers of the judgment were shown to eminent lawyers and magistrates, one and all gave their decision that there was no case for appeal. Ultimately when the matter came to Sai Baba's notice, he ordered the friends of the accused to approach one Mr. S. B. Dhumal, a pleader of Nasik. He, too, on going through the papers, hesitated to handle the case. But, on being informed that it was Sai Baba's wish, he agreed to represent the case. He lodged an appeal in the court of the District Magistrate, Ahmednagar, who told him that the case was very strong against the appellant, as it was based on direct evidence of eye-witnesses. Mr. Dhumal retorted by saying, "The number of witnesses is no criterion to judge a case and particularly a case coming from a village like Shirdi which is ridden by factions and parties." The Magistrate asked, "Do you really think so?" To which a ready

response was given by the pleader, "I do not think, I know." Thereupon the Magistrate wrote out an appellate judgment without giving notice to the complainant, the police or the public prosecutor, and acquitted all the accused.

At Shirdi Sai Baba gave the people assembled there to understand that they would very shortly witness a *chamatkar* (miracle). Shortly afterwards Mr. S. B. Dhumal arrived and gave the astounding news of the wholesale acquittal of the convicted persons. and then the people realised that it was this *chamatkar* that Sai Baba referred to some time back.

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Dr. Chidambaram Pillai, a very devoted *bhakta* (devotee) of Baba, had guinea worm. When his condition became worse and intolerable, he said to Baba that, instead of wiping out his *sanskaras* through pain and sufferings in this life only, he would prefer that his sufferings might be spread over ten succeeding lives. Sai Baba rebuked him for his weakness, and told him that Saints can finish the sufferings of ten lives in ten days.

When the Doctor came to him, Sai Baba asked him to lie down in the mosque, and informed him that a crow, after pecking at his wound, would put an end to all his troubles. A little later a faithful servant of Baba, by name Abdul, whom he fondly styled as his "crow", while trying to clean the Masjid lamps, accidentally put his foot on the swollen leg of Dr. Pillai who writhed in agony at this operation. But this accident had a remarkable effect on the wound. All the accumulated pus and the worm strings were forced out completely, and in a very few days thereafter Dr. Pillai was restored to complete health.

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One Vithalrao Yeshwant Deshpande's grandfather had lost the sight of both his eyes for the last twenty years. He had great faith in Sai Baba and went to Shirdi. He was led into the mosque where Sai Baba was seated at the time, and after going to Baba he said, "I am totally blind. I cannot see."

Sai Baba at once replied, "You will see immediately." Thus saying he placed his hands on the old man's head, and the sight was

immediately restored to him. This is an instance of Sai Baba's healing by a mere touch of his hands.

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Once K. G. Buti, a rich landlord of Nagpur and a great devotee of Baba, was infected with cholera during his stay at Shirdi. As one of the symptoms of this foul disease, Buti was suffering from intense thirst which could not be allayed by any amount of water given to him. Dr. Pillai who was in charge of the case consulted Sai Baba as to the drink that would quench his thirst. Sai Baba prescribed an infusion of almonds and other ingredients boiled in sugared milk. This would be the last thing a patient suffering from cholera would be prescribed by any medical man practising the medical sciences of either the East or the West. Such a decoction would be considered fatal to the case. But in this case the Doctor laid aside his own knowledge of medicine, and literally obeyed Sai Baba's instructions. The infusion as given by Baba was prepared and administered to the patient. The cholera, to the surprise of everyone, was

aborted, and the patient completely recovered.

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One Bhimaji, suffering from a chronic chest disease supposed to be tuberculosis, was brought before Sai Baba for a cure. Baba explained that the disease was the result of his past misdeeds—that of theft—and he must repay the debt incurred by suffering physically. At first Sai Baba refused to interfere, but when the people around him pleaded persistently on his behalf and put forth the plea that the patient was his refugee now and as such he could not be deprived of his grace and mercy, he (Sai Baba) relented and said, "Don't worry. Your troubles are over. The *Faqir* is all merciful. He will eradicate your disease. He loves all as his own Self."

Thereupon Baba adopted a very strange method of bringing about his cure through giving him strange experiences in his dreams. In his first dream the patient saw himself in his boyish years and suffered the severe pain of being caned by his teacher for not learning his lessons. In the next dream he underwent the experience of intense torture and

fright caused by a stone roller being rolled up and down over his chest. The pain and perturbation thus suffered in the dream state enabled him to repay his *karmic* debt which automatically resulted in curing his diseased state of health.

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Sometimes Masters like Sai Baba give orders to their devotees which to the person concerned seem very awkward and meaningless. But bitter experience teaches them that even random words and behests of a Master have a deep significance which, if ignored, the party concerned has to pay very dearly for not listening to them. The following are a few instances of Sai Baba's prescience which a layman would term as idiosyncracies which saved many a devotee the inconveniences of the situation.

Once Nanasaheb had to meet his Collector and other officers at a camp, and prayed for leave. Sai Baba refused to grant it. The next day Baba allowed him to go, and when Nana went to the Collector's camp, he was informed that the meeting had been postponed by the Collector himself.

A pleader had to conduct a very important case at Pandharpur, and requested Baba's leave to depart. Sai Baba refused leave, but the next day he allowed him to go. The lawyer who had obeyed Baba, on reaching Pandharpur, was very much relieved to find that the case which he was to conduct had been postponed for one day during his absence on the application of the opposite party.

A District Munsiff summoned one Tatya Patel to appear before him in his court. Sai Baba asked him not to go, at which Tatya Patel improvised an excuse for his inability to attend the court that day. The next day he was surprised to learn that the court did not function on account of the Munsiff's indisposition.

One Mr. H. V. Sathe had a very important engagement with the Collector of the district and the superior officers, and wanted to leave immediately. Sai Baba interfered and forbade him to go. Mr. Sathe was greatly perturbed by this order, as absence in this case involved the risk of dismissal or other serious consequences. Sai Baba, finding him in this disturbed

frame of mind, asked his father-in-law to lock him up for two days, as he was fretting too much over the consequences of his absence. Mr. Sathe, going to the camp on the third day, was overjoyed to find that all the original arrangements had been cancelled by the superior officers without sufficient information to him. This incident greatly enhanced Mr. Sathe's faith in Sai Baba being a *Trikal-gnyani*, i.e., a Knower of things past, present and future.

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One G. D. Vaidya, a devotee of Baba, in spite of his great exertions in the matter, failed to arrange a suitable match for his grown-up daughter. Brooding over this question, one day he retired to bed, and Sai Baba appeared in his dream. The latter showed him two boys, and said, "I have knowledge of your worries, and one of these boys, 'Keshav Dixit's son', would be the match for your daughter." Mr. Vaidya's son, when informed about this dream, said that one of the boys seen in the dream was working in his office and fitted in completely on all points noticed in the

dream. After making due inquiries, the boy of the dream was located, and after a little preliminaries the marriage of his daughter became a realized fact.

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Mr. G. G. Shiriyan had entered into an agreement with a friend in 1924 that their children should marry each other. His friend who had a son, in order to secure a better prospect and dowry, went back on his word, and refused to fulfil the marriage contract. Mr. Shiriyan was greatly pained over this situation, and appealed to Sai Baba for help and advice. Sai Baba appeared in his dream, and promised to secure for him the identical boy as his son-in-law in the course of two years.

In the meanwhile, his friend's plans and hopes for obtaining a high price for his son in the

marital market ended in smoke, and the subject of this bargain, the son himself, also proved recalcitrant on grounds of conscience and high mindedness. Eventually the old pact between the two families was restored, and the marriage of the young couple came to be celebrated, true to the words of Sai Baba, within two years.

These are some of the incidents or miraculous happenings in the lives of Sai Baba's admirers and devotees, and if anything, they show unmistakably how he reacted spiritually towards those who reposed implicit faith in his divine personality. Sai Baba's greatest duty* on the earthly plane may be said to be the Great War of 1914, and his greatest miracle or achievement was to make Shri Upasni Maharaj spiritually Perfect

*Vide page 56, March Issue of this Journal

My Life in Baba

BY PRINCESS NORINA MATCHABELLI

Shri Meher Baba is *Donation perpetual of Truth in Grace*. To say this, one has to *know within*, the significance of the act of grace. Grace is personification of Life Real doing in us Truth—as real experience. Grace is *new wonder* in us in experience. Grace is *what is unconscious* in us having *become conscious*. Grace is perpetual time making fact—ordering conscience—making in us new the *state real*, established since one is in search of One as God. So it is in us Grace that what He in us is operating for *use unselfish*. It is Grace when He sends in us Good Will to make good for *some ill*. It is Grace when He in us does good to compare with the past bad condition. He is *reaction* in perpetual divine Grace in every moment of our life. It is Grace—that He is descended—to *live-in in us* anew the old One as Truth.

He has to be the *realized established show of Truth* in form human, in order to give us life, in order to have life *in Him*, and in order to make us know

Him, what He as mind in universe is—what He designs in reaction infinite. How do I or you know what is real, pure good—if we *find* in reaction in opposition the *relative state* that is in no way pure? How do we see from A to B, from B to C, without some other view ahead, which is deep and new—which is *free in us* to give us high order to personify? What is to personify? Is it not to realize? What is to give-in? Is it to make in *giving-in* new the old state in ignorance?

Is it to live in us anew the phase we have passed through in order to *earn the the next one, that we have to realize*? It is exactly so. We have to see, grow, form, earn and fulfil throughout phases in mind in I as use individual and unconscious till we become conscious *in Him*. Shri Meher Baba is here to give *the impulse to win* over the old self-state selfish in continuous show in reaction in controversy.

We must win. We need to win and We shall win. But how? By being in us new, by being in

us fearless, by being without prejudice, by being impersonal. What we *know* has to bring-in the lived and realized new earning. We have to realize again the fact of *us being one*.

It is a small life as human being that experiences creating the external reaction—the *divine life* that is in him is the *fulfilled state realized*.

What we consciously see, know and win, we in Him see, realize to the paramount point of Truth in fulfilment.

One needs the Jesus—the Pure One—the living example—the Christ personified to be able to *see-on* the Way—to One the Way is hard and it is unconscious strife, *but in Him resigned* it is Light in self-state of Being, that is knowing. One feels free, one is fearless and unconditional in determination. Why? Because He is in it the *directing will*, the leading sign in Being in Him as life unselfish. He the being, He being Truth personified—it is easy to make use of the progressing advancing, realizing *order in us in conscience*. One feels *certain* in Him as His *own subject in obedient realizing action*. One is real in doing any order of

reaction, as in it He is Truth. He as the *selfless state realized, is the pure one*. He as divine I infinite, is real Life. One is sure of seeing in Him the Way bring on the fruit of all efforts and the new reacting results.

It is far to say that He is One, I, God. How do I know Him to be One, I, God? I am *knowing in me* of Truth. I am *seeing in Me*—Him as Truth, as Jesus—who is, who was in me life realized—as fact. I *know* in me—Him as Krishna, as in Him I was in Being in I as Truth part of Him of Truth at His life's time as Krishna. I *see* Him as Mohamed as I, as Truth, as God's One, because in me He is One-Truth-Form that in Being is the *established realized state* infinite.

We as His disciples, as His surrendered life, *know, see, feel in us*—Him as the One, as the I infinite. He is personification of life as Truth, as He *is the Being in all*. *This is in all who know, see, feel real experience in existence infinite.*

Shri Meher Baba is to our life infinite—I divine. He is Faith-State real *in us*. He is as Truth-State real in us—the One. One is *Truth*. One is Faith-State of real realized

expansion in selfless design. Life is dedication perpetual to God if in oneness experienced. The One is dedication infinite in our life as One as part of Him who is Pure All-One. To see this, one is *giving-in* one's own I as life in experience; in other words, One is *abstinent* of the self-state in reaction. To see this—One is in Him resigned in every hour of one's own external and individual life. One has no life for one's own use. One lives, one does, one creates, one reacts *as he wishes*. One is active when he designs. One is *abstinent of the use of one's own I*—for Use to Him. It means to disregard the experience for self-use in us. It means to resign the *use selfish* of one's own I. This state temporary in realizing reaction resigned in Him furthers our intuitive understanding. We realize more and further.

Life in Love infinite, in Him resigned, shall make in us the wonder of realization—*that will create us anew as human creature*. We shall live the new order of life in universal self-use in us in love unselfish. To love on our Way—new, is to love unselfish. To love on our way—real, is to love unselfish. To live in Him in One in All in any,

is to see, to know, to feel in all life—the One-All-Way as Life One. It is to see, to know, to feel and practise one-all-one-I, as use unselfish.

He shall, present in us, renew the old spiritual theme of life that is to live for others. We shall be made able to live a life real when in Him we shall consume, do and undo our own life *for Use general*. We shall *bring-in in us* the fruit of the *common work of Truth*. We shall all *earn in mutual way*—the divine I's life general. To love is for general benefit. To love is commonwealth. *To love is compassion as pure understanding. To love is Creation Grace infinite.*

He winning in us over the selfish state in ignorance finite, will realize in us the divine life infinite.

Revived in all, shall be the *real religious experience of Pure Faith that is free unconditional, true, that is order in us to see in us God's Life in use unselfish*. One in all, shall we bring in new, the divine Theme of our Oneness-work in life. That is to live in Him unprejudiced, unattached—free. We shall earn to realize in opposition in reaction—the *impersonal I in*

use and fulfil the real state in Being that is Peace. All shall be new when *He in us winning* in real human order in our own life in conscience—shall *arise new*, as state in Being that is Real as human life. We shall *in us* see, know, *find* the Truth-State established that is our Infinite I—the portion in us that is indivisible in I of Him divine.

Real and unself-conscious, simple, natural, good, unconditional in self-use unselfish shall we realize the new dispensation. This *wonder of life real* is in perpetual unfolding *our life here in experience*. It is speaking in us anew.

Life in Intuition is speaking in the Truth. We as His subjects do experience life as reaction infinite anew. It is here in us as the ordinary human sinner—that the divine life infinite is speaking.

Shri Meher Baba in me is *life in pure Intuition*, He is me in Intuition infinite, giving-in in me Truth as scient order in conscience. Shri Meher Baba is in me in Being in action infinite—the impersonal life.

He speaks: "I am here to give new life infinite. *I am here to sow in you Truth in finite*

Experience. I am here to live in man the divine 'I', in use in Intuition. I am here mind, One, I, Truth—to give-in in mind, One, I, Life as use infinite. I here say, it is my One-in-I Use *in some of my own disciples*. You as my own disciple *are Use of my One-in-I-Word* as work infinite. Life is work of Truth. One is work of Truth. I is work of Truth. I am in it—One-All-Work of Truth. This is to be shown to all who winning in I, sow-in in I-One. I am One-All-One—I in use infinite in mind infinite of all who in Me *win* in I the use selfish."

The evolutionary phase of the self-effect selfish is coming to its end. Mind as self-use individual has to resign. Mind has to win in the expansion in I infinite, life as finite Use has to realize in I infinite its expansion infinite.

Shri Meher Baba replies: "This is and shall *be* when I shall live in mind in man—new in Verb. Verb is life in love, unconditional in all—that, I in all, shall awaken. It is to be soon. I here prepare the Way in all who in Me win the I infinite. It is to be seen, heard and felt. *It is to be real*

experience. It is to be Truth-Form in all in ordering conscience. It is here on the earthly plane that it has to react. It is here in the plane of life in ignorance that I shall *draw-in* in mind—Truth as state real. This I show here to them who owe to be my disciples by giving-in, in them conscious *realizing reaction*. Life is as it is—One. Mind is as it is—One. Truth is as it is—One. Give-in—bring-in—resign. I in you shall earn in One-in-All, new-Truth. This I here say, I sign as Shri Meher Baba to signify its real worth."

One is in Him in love infinite, near to the Oneness state infinite established within since the dawn in creation.

Love Him more than your own self, then life will be new, then life shall be real.

The general state of life in the world, *men have to endure*. It is important to endure life as it is. It is important to resign to life as it is.

One is *important* when one *has resigned to life as it is*. Being *in it* Self and no more human practican of life for Use selfish, one is important as the fulfilling life within.

To live is to experience and to

over and over experience the divine life in ignorance. It is more than important to see and to realize the Use infinite of the passing phase of life that is *inevitable*. One is *indivisible life in Intuition reaction infinite*, and one is individual self-act in separate order in winning will in I as ego. *One is self-act infinite as I as Ego for use of Truth.* All in One, one is Use *for use divine*.

In Truth reaction in Being as the *show established within*, one is *conscious reaction* of life infinite. One is *divine order* of life infinite in Use *of its Use* as individual; and one is true conscious free mind when in *Use of its I unselfish*. *All is sure and new and true in us when we realize Life Real.*

Man is unsatisfied and unconscious in I selfish.

As Use in I, one is *divine in Use*. In mind infinite in Use finite men will be free of fear, free of prejudice, free of divine aim, free in the impure play in opposites, free of life as indivisible or as individual order within.

In Him the Beloved in us in I infinite—we become winning order of Him. *In Him* we become unself-conscious of our

own values, Unself-active in our own I as Ego that is Creation Play in Use of Him.

Imperishable existence in all is He. He as man as Shri Meher Baba is free, unself-conscious in Him as life, as I, as Self, as One, as Truth Form.

He is the magic order in us. His will in us is command.

He is unconscious reaction in most human creatures, as in most men is the One as portion infinite, a state in deep unfathomable reaction of which they owe no cognition. Man is ignorant of himself as One. Shri Meher Baba as the One-All-One-I as Use—in use—is *controlling* the Oneness Strife in us that is our life in use ordinary and extraordinary.

The apparent act external of Him doing and undoing, is real in order and in Use. He can create us *One at will*. He conscious in us, *does in us act at will in every situation in life*.

We have no real free will. It is due to self-realizing, as act conscious in us, *in the self-state in self-delusion to think that one acts of one's own volition*. We as I, as Use infinite *know to be free in Being and bound in I as reaction-*

order infinite. But we realize that we *sow-in* in us One-All-One-Life and that is *inseparable* life in Being as Love. *The inseparable life, we sow-in* in wise ways of living, in wise ways of Being. It is inseparable *in its own creation show as life of Love*. We in our own man know that we owe to be happy in Being. Beingness is Love. It is life infinite in One All Being order.

All in us is indication of this Non-break in Being. It is unfathomable experience in us of Truth. *All in us* is living and Being in one-All use. One is in appearance I in separate order in experience and in the deep of our own unfathomable I infinite unself-conscious, one is *the divine life, that is unconscious, unrevealed—but sure knowing state which He in us shall realize. It is in this half-life in realized order—that one is real and false and good and bad in one. The real indivisible idea of our One as Portion in I as life infinite—is to know in our One-in-I infinite, that one is infinite, that one is real. To say it and think it is one way to realize it and to say that it has been as it is is to have the experience in us of life infinite.*

(To be continued)

Light from the East upon the Western Gospels

BY WILL BACKETT (London)

Shri Meher Baba's explanations of some of the obscure passages in the gospels have thrown new light upon the life of Jesus, whom he describes as the particular Avatar of Nazareth. "Christ" is the "Son of God" state, and thus these two names indicate his unique office and identity with God.

It is the life of the Master that quickens the understanding of those who share it with him, and some of Shri Meher Baba's disciples in the West have had their early faith in Jesus revived and intensified by contact with him. There are also many instances which they have witnessed, which illumine the story of Jesus, so familiar since childhood, and his power in reaching the heart of his audience and knowledge of their lives enhance what we know of the founder of the Western religion.

Shri Meher Baba has indicated the scope of his own work, in his world message of 1933, and

diagnosed the ills of the world. He said in the first portion: "Self interest, caused by low selfish desire, is the root cause of contemporary world chaos and individual misery. My manifestation will embrace the religious, economic, social and political aspects of life. It will spiritualize all human activities in art, science, music, stage and cinema."

Both John Baptist and the Master called the people to repentance, and today a change of heart is as essential. Baba has shown how the Master effects this, inwardly, by the removal of *sanskaras* that prevent the mind from reflecting the true nature of man. The words of Jesus to the sick of the palsy, forgiving the man's sins, accomplished his spiritual healing, which Baba says is the Master's real work in the removal of his *sanskaras*. Jesus also restored health of body, as a testimony

to the Sadducees who doubted his status to forgive sins, and as a reward to the man and his friends for their faith in removing the house roof to get the Master's presence. Baba has explained on other occasions that the Master combines his work of healing outwardly as in this case with inner work for whole types of humanity, similarly affected, and for that also faith and devotion are important.

This work of the Divine Love, described in the gospels, touched every aspect of the people's lives in Palestine, and Baba, in this later age of mental activity and material progress, uses modern methods in his own way, sometimes unexpected. Jesus disturbed the outlook of his audiences and their cherished prejudices.

The West has not maintained the unbroken tradition of the Masters of Perfection and of the successive appearances of the Avatar, carrying out His eternal work. In the person of Jesus, the Church preserved the triune aspect of deity—the Source, the Divine Son and His Eternal Spirit, as Father, Son and Holy Ghost; in the Avatar, these are seen

to be one. The Church affirms his union with the Father, and his Grace manifests eternally. Jesus, speaking of himself, declared: "Before Abraham was, I Am." Moses had said: "I Am hath sent me." In those early Jewish records preserved in our Western Bible, may be found references to the lives of the Avatar in the past and some of the names and places where he manifested.

The Avatar's work for the race includes His help for individual aspirants along the Path. Jesus pointed the rich young man, who asked what he should do to inherit eternal life, first to the commandments which he had kept from his youth up; then pouring out divine love, He showed him the way to become perfect, to sell all and follow Him. Baba has emphasized that it is impossible for the pilgrim on the spiritual path to attain the infinite consciousness, which is the Christ, the "Son of God" state without the help of a Perfect Master, and in the case of the rich young man, Jesus required external renunciation and complete surrender. On other occasions, He spoke of

Himself as "the Way, the Truth and the Life", and also of the "Mansions" in the Father's house, terms familiar to mystics of all faiths, and connected with the Path.

Western children are very familiar with the story of Jesus in the temple at the age of 12, expounding the law to the learned Doctors, much to His parents' astonishment. Later in His life, the people attending the synagogue wondered at His gracious words, and asked each other, "Whence hath this man letters, having never learned?" Baba has said that the Master's knowledge is innate, and not acquired; thus Jesus "spoke as one having authority, and not as the scribes". One of the earliest critics of the Master objected to His treatment of the pharisees and other opponents as evidence against His own teaching of Love, seeing that in the exposure of their methods and character, there is no trace of Love in His words. There could be no greater condemnation than the words of the Master so often repeated: "Woe unto you scribes and pharisees, hypocrites."

Abuse by the Master is one of His greatest blessings to others, for by so doing He is attracting the deepest *sanskaras* from him whom He reviles to Himself for their removal. Those present with Baba on 27th February 1929 at Dongergan near Ahmednagar will remember their surprise when Baba suddenly commenced to abuse five of His absent disciples, for no apparent reason. Again and again He said: "Do they mean to die?" Unknown to the others, those disciples were in grave physical peril; in a moment of foolhardy bravado, they had climbed a hill 1000 feet high by its most dangerous approach, and were then attempting its descent by the same route, which is much more dangerous than the ascent. After a short distance, they realized they could neither turn back, nor remain still, and in this time of extreme peril they called on Baba for help, as never before, while continuing the descent, eventually arriving without the slightest harm. It was only on their return that those who had been with the Master learned of their peril, and realized why Baba had so acted,

removing the dangerous *sanskaras* to protect them.

Baba has also explained the significance of the use of violence by the Master, in removing the deep seated *sanskaras* which need that special form of energy to be manifested outwardly by him. The drastic cleansing of the temple of its money changers and merchants by Jesus, with the whips of small cords, is thus explained: Perhaps it extended beyond those who were there in person to the whole history of the place, around which clustered the Jewish Mosaic tradition and its connection with ancient Egypt; the Master's anger must not be confused with the ordinary emotions of people whose feelings are out of control and subject to disturbances in their minds, and Jesus' words to Peter, "Get thee behind Me, Satan," have this inner aspect.

Shri Meher Baba has also been known to use violence. When He first told the Brahmin boys of His school to sit with the untouchable boys, they did not hesitate; but some of His adult Brahmin followers who were present could not

restrain their emotion, and one in particular was deeply moved. Baba, with fire in His eyes, reproved them sternly, and giving His body a slight blow, added: "I have put on this body with a view to destroying the whole fabric of the caste system, and destroy it I will, despite the opposition of the bigoted Brahmins. The caste system is as absurd as it is tyrannous. It has nothing to do with religion in the true sense of the word."

Every word and act of the Master has its significance, and in striking His own body, it may perhaps be seen that through its sufferings the emancipation of the people will be secured.

Baba has explained that a Master's visits to certain centres have significance in His inner work. Jesus by His presence in the temple would link His own work with those who preceded Him, something far more potent than the national aspirations that centre round Solomon's Temple, and its mystic and occult symbols picture the stages of man's search for truth, which the Master lives before humanity, and then the symbol, useful in

its own perspective, ceases to be of value. The Master is in each heart, one with the Infinite Life in all, and He brings that experience in the degree best suited to the capacity of each.

Baba has explained that the Master transmits by His spoken word the greatest spiritual power. Thus the words of Jesus in the temple, when He cleared away the traders and money changers, have deeper significance than they imply outwardly. In identifying himself with the Father when saying, "My house shall be called of all nations the house of prayer," He utilized the intense aspirations of the Jews for long generations, as a power house of spiritual energy released by His Divine Love, to serve as a focus for all humanity to realize the One God and Father of all. It is true, the temple was destroyed by the Romans soon after, but the real temple of the Spirit, in which God may be experienced completely, is the human form, as Baba has explained in connection with the evolution of form from the stone to its highest manifestation in man.

Jesus was for ever pointing the people to the Kingdom of Heaven within the heart, the abode of the spirit that the temple of Solomon symbolises. The new wine of the spirit that He brings cannot be confined in outworn creeds and rituals and ideas which have had their day.

It must have been a time when spirituality was at a very low ebb, for a Ruler of the Jews to be as ignorant as was Nicodemus, of the spiritual re-birth, which Jesus explained to Him through the simile of the wind of which none could tell the source or see the course. With the outcast too, He was as patient; seated with the woman at Samaria at the well, athirst and weary from His journey, He listened to her own limited ideas of religion which she had learned since childhood, forgetting His own physical need for the water while giving her of the water of life, and at last revealing to her that He was the Messiah of her own hopes. No wonder that she could be the vehicle of His grace for her townsfolk who accepted Him from her witness first, and also when they

invited Him to stay with them, To both her and the returning disciples, amazed at seeing them together, He pointed the way from their national prejudices to the wide brotherhood of the human race in love of God and Man.

JESUS AND THE ECONOMIC AND SOCIAL LIFE

The economic and social aspect of life in Palestine was very closely interwoven, and the needs of the people, both material and spiritual, were ever His concern. Baba has explained that when He distributes food and clothing to the poor, He is at the same time dealing interiorly with the economic question of the lives of those who need access to the fruits of nature which are essential to material well-being. This aspect of Jesus' work throws a flood of light upon His inner activities for future generations and mankind. We observe the course of evolution in ideas, scientific discoveries and changes in the institutions of the people, but are in complete ignorance of the work of the Master in the inner planes wherein are sown the seeds of such developments during His life on

earth. Jesus was found also at the feasts to which the crowds flocked, at a village wedding, and as guest of the pharisee as well as at Bethany at the house of Mary and Martha, and from His parables and other utterances it is clear that He had a practical knowledge of the people's occupations.

JESUS AND POLITICS

The political organization in the life of the nation under the Romans involved the payment of tribute, through which the opponents of the Master endeavoured to trap Him by the question: "Is it lawful to give tribute to Cæsar or no?" One may perhaps detect a subtle humour in Jesus' method of dealing with this in His request to see the tribute money, which they brought, and His question to them: "Whose is this image and superscription?" Their answer, "Cæsar's", enabled His final words to carry its full force: "Render, therefore, to Cæsar the things that are Cæsar's and to God the things that are God's." It must also be remembered that such simple actions as bringing the piece of money and concentrating on the Master's question and

awaiting His answers and further questions give opportunities for the Master's internal work. The Master will take infinite pains to deal an apparently simple situation, in order to drive home a special lesson outwardly, as well as use the occasion for His inner work. There is the instance in the school at Meherabad, when Baba was administering cough mixture to the lads, and through an oversight, the bottles had been confused with others containing iodine, similar in colour and shape. From those handed to Him, He gave the contents to two boys, but with the next, He corked it tightly and commenced playing with it, surprising all who were present. Suddenly, the overseer who was responsible for the mistake became conscious of it. Baba knew it all the time, but adopted this method of awakeing the overseer's consciousness, and then warned him to be very careful in future. Those who live with Baba know that His most trivial actions may have a deep meaning and that his instructions should be implicitly followed for the same reason.

Early in his ministry, Jesus contacted the Roman authorities in the person of the Centurion whose faith exceeded all he had found in Israel, and it was another Centurion who witnessed to His divine nature, when on the Cross. Before the Roman Governor, Pilate, Jesus also appeared, and as His time was come, before which His enemies had been powerless, He was handed over to the priest to judge; although the Governor declared Him guiltless, he would have been compromised had he refused the plea of the priests, and in spite of his wife's dream and message "that he should have nothing to do with that just man", he washed his hands of all responsibility in the matter.

Baba has pointed out that instead of invoking the aid of His super-human powers, Jesus met the indignities heaped upon Him and a cruel death, with Love; that love has survived the Empire of that day and effected the upliftment of humanity that the unifying but external sway of the Roman was a preparation for.

So little is known of the preparatory work of Jesus before His manifestation, that it is

hardly possible to compare it with Shri Meher Baba's work which we are today witnessing. He also contacts the various aspects of the world's activities—political, economic, social and religious, although His work is not directly connected with them. In His travels, His presence often coincides with important public events, quite independently of His outer plans, and the proximity of a Perfect Master and His inner work which never ceases affect the spiritual outcome of happenings on the material plane, as the Life of Jesus undoubtedly did. Baba's interest in the film world and visits to Hollywood, His time in New York and the Capitals of Europe and centres of spirituality there and in the East, His means of communication, which would be ordinary events for other people, are vehicles for His own special work, which require His physical presence to be effective. The concluding portion of His World Message, already quoted from, shows the ultimate issue, and are a reminder of the culmination in the work of Jesus, to which He continually referred His own disciples

and those opposed to Him. Baba says: "In the near future, a great universal drama will be enacted, the divine theme of which will be pure love, selfless service. I will play the leading role in this world-awakening drama."

The physical crucifixion of the Master is an aspect of His continuous spiritual agony, for through the universal consciousness, He is experiencing the travail of the world in its separation from the Divine Love, while having the bliss of Union with the Divine, undisturbed, both infinite suffering and infinite joy. The agony of Jesus in the Garden of Gethsemane, which His physical body showed so unmistakably, is an instance of the Master's Love transmuting the *sanskaras* of the world. It must be obvious that the Master is using His spiritual powers for His work for humanity, although His outer life is also so inspiring and transcendent.

The gospel story of the temptation of Jesus and the account of His transfiguration on the Mount indicate aspects of His work on the inner planes. The mystical aspect of

the "wilderness" where the temptation occurred is a state of inner consciousness where egotism and self-aggrandisement are paramount. The devil is represented as tempting the Master to make bread out of stones, which is a mistake of power on the subtle plane, which can be acquired without spiritual development. He also showed the Master "all the kingdoms of the world in a moment of time" over which power can be exercised by those who have entered the consciousness of the mental "world" by the direct exercise of "mind" faculties, independent of the physical and subtle senses, and to function thus is not necessarily a sign of spiritual development. In His serial on the successive planes of consciousness which the pilgrim passes from the mundane to the superconscious which is the goal, Baba places the faculty of seeing throughout space at one and the same moment, as an attribute of the fifth plane of cosmic consciousness, which is the first of the mental planes. Thus the temptation to which Jesus submitted is in the form of a parable of the perils of spiritual pride which

are a terrible pitfall to those in whom egotism is allowed to sway the unfolding vistas of the heaven worlds in the inner spheres, which seeks not only material power but domination over the emotional and mind natures direct without the intervention of physical means. It was part of work of the Master to deal with this sphere of the lower consciousness, and so He submitted Himself to its conditions, as He did afterwards on the physical plane to the same forces in material manifestation. Thus he accomplished His work on the inner spheres first, and then completed it on the physical. Baba has said that perfect work is only accomplished when it is carried through on all planes with complete consciousness of the whole, and to the Master the whole is God, to whom all else is a passing and ever changing illusion.

Mystics also understand the mount of transfiguration as a high state of consciousness in which the Master is fully conscious, whereas Peter, James and John were dazed, and finally swooned. Their meeting with Moses and Elias linked

the new and the old dispensations, on the inner planes, whereby the Master created an inner harmony in that sphere, and had access to those centres of energy which the ancient Jewish religious worship undoubtedly embodied. Its relationship with Egypt is but one indication of its connection with earlier aspects of humanity's approach to the Divine.

It is possible that the apparent

contradiction in the words of the Master, after the last supper and before His crucifixion, and when He was on the cross, when on each occasion He said His work was finished, is explained by the fact that when Judas went out to take his final step to betray, the Master had fully accomplished His work on the inner planes, whereas on the Cross, He finished His outer work.

(To be continued)



Notes from my Diary

BY F.H. DADACHANJI

JULY

The Master remained in Meherabad during the month, but ordered preparations to be made for a move by the end of July to Jubbulpore for a long stay.

VISITORS

The news of Baba going to a distant place for starting a Centre and His absence from Meherabad for a long time caused no small concern to

His disciples and devotees on this side, who had been accustomed to come over to Him especially in times of need. As the date for His leaving Meherabad drew nearer, they came in numbers to see the Master and have His *darshana*, advice and blessings before He left.

Among the visitors was a well-known educationalist, who came to see Baba as a

representative of one of the greatest political leaders of India on an important mission of a private nature. He came with a friend. Both were spiritually-inclined, and the Master was pleased to meet them. They had a private talk with Baba, who also gave them a few words in His usual manner on the board, about true spirituality, faith, longing, love and selfless service. What impression they had of the Master is not for me to relate. Perhaps they may themselves speak of it some day.

A group of young Parsi graduates and college students from Bombay, who were spiritual aspirants and practised *namasmarana* (concentration on the names of God) since a long time, also came to meet the Master during the last week of July. They had read and known about Baba, and were anxious to see Him in person. They took this opportunity of meeting Him before He left for Jubbulpore, and of having His advice and guidance in certain procedure they were practising. Baba was very happy to meet them, especially for their spiritual aspirations and craving for an advance-

ment on the Path, which modern educated youth sadly lacks. They had read and were well aware of the inestimable privilege of coming under the graceful guidance of a *guru*, but had not yet come in contact with a living Master. Their joy at meeting a living Master in Baba could, therefore, be well imagined. They were all given special interviews individually, and were also advised certain spiritual practices. Perhaps, in times to come, our readers will come to know of their impressions and experiences.

THE CENTRE PLAN

1 AT MANDLA

The move of the Master and his group from Meherabad to the Central Provinces was in connection with the arrangements for establishing a Centre at Mandla, about 70 miles from Jubbulpore, situated on the Narbada, where a hundred acres of land were gifted to Him by one of the wealthy *malguzars* of that side. The Master accepted the offer which was made unasked and with a depth of feeling of love and devotion that He alone could see and appreciate. Besides, that particular region

along the banks of the river Narbada had a sanctity of its own, because of a number of *rishis* (ascetics) and holy men having lived and practised penances there in times of old. It had, therefore, a spiritual atmosphere helpful for the spiritual work the Master wanted to do and which he felt during his few moments' stay on that particular spot offered to him. Here still stand about two thousand out of a *lac* (hundred thousand) of the mango trees purposely planted by the *rishis* of old and which gave that spot the name of "*lakh ambe*", i.e., the abode of a *lac* of mango trees.

The acceptance of this offer by the Master naturally created a great stir on that side, and material and spiritual speculations started forthwith. Some actually commenced profiteering by raising the prices of their lands and also of the materials required for the building of such a huge Centre as intended, while others, spiritually inclined and truly in need of the invaluable help and guidance of a spiritual Master, rejoiced over the benefits of His august presence and the help that the ideal spiritual *ashram* (Centre)

would offer to spiritual aspirants from all over. But when spirituality is to be made practical, which is Baba's first and most important injunction, and when Masters of spiritual perfection themselves descend to this material world of ours to destroy materialism, to live and work amongst the masses of humanity, they use material means, and work in the way of the world. Baba has explained: "I use *maya* to pull you out of *maya*." Thus it has been in all times as in ours. In spite of all the spiritually ideal conditions of a place like Mandla and of the great enthusiasm and spirit of co-operation offered by the people, there was one very important material consideration that presented a serious handicap. It was the isolation and long distance of the spot from an important city and railway junction like Jubbulpore, which was an essential consideration in the practical working of the huge Centre that was to inhabit hundreds of lives, including a large number of foreigners who are expected to come over from all parts of the world. To make such an isolated spot

habitable and tend to the daily necessities of these hundreds of lives, presented a problem that required some consideration. Not that it was impossible but because of its impracticably isolated situation, that would cause so much unnecessary wastage of time, labour and money which could be much better utilised elsewhere towards the development of the colony in general.

Much as the Master liked the spot for its spiritually ideal atmosphere and for the spontaneous spirit and love with which it was offered, and much as his immediate group also wished to work it up wholeheartedly, the practical side of the problem always made them apprehensive. Despite the obvious difficulties presented, and the fact that Jubbulpore and Mandla had just recently been deluged by unusual floods, Baba wanted to go to Jubbulpore again with the whole group, to stay there and try as best as all could to make this scheme practicable. And in abject submission to the Master's will, the group made all preparations to go there. Uptil the end of the month, all had Jubbulpore in their minds

as the next move of the Master.

AUGUST

2 MYSORE

There was, however, an atmosphere of uncertainty prevailing. A certain event on the 30th of July suddenly changed the situation, and gave the *mandali* one of those typical surprises of a "change in plans" with which the Master's group and even the outside world now seem to be well acquainted and familiar. Jubbulpore was cancelled, and Mysore was named as the next move. Names do not matter, but the significant change in an absolutely opposite direction from the North to the South and the surprising quickness with which it came, kept all minds in excitement as to what would come next.

To travel with a party of over 50, including men and women both Eastern and Western, by road, in a car and a big bus, with dangerous crossings of a number of rivers and innumerable *nallas* (streamlets) without bridges, in these rainy days, involves a risk of being helplessly held up or swept away in treacherous currents of rivers. It is a task under-

taken unconcernedly only by Masters and their groups who are utterly indifferent to the hardships of travel under such tying conditions.

THE SOUTHWARD MARCH

Precisely on the day and hour fixed, Baba left Meherabad with his group for Sholapur which was their first halt. It may as well be mentioned here that the entire party was moving towards a very distant place. This change was decided upon just two days before, and no previous arrangements of any sort were made for such a big party's stay, except that an emissary was sent to Mysore only two days in advance by train. To find quarters suitable to the peculiar requirements of our group with its very rigid restrictions, which are very difficult to observe, especially in foreign places, but which must be observed under all conditions, was a task none too easy.

During the stay of Baba's emissary at Mysore for a week a thorough search was made for residential quarters required for our party. None ideally suited to our requirements could be had. Something, however, was required to be done. The group had

already left Meherabad and were awaiting information from this side for a start from Sholapur. Some three or four houses, though not quite ideal but with the nearest approach to our requirements, were kept in sight for Baba's selection and approval when he arrived. Yet in the face of these uncertain conditions, the Master wired from Sholapur that he was definitely leaving for Mysore, not as expected with one or two disciples for approving the bungalows seen, but with the entire group, arriving Bangalore *en route* where arrangements were to be made for one day's stay. In compliance with the Master's instructions, strenuous efforts were made and a last moment arrangement was made for a day's stay in Bangalore. More than 25 of the group were ushered in two rooms in a private boarding house, while others were lodged in a small hotel nearby.

3 BANGALORE

The Master's *mandali* from Meherbad with their luggage, and another party arriving from Jubbulpore were all booked for Mysore which was the

destination for all to shift from Meherabad. The group in Bangalore too were all passing time in great inconvenience in the hope that they were all to leave for Mysore in a day.

But something unexpected always happens with Baba's movements and activities. Bangalore was NO exception to it. Events during these last few days amply prove it.

Of all other factors that the Master considers in the inauguration of a scheme, the spirit of co-operation and response are amongst the principal ones.

It requires deep perception and inner vision to look into the depths of plans of a Master like Baba. The present Dewan of this State, Sir Mirza Ismail, whose contribution towards making it a first class and model state that it is today is well-known. He would leave nothing pass unnoticed that would contribute towards the betterment of the State. Probably he saw in Meher Baba a great spiritual leader whose influence had spread the world over and whose presence and work would be an asset to the State in its material and spiritual emancipation. His interest from that

viewpoint since the beginning of the Master's arrival and stay in Mysore in 1935, and his personal coming in at the right moment this time with whole-hearted co-operation from himself and other officials of the State under him in the Master's Universal Centre scheme could not be left unappreciated. This may truly be said to have played a great part in keeping the Master in Bangalore to start his unique Centre on an ideal site in or around this model city of the State.

THE SITES SUGGESTED AND SELECTED

(a) The first site near the Chamarajendra Water Works in Teppagondanahali village of the Bangalore District, about 20 miles from Bangalore, was ideally enchanting and most impressive at first sight. Baba wanted to go and stay there in the inspection bungalow for two or three days, look all around for the actual spot, and instruct the Executive Engineer of the district to work it out as desired. This site was subsequently given up in preference to the one described hereunder.

BYRAMANGALA

(b) Another more interesting site was then suggested later by Sir Mirza near the Byramangala Tank now under construction. Baba was taken to see the sight by the Chief Engineer of the Mysore State accompanied by the Executive Engineer of the Bangalore Division. It was an ideal site with a fertile soil and in immediate vicinity to the new artificial lake which, when completed, was supposed to irrigate about 4000 acres of the surrounding land and which would greatly add to the beauty of the site with its peaceful surroundings and attractive background of distant hills.

When it was explained that the site was nearer to Mysore, yet only 22 miles from Bangalore and just 2 miles away from the Bidali railway station, and also on the main motor route between Bangalore and Mysore and thus easily accessible for all, Baba at once approved of it. The new branch road that connected the main motor road with the site was just nearing completion. It was stated that this new road

would be finished within ten days, and a day was fixed when Baba's car would be the first to pass over it. On the first of September, the Master went there again, and as already arranged, he was driven to the site by the newly constructed road. He inspected the site once again; and ascertained the place where the actual building work should be carried out.

The details of the measurement and assessment, etc., being worked out by the government officials, negotiations are now going on and nearing completion for the purchase of the land, probably by the next week. Meanwhile, the lay-out plans of the entire scheme and its different sections are also under preparation and expected to be finished shortly. The Master wishes to start building work at the earliest.

WHERE IS GOD ?

(An Interesting
Discourse by Baba)

One morning, during the usual talks with the *mandali*, Baba lightly touched upon an interesting subject about God. He abruptly started asking everyone in the room the

question, "Where is God?" All replied on the spur of the moment, in various ways. One said, "Everywhere," another replied, "In the soul," the third pointing at heart softly whispered "Here." One argued about the conception of God and then tried to answer. Another expressing his inability for a solution, answered, "It is the eternal problem." Thus the question went around till it came to the turn of Dr. D., who was the last of all asked by Baba. He seemed to have smilingly surveyed the situation all the time, and came out with the spontaneous assertion—"In Baba."

For a moment all were taken aback. It was so simple, so natural, so easy. Baba then pointed out that if we all took him as our Master, Perfect and One with the Infinite, and honestly believed it, THAT was the only conclusion—logical, true and simple.

Baba's object in asking us this question was probably to draw out of all present what we have learnt in different ways and degrees, and from that explain further. Giving his own answer and explanation to this most interesting and impor-

tant question, Baba went on:—

"God is where you (individuals named as K., or A.) are not. That is a reality.

"Where you (as so and so) are, God is not. That, your being aloof from God, is an illusion.

"Where your false ego establishes itself as you (so and so) and says you are, God cannot stay.

"When your false ego as you disappears, God comes in."

Referring to the group's various answers individually given, Baba further explained:

1. "To say 'God is everywhere' is a general term, and nothing new. Pandits all over say that and Vedanta is full of this explanation. To merely say it is of no use. You must find it, feel it, experience it."

2. "To say that 'God is in the heart' is again part truth. If God is everywhere as you all know and say, why then should you limit His being only in the heart, and not in the head or your thumb or toe? Why should you try to see Him in one particular part and not in the other? That is a common mistake and characteristic

human weakness to spot the Highest and most Beloved, or revered up above, somewhere in the skies or in the heavens. or when sought in the body, to find Him only in the parts men like best, i.e., in the heart or the eye, as if He did not exist equally elsewhere in other parts, in the back or the bones, in the nails or in the flesh. Is God in the rose and not in the thorn? Or in flowers and not in filth? This weakness of seeking God in things you like and shuddering at the idea of His existence in things you do not like or abhor, must be overcome. It is only when you rise above all these ideas of good and bad, and recognize, see and feel flowers and filth alike, and find God equally in all, that you could be said to have learnt and known something real. Otherwise it is all parrotlike, a false conception, an illusion.

Besides, taking it for granted that the best and most ideal abode for God to dwell in the human body is the heart, it must be remembered clearly that even in this best abode dedicated by human beings for God to dwell, He who is the Purest of the Pure would not

come in unless that abode of the heart, however spontaneously and lovingly offered, is absolutely clear, empty and devoid of any foreign element. The slightest hindrance in the shape of an alien thought would prevent Him coming. And those who truly want God to dwell in their hearts must have them utterly clean and empty, devoid of selfish desires, i.e. lust, greed, etc."

3. Coming to the answer given that "one should first form a conception of God and then reply" and the long philosophical explanation that followed, the Master pointed out: "All these talks are cut and dry. Pandits babble it everywhere, for years, without finding any clue, till they die babbling. The orthodox section of all communities listen to these innumerable dissertations by religious students and scriptural scholars, and form various pet beliefs about God and His existence somewhere in the skies or in the best things, and not in others, and cling to these erroneous ideas tenaciously without the least effort at enlightenment or to go beyond the four walls. They

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

4. Referring to an answer that "finding God is the eternal problem and struggle", Baba explained: "It is true; but one must not stop there and make no efforts, taking that problem as impossible to solve, and feeling despondent give it up. That search and struggle must continue, with added vigour and enthusiasm at every step and the longing developed so intense that it becomes one's only problem in life. To that end, he should struggle, moving on and on, and try to find all sources of enlightenment in the solution of this. The best, easiest and quickest way is to find a *Guru* who has realized God. Although that is not easy of all, and one may have to come across many false and fake

ones before he finds the real one; but, if the longing for that eternal search is kept up, he shall come across one who will guide him aright to the goal. Even those living in company with a Master should not feel content, and merely say that they have found everything because they have found a living Master. For even though it is a true statement, it lacks actual experience. And experience can never be had without effort. So try all of you to see your Master as he really is, and not as he appears to you, and even in your Master try to find that Infinite Existence that pervades everywhere."

WHERE GOD IS NOT?

After discussing the affirmative side of this question, Baba explained the same from its negative aspect also, asking in turns the same question negatively, "Where God is not (does not exist)?" It rather puzzled all, abruptly as it came. In the Master's august presence, it is the general experience and also a fact that all feel lost at times, especially when he tries to bring out something from one or the other, and explain some-

thing to the group. The best and cleverest brains are lost in thinking. The Master at these particular moments uses these formal talks for his working. In reply to the negative question asked, which left all thinking, one of the mandali spoke out "Nowhere". That is the word the only one that is so expressive, so con-

vincing. If God exists everywhere, certainly there is no spot or speck on earth where he does not exist. Hence this reply "nowhere" conveys everything that the negative question as asked by Baba required. He closed the topic with his concluding and significant remarks, "God does not exist where there is duality."



SAYING OF SHRI MEHER BABA

The act of worship should spring from the heart. Let it be borne in mind that worship from the heart presupposes great efforts. It cannot be evoked by a mere wish. If one decides upon practising true *bhakti*,* one has to make heroic efforts in order to achieve fixity of mind, for contrary thoughts are very likely to disturb one's mind.



* Worship or devotion.

MEHER BABA JOURNAL
A MONTHLY PUBLICATION

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for the "Meher Editorial Committee"
"Meherabad," Ahmednagar, India

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Register of Editorial Alterations

Page 4, para 2, line 5, change guaging to gauging
Page 4, para 2, line 9, change withhold to withhold
Page 12, col 2, para 1, line 25, change Russel's to Russell's
Page 16, col 1, para 2, line 6, change pray to prey
Page 18, col 2, para 1, line 12, change *darshana* to *darshan*
Page 28, col 2, para 1, line 1, change flowy to flowing
Page 29, col 2, para 3, line 7, change upto to up to
Page 32, col 2, para 1, line 9, change contact to contract
Page 33, col 1, para 2, line 19, change baloon to balloon
Page 35, col 2, para 2, line 2, change a a to a
Page 38, col 2, para 2, line 13, change idiosyncracies to idiosyncrasies
Page 45, col 1, para 5, line 2, change resignd to resigned
Page 50, col 2, para 3, line 10, change symbols to symbols:
Page 51, col 1, para 2, line 8, change himseif to himself
Page 53, col 1, para 1, line 24, change awakeing to awakening
Page 53, col 2, para 1, line 19, change resposibility to responsibility
Page 54, col 1, para 1, line 30, change are to is
Page 56, col 2, para 2, line 7, change *darshana* to *darshan*
Page 59, col 1, para 2, line 20, change uptil to until
Page 60 col 1, para 1, line 4, change tying to trying
Page 62, col 1, para 1, line 6, change sight to site
Page 62, col 1, para 2, line 7, change accesible to accessible
Page 63, col 2, para 8, line 5, change beeing to being
Page 64, col 1, para 2, line 1, change Besides, to "Besides,
Page 65, col 1, para 2, line 18, change of to at
Page 66, col 1, para 1, line 8, change Nowewhere to Nowhere
Page 66, col 1, para 1, line 8, change word to word,