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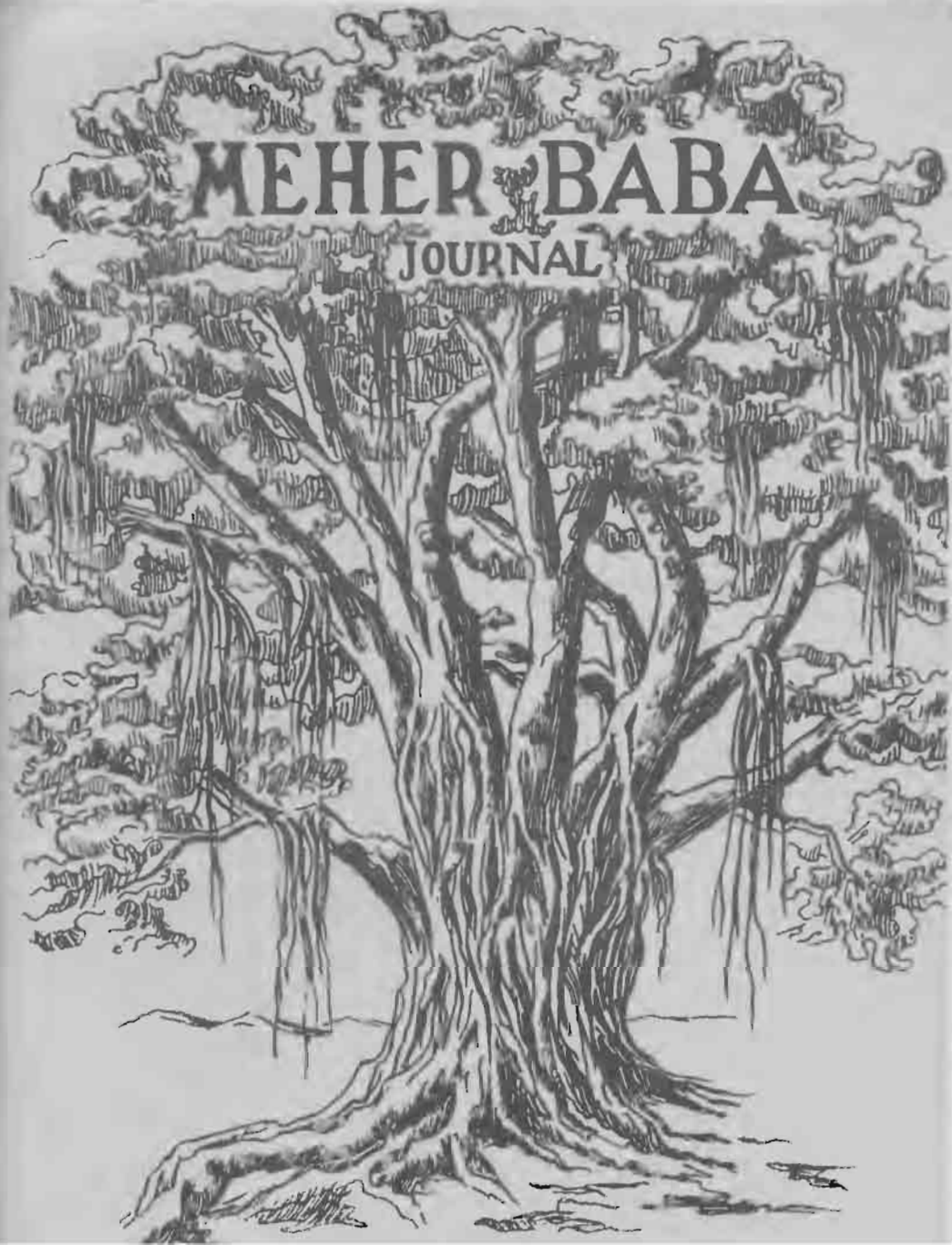
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MEHER BABA

JOURNAL



Contents

SHRI MEHER BABA
ON

THE REMOVAL OF SANSKRAS (PART II) 1

AN AWAKENING	<i>Rano Gayley (NewYork)</i>	14
SPIRITUAL ANECDOTE	<i>Ahmed Abbas Khak</i>	16
POEMS	<i>Dineshnandini Chordia</i>	20
SHRI MEHER BABA AND UNIVERSAL RELIGION	<i>Dr. C. D. Deshmukh M.A., Ph. D. (London)</i>	22
IMPRESSIONS (PART II)	<i>Will Backett (London)</i>	27
THE MASTER'S HAND	<i>Kemali</i>	30
QUESTION BABA ANSWERS	<i>Dr. Abdul Ghani Munsiff</i>	31
SUFI THOUGHTS	<i>Dr. Abdul Ghani Munsiff</i>	32
THE VAISHNAVITE SAINTS OF SOUTHERN INDIA AND THEIR HAGIOLOGY	<i>C. V. Sampath Aiyangar</i>	33
SPIRITUAL JOURNEY WITH A MODERN GURU	<i>Elizabeth C. Patterson</i>	37
YOU MUST BELIEVE IT	<i>R. B. Kale</i>	46
MANZIL-E-MEEM	<i>Abdul Kareem Abdulla</i>	49
HEART OF MY HEART	<i>Malcolm Schloss (Hollywood)</i>	53
NOTES FROM MY DIARY	<i>F.H. Dadachanji</i>	54

"I have come not to teach but to awaken"

-SHRI MEHER BABA



SHRI MEHER BABA

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Shri Meher Baba on The Removal of Sanskaras (Part II)

(THE DISPERSION AND EXHAUSTION
OF SANSKARAS)

In the last article, I have explained those methods of removing *sanskaras* which depend chiefly on the principle of negating the positive *sanskaras* which veil the Truth from consciousness and prevent self-illumination for which the whole creation came into being. All these methods of negating the positive *sanskaras* are ultimately based upon the control of the body and mind. The control of the habitual tendencies of the mind is much more difficult than the control of the physical actions. The fleeting and the evasive thoughts and desires of the mind can be curbed only with great patience and persistent practice. But the restraint of mental processes and reactions is necessary to check the formation of new *sanskaras* and to wear out or unwind the old *sanskaras* of which they are expressions. Though control might be difficult to start

NEGATION OF
SANSKARAS
IS ATTAINED
THROUGH
CONTROL

with, through sincere effort it gradually becomes natural and easy of achievement.

Control is deliberate and involves effort as long as the mind is trying to decondition itself through the removal of *sanskaras*, but after it is released from the *sanskaras* it becomes spontaneous, because the mind is then functioning in freedom and understanding. Such control is born of strength of character and health of mind; and it invariably brings with it freedom from fear and immense peace and calmness. The mind which appears feeble when it is wanton and uncontrolled in its functioning becomes a source of great strength when it is controlled. *Control is indispensable for the conservation of the psychic energy and economical use of thought-force for creative purposes.*

If, however, control is purely mechanical and aimless, it defeats its own purpose which is to make possible the free and unconditioned functioning of the mind. The control which has true spiritual value does not consist in the mechanical repression of thoughts and desires, but is the natural restraint

TRUE CONTROL IS
CREATIVE SELF-
ADJUSTMENT IN THE
LIGHT OF
PERCEIVED VALUES

exercised by the perception of positive values discovered during the process of experience. True control is, therefore, not merely negative. When some positive values come within the ken of consciousness, their claims for being expressed in life generate psychic response and energy which ultimately remove all the mental tendencies stand-

ing in the way of a free and full expression of those values. *Thus the tendencies for lust, greed and anger are removed through the appreciative recognition of the value of a life of purity, generosity and kindness.*

The mind which gets accustomed to certain habits of thought and response does not find it easy to adjust itself to these new claims of its own perceptions owing to the inertia caused by the impressions of previous modes of thought and conduct, and this process of *readjustment in the light of true values* takes the form of what we call controlling the mind. But this control is not a mechanical or forcible twisting of the mind. It is an effort of the mind to overcome its own inertia. *It is fundamentally creative and not negative in its purpose*, for it is an attempt of the mind to arrive at self-adjustment in order to release the expression of the true values of life.

Creative control becomes possible, because the source of light is within everyone, and though self-illumination is prevented by the veil of

THE DISPERSION AND EXHAUS- TION OF OLD SANSKARAS THROUGH SUBLIMATION	<i>sanskaras</i> , it is not all darkness even within the boundaries of ordinary human consciousness. The ray of light which leads it onward consists of the sense for true values and guides man with varying degrees of clarity according to the thickness of the veil of <i>sanskaras</i> . <i>The process of the negation of sanskaras is at the same time the process of understanding the true values.</i>
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Spiritual progress is thus characterised by the dual aspect of renouncing the false values of the *sanskaras* in favour of the true values of understanding. The process of replacing the lower values by the higher values is the process of sublimation which consists in diverting the psychic energy locked up in the old *sanskaras* towards creative and spiritual ends. *When the psychic energy which is locked up in the sanskaras is thus diverted, they get dispersed and exhausted.*

The method of sublimation is the most natural and effective method of breaking through the grooves of old *sanskaras*, and has the special advantage of having

THE PROCESS OF SUBLIMATION IS SUSTAINED BY UNFAILING INTEREST	an unfailing interest for the aspirant at all stages. The method of mere negation without any substitution is sometimes likely to be boring, and might seem to
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lead to vacuity. But the method of sublimation consists of *replacing lower values by higher ones*, and is, therefore, at every stage full of absorbing interest, and brings an ever-increasing sense of fulfilment. Psychic energy can be sublimated into spiritual channels through (1) Meditation, (2) Selfless service of humanity and (3) Devotion.

Meditation takes the form of deep and constant concentration on the ideal object. In such concentration on the ideal object the soul is conscious only of the object of meditation, and it completely forgets its mind as well as the body, so that no

new *sanskaras* are formed and the old ones are dispersed and exhausted through the MEDITATION: psychic activity of dwelling on the ITS NATURE object of concentration. Finally, AND PURPOSE when there is complete disappearance of *sanskaras*, *the soul as individualised is dissolved in the intensity of concentration and merged in the ideal object.*

There are many forms of meditation according to the aptitude of different persons. The imaginative genius of persons who have to labour hard is often dried up due to overwork. For such FORMS OF persons the form of meditation MEDITATION which is most suitable consists in disconnecting oneself from the thoughts, and then looking upon these thoughts and the body *objectively*. After the aspirant is successful in regarding his thoughts and his body with complete objectivity, he tries to *identify himself with the cosmic Being* through constructive suggestions like "I am the Infinite", "I am in everything", "I am in all". Those who have vivid and lively imagination can try intensive concentration on some *point*. But fixing the mind on some point should be avoided by those who have no liking for it. Ordinarily the psychic energy of the mind is scattered through its diverse thoughts; and meditation on a point is very salutary for the mind to gather itself and settle down. But it is a mechanical process, and, therefore, lacks creative and blissful experiences. However in the initial stages this form of meditation

might be used as a preparation for other more successful forms of meditation.

The more successful and deeper forms of meditation are preceded by deliberate and constructive thinking about God—the Beloved. Medi-

MEDITATION ON tation on God is spiritually
THE PERSONAL most fruitful. God can become
AND IMPERSONAL the object of meditation either
ASPECTS OF GOD in his *impersonal* aspect or in
 his *personal* aspect. Meditation

on the impersonal aspect of God is suitable only for those who have a special aptitude for it. It consists in focussing all thoughts on the abstract and unmanifest existence of God. On the other hand, meditation on the personal aspect of God consists in centering all thoughts upon the form and the attributes of God. After intensive meditation the mind might want to settle down not on the object of meditation but on the steadiness of the expansive peace experienced during meditation. Such moments are the natural result of the fatigue of the faculty of imagination, and they should be effortlessly encouraged.

Meditation should be spontaneous and not forced. In the moments of the surging up of the divine impulses imagination should be let loose and allowed

OBSTACLES IN to soar high. The flight of imagi-
MEDITATION nation should be controlled only
 by the set purpose of becoming

one with the infinite. It should not be allowed to be influenced by the currents of the diverse feelings of lust, greed or anger.

Success in concentration comes only gradually, and the novice is likely to be disheartened, because he does not get satisfactory results in the beginning. The disappointment which he experiences is itself often a serious obstruction to begin the meditation of the day and persist in it. Other obstacles like idleness and ill health might also be found to be difficult to overcome; but they can be got over by having fixed and regular hours for meditation and steady practice. Early morning or at sunset the quiet condition of nature is particularly helpful for meditation; but meditation might be undertaken also at any other suitable time.

Solitude is one of the essential conditions of attaining success in meditation. In the world of thought there is a constant intermingling of thought-forms and thought-colours. Some mighty ideas have a tendency to strengthen the mind by facilitating integration, whereas some frivolous thoughts are dissipating. The mind is either attracted or repelled by these diverse thoughts in the mental environment. It is advisable to avoid altogether the influence of these variegated thoughts in order to *get established in one's own ideal of thought*. And for this purpose solitude has an immense possibility. Solitude means economy of psychic energy and increased power of concentration. Having nothing extraneous to attract or repel the mind you are drawn inwards and learn the art of opening yourself to the higher atmos-

THE IMPORTANCE OF SOLITUDE FOR MEDITATION

pheric currents which have the potency of giving you strength, bliss and peaceful expansiveness.

While meditation on the personal and impersonal aspects of God requires withdrawal of consciousness into the sanctuary of one's own heart, *concentration*

SELFLESS SERVICE *on the universal aspect of God is best achieved through the selfless service of humanity.* When the soul is completely

absorbed in the service of humanity, it is completely oblivious of its own body or mind or their functions as in meditation, and, therefore, new *sanskaras* are not formed. Further the old *sanskaras* which bind the mind are shattered and dispersed. Since the soul is now centring its attention and interest not upon its own good but upon the good of others, *the nucleus of the ego is deprived of its nourishing energy.* Selfless service is, therefore, one of the best methods of diverting and sublimating the energy locked up in the binding *sanskaras*.

Selfless service is accomplished when there is not the slightest thought of reward or result, and when there is complete disregard of one's own comfort or

IMPLICATIONS OF SELFLESS SERVICE convenience or the possibility of being misunderstood. When you are wholly occupied with the welfare of others, you can hardly

think of yourself. You are not concerned with your comfort and convenience, or your health and happiness. On the contrary you are willing to sacrifice everything for their well-being. Their com-

fort is your convenience, their health is your delight, and their happiness is your joy. You find your life in losing it in theirs. You live in their hearts, and your heart becomes their shelter. When there is true union of hearts, you completely identify yourself with the other person. Your act of help or word of comfort supply to others whatever might be lacking in them, and through their thoughts of gratitude and good will you actually receive more than what you give.

Thus through living for others your own life finds its amplification and expansion. The person who leads a life of selfless service is, therefore, hardly
 FREEDOM AND conscious of serving. He does not
 FULFILMENT make those whom he serves feel
 THROUGH that they are in any way under his
 SERVICE obligation. On the contrary, he
 himself feels obliged for being
 given a chance of making them happy. Neither for show nor for name and fame does he serve them. Selfless service is completely achieved only when in serving others a man derives the happiness of himself being served. The ideal of selfless service frees him from the *sanskaras* of the craving for power and possession, or self-pity and jealousy, or the evil deeds actuated through selfishness.

Selfless service as well as meditation are both spontaneous when they are inspired by love. Love is, therefore, rightly regarded as being the most impor-
 LOVE tant avenue leading to the reali-
 zation of the Highest. In love the soul is completely absorbed in

the Beloved, and is, therefore, detached from the actions of the body or mind. This, therefore, puts an end to the formation of new *sanskaras* and also results in the undoing of old *sanskaras* by giving to life an entirely new direction. *Nowhere does self-forgetfulness come so naturally and completely as in the intensity of love.* It has, therefore, been given the foremost place among the methods which secure release of consciousness from the bondage of *sanskaras*.

Love comprehends in itself the different advantages belonging to the other paths leading to emancipation, and is in itself the most distinguished and effective Path. It is at once characterised by self-sacrifice and happiness. Its uniqueness lies in the fact that it is accompanied by an exclusive and whole-hearted offering to the Beloved without admitting the claims of any other object. So there is no room for the diversion of psychic energy, and concentration is complete. In love the physical, vital and mental energies of men are all gathered up and made available for the cause of the Beloved, with the result that it becomes a dynamic power. The tension of true love is so great that *any foreign feeling which might intervene is at once thrown out.* So the expulsive and purifying efficacy of life is unparalleled.

There is nothing unnatural or artificial about love. It subsists from the very beginning of evolution. At the organic stage it is crudely expressed in the form of *cohesion* or *attraction*. It is the natural affinity

which keeps things together and draws them to each other. The gravitational pull exercised by the heavenly bodies upon each other is an expression of this type of love. At the organic stage love becomes *self-illuminated* and *self-appreciative*, and plays an important part from the lowest forms like the amoeba to the most evolved form of human beings. When love is self-illuminated its value is intensified by its conscious sacrifice.

LOVE IS PRESENT
THROUGHOUT
CREATION

The sacrifice of love is so complete and ungrudging that it has all to give and nothing to expect. *The more it gives the more it wants to give, and the less it feels for having given.* Ever increasing and never failing is the stream of true love. Its simple expression is its simple giving over. The complexities of the Beloved are a concern of its best attention and care. Endlessly and remorselessly it seeks to please the Beloved by a thousand ways. It falters not to welcome suffering in order to satisfy but one wish of the Beloved or to relieve the Beloved of the slightest pain of neglect or indifference. It would gladly pine and perish for the sake of the Beloved. Careworn and tormented it waits not to attend to the very body which houses and nourishes it. It brooks no compromise, and the Beloved is a concern of its lifetime. The tabernacle of love bursts under unmanageable restlessness, and gives a birth to the streams of love and supreme sweetness, until *the*

LOVE IS EXPRESS-
ED THROUGH
CONSCIOUS
SACRIFICE

lover breaks through his limitations and loses himself in the being of the Beloved.

When love is deep and intense, it is called *Bhakti* or devotion. In its initial stages devotion is expressed through symbol worship, application before the deities and reverence and allegiance to the revealed scriptures or the pursuit of the Highest through abstract thinking. In its more advanced stages, devotion expresses itself as interest in human welfare and the service of humanity, love and reverence for saints and allegiance and obedience to the Spiritual Master. These stages have their relative values and relative results. Love for a living Master is a unique stage of devotion, for it eventually gets transformed into *Para-bhakti* or divine love.

Para-bhakti is not merely intensified *Bhakti*. It begins where *Bhakti* ends. At the stage of *Para-bhakti*, devotion is not only single-minded but is accompanied by extreme restlessness of the heart and a ceaseless longing to unite with the Beloved. This is followed by lack of interest in one's own body and its care, isolation from one's own surroundings and utter disregard for appearance or criticism, while the divine impulses of attraction to the Beloved become more frequent than ever. This highest phase of love is most fruitful, because it has as its object a person who is love incarnate and who can, as the Supreme Beloved, respond to

the lover most completely. The purity, sweetness and efficacy of the love which the lover receives from the Master contributes to the *insuperable spiritual value* of this highest phase of love.

(To be continued)



An Awakening

By RANO GAYLEY (NEW YORK)

The most outstanding moment in my life was the meeting with Shri Meher Baba.

It was by chance, so it seemed at the time, that I first heard of Shri Baba through a friend of Madame B.. in Paris. Never having been what some would call spiritually-minded and having had no leanings towards "isms" of any kind, the phrase of Shri Baba, "I have come not to teach but to awaken", struck something responsive in my heart. It was like a tiny seed dropped by the wayside. Whether it had fallen on fertile soil or not was yet to be seen.

Having heard that Shri Baba would be in London in the fall of 1933, I decided to go there, hoping to have the privilege of meeting Him, firmly believing that, if it were the time for me to meet Him, I would.

On arrival difficulties arose, but these were shortly over-

come and an interview granted.

I spent several restless hours, suddenly becoming rather nervous at the thought of meeting someone to know so little about, and that yet in some strange way I seemed drawn to. The moment came, I stepped into the room, and everything around faded. All I saw was one whose beauty of expression defied description and who looked at me with much gentleness and kindness that it imprinted itself indelibly in my memory. I knew then that were I never to see Shri Baba again, I had received something that would remain with me for always.

Nine months elapsed before seeing Shri Baba again. During that time I thought of Him, especially when I put my pencil to paper, as He had told me that He would help me with my painting and drawing. It was indeed so, for I did many things that I had never done before, and all because His guiding influence was there.

Shri Baba returned to the

West in the spring of 1934. I was with Him for ten days in Zurich. It was there that I really began to realize what it was to come in contact with a Perfect Master. A slow process of breaking up started to take place in my being. As when spring comes and the iceberg shifts and slowly starts to melt and give way, so the barrier that I had built within myself began to disappear, and a new understanding came and with it a great love. The more I was with Shri Baba, the more I knew that my one object in life was henceforth to follow Him and to serve Him to the best of my ability.

The last two years I have spent in close contact with Shri Baba, both in the West and here. Only those who have been close to the Master can realize how intense a life it is and how hard and strict the discipline can be. The ways of a Perfect Master were sometimes very difficult to understand, but when one has complete faith and love one just needs to obey, for the Master takes care of everything. Many times I have seen things go wrong and all because Shri Baba

having told someone to do a certain thing, he or she shifted the duty on to someone else or did not carry out the Master's instructions to the letter.

Being with Shri Baba seems to lend colour to everyone and everything that surrounds Him. All types are His followers, and some who under ordinary circumstances one would have nothing in common with, yet because of their united love to Him, one sees with different eyes. One's whole outlook on everything is seen through Him. One becomes happier. Before it seemed one just existed.

Many times I have been asked if I did not feel strange with Shri Baba as He does not speak. It is to my heart and soul that He speaks, and for that there is no need of the tongue.

The love one has for Shri Baba overcomes all obstacles, and to give up all for love of the Master is no hardship, for one gives up nothing and gains all. Baba is the essence of Love, and through His Love one becomes purified.

When one comes to Baba one's life becomes his to do

with as he wishes, and at that point difficulties arise. One is made to consciously recognise one's faults and failings, so that little by little they can be annihilated. One must put one's heart into whatever one is doing, whether it be important, trivial or menial, and above all learn to become detached from its results.

Many times one's faith is put to the test, for the Master will do things which might be contrary to one's way of doing. No explanations are given, and

one accepts, knowing time will reveal the reasons of the Master's devious ways.

The Love of the Master needs no miracles to keep its faith whole and unswerving.

"The express image of the word 'Divine' art Thou!

The mirror of all regal loveliness art Thou!

With Thee in this world naught of itself exists ;

Search where we will, we surely find all, all is Thou!"

—HAFIZ.



Spiritual Anecdote

BY AHMED ABBAS KHAK

It is said that a certain person borrowed some money from "Lookman"*. After some time he wrote to Lookman that he was very busy and that he could not find a trustworthy man with whom he could send the money. He suggested, however, that it would be better if his son came to receive the money. Lookman decided to send his son and

gave him the following three suggestions to act up to if necessary. At the end of the first stage of his journey, he (Lookman's son) would arrive at a certain banyan tree under which he should take care not to sleep; and on reaching a big city at the end of the second stage, he should

*A philosopher said to have lived in the time of David and author of Arabian fables, verses and proverbs.

retire into the nearest jungle for rest, instead of taking abode in that city; and finally at his destination, i. e., the debtor's house, he should not take shelter under his roof at night. He further said that if he happened to come across a competent guide, more experienced than himself, he was at liberty to take his advice and act up to it.

Thus forewarned, the boy started on his journey. He had not gone far when he met an aged traveller who asked him as to where he was going. On learning from him his destination, the old man replied that he was bound for the same place and would be glad to accompany him. So they proceeded together. When they arrived at the first halting place where the banyan tree was standing, the old man said that they would rest under that tree for the night to escape from wet weather. The boy replied that he was advised by his father not to take shelter under that tree. The old man enquired if that was the only thing his father had said, to which the boy replied that he had also told him that if some one

competent and thoroughly acquainted with the route happened to meet him, he may follow his advice. The old man assured him that he had thorough knowledge of the route, and, therefore, he should not hesitate in listening to his advice. In short, both of them spread their beddings under that tree and went to sleep. At about midnight, a big snake climbed down the tree. The old man, who was awake, killed it and covered it with the shield he was carrying.

In the morning they decided to proceed on their journey. Since nothing untoward had happened overnight and the tree had afforded him great comfort, the boy thought that his father's advice not to stay under that tree had no meaning. The old man who could read the boy's mind, seeing that the boy was losing faith in his father, informed him of what had happened during the night, and pulling out the dead body of the snake from under the shield held it before his eyes. The boy felt much relieved. The old man then asked him to cut the head of the snake and keep it with him; for he said, "A thing

preserved often proves useful, be it the venom of a snake." The boy complied with it, and they both proceeded on their journey.

When they arrived in the capital city, their second halting place, the old man proposed that they pass the night there. The boy did not object to it, and they went and stayed in an inn. It was the custom of the place, that whenever a young stranger chanced to arrive in the city, he was perforce married to the king's daughter by order of the king; but the next morning he was invariably found dead. Incidentally the king was informed of the youth's arrival, and the youth had to appear before him, who immediately got him married to the princess. The old man, however, advised the boy to put the head of the snake on the fire, and make the princess inhale the smoke rising from it, before he retired with her to the bed chamber; and the boy did so. The princess was suffering from a malignant disease of the womb, and which meant sure death for the bridegroom. Through the effect of that remedy, however, she was cured of that malady, and

next morning the boy emerged from the palace safe and sound. The king was greatly pleased.

After a short stay there, the boy and the old man started on their journey, and when they finally arrived at their destination, the old man proposed to stay in the house of the debtor. The boy did not object, as he had grown wise by experience. The debtor, to avoid paying the debt, thought that it was a good opportunity to kill both of them. He, therefore, after exchanges of common courtesies, asked them if they would like to sleep inside the room or outside it. The old man replied that the weather being sultry they would like to sleep outside in the open air. Thus during the night they sojourned outside, while the two sons of the host slept inside the room. At about midnight the old man awoke his companion, on the pretence of feeling uneasy on account of cold blast, and suggested that they should go into the room and request the two sons of the host sleeping there to exchange places with them. The boy approved of the plan, and they managed to prevail

upon the sons of the host to sleep outside, while they made themselves comfortable inside the room.

After some time the host came to execute his sinister design and unhesitatingly killed those sleeping outside. In the morning he found, to his great consternation, that he had unwittingly killed his own sons. He could not do anything but keep quiet over this affair, for it was his own doing which knew no remedy. On the other hand, for fear of being exposed by his guests who were in the know, he thought it wise to pay up the debt and see them depart as early as possible. On receipt of the money, the boy with the old man left the place for home. The old man took leave of the boy exactly at the place where he had first met him, with a request to remember him to his father. The boy asked him his name to which he replied that his father knew him well. On arriving home, the boy related all the

various incidents of his journey to his father, and enquired of him as to who the old man was. His father said that it was the Prophet Khizr.*

To a layman this story would make an interesting reading; but to understand the spiritual value of this tale and arrive at the true moral of it, one may interpret Lookman as (*Asle-Usul*) the Real Source; the traveller as (*Salik*) the spiritual aspirant; the stages in the journey as the different phases through which a *Salik* has to pass (*Manzil*); the old man as (*Pir-e-Kamil*) the Perfect Master; the snake as (*Nafs*) the devil or low desires; the princess as (*Dunya*) the sensual world; the house of the debtor (*Khana-e-Maqrutz*) as the physical world; the debtor as human being; the sons of the debtor as the people of the world and money (*Mal*) as *love of God* (*Ishq-e-Ilahi*).

In short, a spiritually minded person will find enough food for one's thought in this tale, simple yet pregnant with meaning.



*A mysterious sage endowed with immortality, as a result of drinking the water of life. He is said to enter into conversation with wandering Sufis and impart to them his God-given knowledge.

Poems

BY DINESHNANDINI CHORDIA

Iconoclast, hesitate not to break idols that have
grown old,
Stop not to burn mosques that dispense discord;
Destroy with thy hammer strokes the arched vault of
ancient ritual and custom,
But break not the Idol of human Freedom which is
Divinity itself !

* * * * *

Who has strewn the multi-coloured flowers on this
unfrequented path ?
The snow-covered mountain tops are illumined by the
vermillion colored light of the setting sun;
The water-birds are cooing in the honey sweet lotus
forest,
And the turquois waters of the still tarn are reflecting
Nature at her best.

In the hour of evening worship I sing aloud my Lord's
songs to the accompaniment of the Tambura, filling
with music divine the quiet sky, and then vanish
forth from here like a meteor leaving a momentary
trail of light behind !

None has so far endeavoured to reach this secluded beauty
spot, and whosoever attempted to get to it perished
in the way —

Who has scattered these sweet smelling flowers on this
maiden path.

* * * * *

In the life-giving light of the saffron tinted dawn, when
the stars became faint with fear, you said, "I love you."

When my bee-black musk perfumed hair became snow-white
and the palsy stricken body quivered like the mimosa plant
you said, "I love you."

When my rose-bud-like lips turned blue with the feverish
kiss of Death and the love-darting eyes became glassy, you
said, "I love you."

* * * * *

Waste not thy time, my worshipper, in worshipping me,
as I do reward not those who pour their heart's offerings at
my feet.

Be not bankrupt, my devotee, in installing my Idol with
all the old ritual in the new temple, as my blessings help not
one to flourish in the world.

Sing not my praises, O poet, as I am not the mistress of
the divine Siddhis.

Waste not thy time, my worshipper, in worshipping me.

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Shri Meher Baba

and Universal Religion

(BY DR. C. D. DESHMUKH, M. A., Ph. D., Lecturer, Morris College, Nagpur)

We are living in an age which is characterised by the intermingling of diverse civilizations and cultures. Most of them find their inspiring spirit in some historical religion. The historical religions may in principle be divided into two types: Both the types require (1) faith in the existence of something higher than the individual self, and (2) the recognition of its claims upon him. But they differ in one important respect. In the first type, this higher principle is looked upon as a perfect and infinite personality or God (as in Christianity). And in the second type the higher principle is regarded as being some impersonal goal or law (as in the case of Buddhism). These two types of religion are also found to intermingle with one another in varying proportions (as in the case of the different folds of Hinduism). Further, both types of religion require something more

than the bare allegiance to this higher principle. They also sanction and require the individual to perform duties towards the great society of which he is a member.

Along with these types of outlook which have been our legacy from the past, there is also widely current an outlook which does not claim to be religious and derives its inspiration from science rather than from religion. It recognises the innumerable sufferings of humanity, and wishes to avoid them by securing cooperative and connected action. And it is content to leave heaven and angels to themselves. This outlook has gained such wide popularity, because it contains some elements of value from which it derives its vitality. And the future Universal Religion, as anticipated by the Teaching of Shri Meher Baba, will incorporate in itself the elements of value which are present not only in

the great historical religions but also in this 'scientific' outlook.

Let us first examine the sense in which Universal Religion is possible. Realization of God, which gives the individual a secure basis for an integrated and harmonious life, is purely a personal matter, and it cannot be imposed on the individual through any social institutions. No amount of external institutional instruction can guarantee to the individual the synthesis of values and the poise between reason and love which it involves. God has to be realised by the individual through an *inner awakening* and an earnest search and effort. Institutions at best can serve as tools for interchange of experience. But God-realization always remains a *personal matter*. All that can be done through social effort is the creation of an atmosphere which will facilitate such realization. *It cannot be directly made universal.*

In so far as religion consists of certain dogmas, beliefs, creeds and rituals, it has no potentiality to become universal. This aspect of religion is directly derived from the diverse traditions which

are peculiar to the different peoples of the world. And the futility of the proselytising propaganda which has been vigorously carried on by the followers of different religions for centuries should be sufficient to convince us about the impossibility to secure for this aspect of religion universal acceptance. That is why Shri Meher Baba does not attach any importance to dogmas, beliefs, creeds or rituals.

It is neither desirable nor possible for any one historical religion to become universal by *extirpating* other religions. The Universal Religion, as foreshadowed in the Teaching of the Master, will synthesise and not merely blindly reject the values of the various historical religions. The historical religions are all paths towards the Truth. But the tragedy about their actual functioning has been that they have tended to become more and more exclusive, and thus, in the long run, have denied the universal and comprehensive vision of their founders. Truth is not an exclusive prerogative of any one religion, and the coming Universal Religion, therefore,

cannot take a hostile or patronizing attitude towards any historical religions. What we require is a more catholic attitude which would not only tolerate all shades of opinion on religious topic, but which will actively try to understand and appreciate the diverse points of view. Religion should not divide man and man, as it has tended to do in the past, but it should, on the contrary, be a cementing power that holds together people of diverse opinions.

Shri Meher Baba does not seek to establish a new sect, thus adding to the number of sects already existing in the world, but will be truly comprehensive. In the light of his Teaching, the individual will not live for the self alone, nor will he live for any narrow sect. But he will live a life of love which knows no distinctions, and he will try to realize the common good, not because of any ties of common mythology or a set of rituals, but because of a clear *recognition of the unity of all individuals in the infinite life of God. Love for God and love for man* will constitute the animating spirit of this Universal Religion. It will thus not

derive its inspiration from the shadowy prospects concerning the other world, but will essentially be a Religion of Life. It will not exclude any of the intrinsic values of life, but will comprehend within its scope all scientific, artistic and cultural pursuits. It will leave every individual completely free to realize God in his own way. The Paths will always differ according to individual temperaments ; but each Path will ultimately lead the individual to the Goal which *is* universal, although the realization of that Goal will, as we have seen, always remain personal.

The Universal Religion of the future is not comparable to the achievement of a result like the establishment of an empire. It will not be some definite *event* after the occurrence of which men may again go to sleep. It would merely release the Divine Life and Energy which today is locked up in most human beings. After this release life will still go on as ever, renewing itself every moment. It will be truly creative, unoppressed by the frozen past, or by the unknown future. And it will be infinitely rich and full,

because humanity will have attained to *perpetual youth*. This eternally self-refreshing spirit is the very main spring of the Creative Religion of life which the Master brings.

The way for inheriting this spiritual gift of Shri Meher Baba is, however, beset with innumerable difficulties. The world as it is today is full of chaos because of warring sections of humanity which has been divided on the basis of (1) classes, (2) nationality, (3) race, (4) religion and (5) culture. We thus find throughout the structure of the modern world innumerable pernicious distinctions which are based upon *economic, social, political and cultural competition*. The only way out of this chaos is to transcend these narrow differences through *Universal Love*. The urgent need for solving this world-problem has impressed itself upon us by the tragic catastrophe of the last Great War which was like a tremendous conflagration which threatened to consume the whole world by its flames. The legacy which the Great War gave to us is not, however, all evil. After the closing of the War, we began to

reflect upon its causes, and set ourselves to discover ways of avoiding any such future catastrophes.

In our times the whole world has really become one. There is economic and spiritual action and reaction between all its parts, and it is impossible to ignore this fact. A nation or a race can no longer be regarded as being a self-sufficient and isolated unit. Our individual and social activities must, therefore, be organised on the basis of co-operation rather than of competition. We must put forth our united efforts for counteracting the old ideas of narrow patriotism and petty loyalties, and carry on a vigorous propaganda in favour of the recognition of the claim which the whole human brotherhood has upon us all. We can thus create a general sense of international responsibility. The real problem lies in the urgent need for forming intelligent and healthy world-opinion, and this is a Herculean task. There will be a need for innumerable organizations and service-leagues, in every part of the globe, and the activities of these organizations will have to be co-ordinated, so as

to secure harmonious and effective action, *planned by reason and inspired by love*. There will be a need for setting afoot a number of movements or currents of vitalizing thought, so that by and by the whole of humanity will become conscious of its unity as an organic whole. It is true that all the historical religions have been attempting the same stupendous task. But their efforts have obviously not been crowned with success. The amount of selfless zeal and enthusiasm as well as the unflickering faith in life which are required for achieving unification of humanity can only come from the inspiration derived from a living Perfect Master like Shri Meher Baba.

Unification of humanity, however, is not our only problem. We have to attempt much more than this, *viz.*, the *rejuvenation* of the modern world. The whole of humanity will have to go through a kind of spiritual rebirth in order to inherit the new life for the dispensation of which the New Avatar of Shri Meher Baba has come. This spiritual rebirth may be difficult for the older generation, because their minds

are burdened by the dead weight of meaningless traditions. Their vision is limited by the social distinctions to which their minds have got accustomed. They have been caught up in grooves and they have lost the capacity to face the problems of life with a fresh and an unbiased mind. The young men and women are free from this burden and limitation. They are in a position to face modern problems of life with an attitude which is both critical and constructive. And if they set themselves to this task in the right spirit, they will conserve all the elements of value which have been inherited by us from the past, and also absorb the vitalising Gospel of Shri Meher Baba.

In the present distressing and gloomy atmosphere which envelops humanity today, our only hope lies in Shri Meher Baba. It is true that we are confronted with many volcanic and disruptive forces of mutual fear and hatred which work for chaos. But nothing is impossible for a generation of young men and women whose imagination is fired by the vision of the Truth as revealed

by the Master. Inspired by the ideal of selfless service, they can apply their energies to the task of counteracting these forces of disruption. This work is comparable to the action of Ulysses who got bound in "Aeol's Bag," all the winds except that which was to take his ship to its destination.

We have to promote an outlook which will not merely be consistently pacifist but will positively be quickened by the spirit of active love for humanity as a whole. The ship of humanity will thus arrive at the completion of its pilgrimage by realizing a Comprehensive and Universal Religion of Life.



*Impressions**

BY WILL BACKETT (London)

Some who came had been seekers for many years, and previously met other well-known teachers from the East, and were greatly influenced by them. Still many difficulties remained for them, and in seeking Baba's Grace they had to acknowledge how He awakened the inner life still more within them, enabling them to face up with greater power to the difficulties in life. This happened to several who did not accept Him as Avatar or even

acknowledge Him as their supreme spiritual Guide. Other more sophisticated souls wrapped in orthodox creeds were brought to Him in the enthusiasm of our early efforts to spread the good news of Baba's coming to all and sundry. The inevitable result followed in some such cases after the first passing impressions of meeting Baba; for then the power of the old creed would reassert itself and darken the mind again, obliterating for the time being the effect of meeting Baba. But

His inner work would proceed steadily in such a case, bringing out a clear, deeper appreciation of the spiritual Truths behind the person's creed, cutting away much that was unessential and misleading in its creed and ceremonial.

This change was not always confined to the party who met Baba, but penetrated through Him to the friends and relatives who knew nothing of Baba, harmonizing and transforming their lives, after even fifty years of discord.

Some instances of bodily healing occurred through contact with Baba at the office—on those two occasions when He met the people in large numbers. One little lad had had, at least, ten serious operations and could not stand alone. His parents were determined that no more operations should be done and brought him to Baba for His blessing without thought of any physical results. Baba embraced the child, and then gave me simple instructions to see the lad on a certain date in about nine months, which happened to be his birthday, unknown to me. I was to take him a rose leaf for him to eat.

The child felt His presence, and on reaching home for the first time stretched out his lower limbs, by their own power, on his little bed, and slept soundly for some hours. His improvement continued gradually, so that he was able to go to school, play with his own ball and mount the stairs to his bedroom by himself. This improvement has been permanent.

There was another case where the parents had been greatly troubled with their son's ill health and weakness which did not yield to the best medical treatment. Baba gave them His Grace at Mary's request, and they went home and touched the lad, thinking of Baba as He had told them. They assured me afterwards that they had done what they were told and really touched the child, although they said they had forgotten they had done it and the details of the incident. The child's condition gradually improved, and after eight months, we learned from them, that he was playing rugby, and his physical and mental development were above the average. The curious point here is that they

had forgotten Baba's original instruction to touch the boy and to think of Him while doing so, but nevertheless they were sure they had done so. Evidently the cure did not impress their minds, and they did not associate the subsequent change in his health to Baba's inner working.

How clearly Baba saw the past was illustrated in my own case by His harmonizing me with an old friend whom I had not seen for nearly thirty years. We had parted on principle owing to religious differences. After returning from Baba I just happened to catch the eye of my old friend on a very crowded railway station. Something passed between us in that look, bridging the gulf of thirty years in a moment. Subsequently I got into closer touch to tell my old friend of Baba who gave His Grace to both of us, clearing away the differences upon which our original friendship had been wrecked, and giving deep meaning to all that was happening now.

Thus did Baba clear away the

sanskaras that remained from that earlier period of my life.

Baba received details of our activities at the office by a weekly letter, which we knew He used as a link between us and Himself, and in His replies He would often send individual messages to correspondents and callers. These messages, channels of his Grace, were marvels of gentleness, love, understanding and power. They witnessed to Baba's contact with each separate person apart from what had been conveyed in our London letters, so individual was their character for each distinct person concerned.

The opportunity to live with Baba in India and meet his devotees there and watch His work so closely has brought me nearer to the inner object of His work for me, to realize and experience the Divine Love which He ever radiates. That Love which He forever pours forth to all is beyond words to convey, and involves complete surrender of all else, so that no obstacle may remain to impede the outflow of His Grace.

The Master's Hand

BY KEMALI

'Tis Baba's hand...
And in His palm the universe evolves from sphere to sphere.
In subtle form He moulds and guides us. We, His children,
Are the tools with which He works to purify and make anew
This vast expanse, so in our world will be a peace past
understanding,
A lasting peace which all can share. His hand in tenderness
shows us the way
And those who feel the urge will closer grow.
'Tis Baba's hand...
With power and strength, yet delicately formed in grace,
No human hand can guide and *speak* with every gesture. No stroke
Is lost. The whys and wherefores thus explained lead us to God.
Oh, those who tempest toss'd upon life's sea will safe in
harbour feel if they but call
To Him who always hears before their cry. "I am for all,"
He said, but we must have
The faith sublime to keep us in this bliss.
'Tis Baba's hand...
So filled with love, He never turns aside a heart which at
His feet succumbs.
He never fails to understand the pain, the anguish of that soul
before it
Yearns for Him—as last resort. His hand doth bless and raise
our *selves*
That we may live in Him and know the Oneness of such bliss
divine
As only Baba can bestow. Truly doth happiness abound
When perfect Love is found in Baba's hand.



Question Baba Answers

SERIES BY DR. ABDUL GHANI MUNSIFF

Question

For an aspirant to the Path in search of a *Murshid* (Master) is there any infallible method of recognizing a Perfect Master?

Answer

Spiritual attainment to the planes one may not satisfactorily allocate or discriminate. All those from the first to the sixth plane come under the general category of "advanced souls" more or less. But when luckily one comes into contact with Perfection, it represents unmistakable signs for a seeker of Truth who is patient and sincere.

There are three important factors that are characteristic of the state of Perfection. First, Perfection is not only "Oneness with God" but the continued and uninterrupted experience of Oneness in everything. A Perfect Master continuously, without any break, experiences or realizes his own Self as the Self in all. This inner experience objectively manifests itself in the spontaneity of Love that such an one feels or

expresses towards all creation. To him nothing is attractive or repulsive: Good, bad; saint, sinner; beauty, ugliness; wisdom, idiocy; health, disease are all different modes and moods of his own manifestation. When embodied Perfection loves, fondles, feeds any living creature, it feels and enjoys as if it is loving, fondling and feeding its own Self. In this state no vestige of "otherness" is left.

The second point is the undeniable atmosphere of bliss that Perfection radiates in its immediate vicinity and which a visitor cannot help feeling or noticing. A Perfect Master not only enjoys infinite bliss, but also experiences universal suffering. The poignancy of suffering, however, is nullified and subdued by the overwhelming joy or feeling of bliss. Hence, Perfection outwardly always appears blissfully calm and unperturbed in the face of every kind of pain, persecution and penury.

The third most outstanding

characteristic of Perfection is its power to adapt itself to any level or strata of humanity. It is as nonchalant on a throne as it is obviously indifferent and undisturbed in a gutter. It is impecunious with the poor, extravagant with the rich, lordly with kings, wise with the learned and naively simple and innocent

with the illiterate and ignorant. Just as a Master of Arts delivers or teaches English in a different way to a beginner than to an undergraduate, similarly, a Perfect Master adapts himself to the level of the one whom he wants to uplift spiritually. Each one to its meed and everyone to its aptitude, is the perennial plan of personified Perfection.



Sufi Thoughts

Versification BY DR. ABDUL GHANI MUNSIFF

Non-existence is *existence* and existence is nothing;
Forgetfulness is salvation and salvation is nothing.
 Time—space, can ne'er compass the Absolute, the Infinite;
 As against that, what is NOT, that which IS is nothing.
Nothingness is everything and everything is nothing;
 The secret anent creation, besides this is nothing.
 To think "TO BE" as reality is nothing but delusion;
 Barring this to the wayfarer, the obstacle is nothing.
 Mastery in servitude, is "NOT TO BE", Oh Niyaz,
 The meaning of ONENESS with God, beyond this is nothing.



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

THE LIVES OF THE TRIAD

i. ST. POYGAI AZHVAR

ii. ST. PUDATT AZHVAR

iii. ST. PEY AZHVAR

BY C. V. SAMPATH AIYANGAR

These were contemporaries. I have stated that the word *Azhvar* means "sunk deep in God-love." What does this mean? A saint is one who is intoxicated with the love of God; in him there is nothing like spiritual ambition. Spiritual I-ness is worse than worldly I-ness. A great thinker said that the danger of "spiritual intumescence" was more dangerous than "worldly pride". The late Partha-sarathy Yogi, therefore, truly observed, "Even after the pitfalls of avarice and amorousness have been escaped, there remains a pitfall which is more dangerous still, namely ambition, with which false ideas of greatness, too, have been associated by large numbers even of the comparatively better classes of mankind. This greater

pitfall is ambition, or that treason-inducing vice which makes Shakespeare put into the mouth of the patriot Brutus the following speech: As he was my benefactor I loved him, but as he was ambitious, I slew him.' Thus God slays the *ambitious* or those who attach undue or sole virtue to their own efforts with which God, they think, can be purchased."

So says the New Testament: "For he that is called in the Lord, being a bond-man, is the freeman of the Lord. Likewise he that is called being free, is the bondman of Christ." The whole thing was put in a nutshell by Hadis thus: "My servant draws nigh to me by pious deeds till I love him, and when I love him, I am his eye, his tongue, his foot, his hand,

**Continued from. April 1939 issue.*

and by me he sees, hears, talks, walks, and feels." This is "wisdom love" to use the beautiful expression of St. Nammazhvar. It means "Love to God by completely surrendering oneself to the will of God." And the will of God is to work without relaxation for the evolution of His Universe (Gita. Chap. III, *Shlokas* 22 and 23). The Lord, therefore, says, "Do thou always perform actions which are obligatory, without attachment." (Ibid-*Shloka* 19). In fine, loving service to God in His great work of evolution is the "all" of saints. Such was the service of our Azhvar Triad.

Tradition tells us that Poygai Azhvar (the first of the Triad) was born in a holy tank in Kanchipuram (the modern Conjeevaram, which is about 45 miles south of Madras), in Dvapara age, Siddhartha year, Asvayuja month. It is said that the second Saint Pudatt-Azhvar was born out of a *Madhavi* flower (Gartnera Racemosa) in Mallapura (now known as Mahabalipuram, which is south of Madras). He was a day younger than

Poygai Azhvar. The third Peya-Azhvar was born in Mylapore, which is a portion of the city of Madras. He was born a day later than the second Azhvar.

The first was also called Saromuni, because he was born in a tank. The third was called *Bhranta-Yogi* (mad with love of God). As a great writer says, these were three spiritual flowers that were sent to perfume the mundane atmosphere. They were perfect in three spiritual essentials: *Jnana* (Knowledge of God), *Bhakti* (Love to God) and Dispassion (non—attachment). Their lives, therefore, serve as splendid examples for those who wish to drink the manna of spirituality in this *maya* world. Their only food was Love of God. As St. Nammazhvar said: "In Thy milk of Grace, grew I ripe." Verily he who can drink the milk of His Grace is the true saint. That is why it is truly said that saints are gods on earth. The great devotee Nanjiyar used to say, "Whenever I saw a saint, a devotee of the One God (Vishnu), and I fell at His feet with my head touching

them, I felt as if I ate my fill, as if my hunger vanished ." Do not we feel so in the presence of our dear Baba? That is why it is said in the immortal Gita :

" When it is night to all,
 the saint is awake;
 When they are awake,
 it is to him night."

The New Testament says :

" But the sensual man perceiveth not those things that are the spirit of God, for it is foolishness to him." In the words of the Gita, " houseless and strong willed ", these three chosen messengers of God went from place to place with the banner of spirituality in their hands for the benefit of those who would listen (ay, for the benefit of all). Once the first Saint was in Tirukkovitur (a town in the South Arcot District, Madras Presidency). He was overtaken by heavy rain, and took shelter in a small crevice. The second saint happened to pass that side, and asked if there was room for one in that crevice. The first replied that there was room for only one. Then the second retorted that if there was room for one to sleep, there must be room for two to sit. When

the first heard this he let the second in. Before they settled themselves in that snug abode, the third Yogi came there. The two who were in said that there was no room for a third. Bhranta Yogi then retorted that if there was room for two to sit, there must be room for three to *stand*. On hearing this the third was let in. There the three great Messengers of God, His elect, met, and these felt that something was forcibly squeezing itself between them in a place where there was hardly any room for a fourth person. They all were very anxious to see the "stealing stranger" with a lamp. Which was that lamp? The first Saint sang:

"The solid land the lamp, its
 girdling liquid the oil, and light
 the shining sun. And thus I shall
 discover the stealing stranger."

The second said :

"With love the lamp, longing
 the oil,
 The frenzied heart the wick,
 the soul melted,
 The light of wisdom, light I
 to Narayana
 In meet Tamil, I know so
 well."

The third blessed Saint said :

"Lo Her—Mercy—I see; and
 His form of Gold I see;
 And Their sun effulgent hues
 blending, indeed I see;
 Proud daring Discus, and
 friendly Conch I see;
 All this, this blessed day, in
 Him the Ocean-hued."

These "Lamps" our blessed Saints
 lighted, and there they *saw* the
 Motherhood of God and Father-
 hood of God. They saw the
 Beatific Vision. The first then
 sang :

- i The *first* Tiru-v-Andadi
 and the second,
- ii His *second* Tiru-v-Andadi
 and the third,
- iii His *third* Tiru-v-Andadi.

(*Andadi* is a poem with *Andadi*
 verses. *Andadi* is a rhyme in
 which the last syllable, word or
 words of one stanza is the first of
 the succeeding. This word also
 means "the first, the last-God.")

All these hymns brim with
 Knowledge of God, Love of God
 and Vision of God, but in each one
 of these elements predominates.
 These three works tell the world
 how to realize the One who
 appears Many. It is by unequi-
 vocal Love that this can be
 attained, says the Lord of the Gita.
 And these three Elect Saviours
 have clearly shown the Path by
 their own lives and the three
 immortal works (*Prabandhas*).
 "Blessed be the Azhvar Triad"

(*To be continued*)



Spiritual Journey with a Modern Guru

By ELIZABETH C. PATTERSON

The East preserves its ancient traditions as living realities and its spiritual memories as facts that can today happen again. One of the traditional actualities revered since remote eras is that of the spiritual relationship of *Guru* (Master) and *chela* (disciple). While we of the West have generally little cognizance of the matter, the precedent of this tradition has been brought to us through the five great religions of universal acceptance, all of which interestingly enough have the Orient as their background. These scriptures respectively give evidence of the closeness of bond between Master and disciple, as well as their journeyings together. The great *Gurus* taught and trained their *circle* not so much by teaching, as through their own radiant example of perfected living on this earth while journeying along Life's highway and

byway. The spiritual path to God has ever a counter reflection in the material world.

To try to relate something of an unusual journey taken in these recent times with a modern *Guru* through the spiritual centres of India, it can at best be but a limited telling, as his unlimited realms of spiritual working are beyond human apprehension, and, even on the material plane, no one disciple can possibly take part in all the Master's manifold activities. His journeyings sow the seeds of spirituality. Time conceals much what a Master *does*, but reveals in its true light what a Master *is*, for his very being makes every act, however seemingly commonplace at the moment, an abiding reality beyond time and place.

Particularly for Westerners to visualize something of this spiritual tour, its needs must be pictured against the background of the eternal East,

though it is but a focal point for the regenerating seeds of spirituality to be planted for coming times, at this period of materialistic harvest. *Sadguru* Meher Baba's approach to any people or any subject, whether Eastern or Western, is modern. *Truth is ever new.*

India, the scene of this present spiritual journey, is the great Aryan Mother, and her children are manifold. In fact I believe her to be the primordial ancestor that rocked the cradle when the five races of mankind were in their infancy. No doubt because of this close relationship of races in India, not any one native to her soil today considers any difference in races as such, for they are *all* Indian, though dating back from various invasions of this vast land which has a way of eventually absorbing its conquerors—as a mother wins back her children. Although every country has its divisions in some form or other, so India is divided through its religions and sub-divisions of religions. Each conqueror brought with him his own religion, and it became transplanted into the Indian soil, and, along with it, was brought its

kindred tradition and culture. Therefore one finds today a tremendous wealth of religions and cultures that, despite the passing of ages, are not dead or found only through excavation, but still are a vital part of everyday life of the people. One feels the infinite possibility in India that *what was, still is*. The unbroken link with humanity's past is still being forged.

Before Christ walked this earth, spirituality had flowered several times in India through *Avataric* manifestations that left their inspiration and imprint clearly traceable to this day. Thousands of years of fervent religious striving could not fail among the people to in turn bring fruits, and today there exist some of the greatest spiritual saints, as well as religious rogues. "There is in India the highest and the lowest," *Sadguru* Meher Baba has told his disciples.

Part of the reason for this present spiritual journey, the modern Master has stated, is for him to personally encounter saints and evolved souls whom he already *knew*, but wants personally to contact at this particular time. He

has further stated that *the importance of saints is that they point so many to God*. All spiritually minded people cannot but agree that the world today never needed the beneficial influence of saints more than now. All true saints function together as *one*, in divinity.

Another part of the reason of this journey, which comes about as an automatic natural result, is for the Master to train his disciples, and prepare them for his greater work to come. Giving a description of various events in some detail which occurred on the tour of the spiritual centres of India, it might be useful to here quote from my diary:

Early in the morning of the 8th of December 1938, we left the *ashram* at "Meherabad " with the Master—twenty-two of us—in a motor bus specially designed for this extensive tour throughout India. None of the disciples know the Master's plans, other than Hyderabad (Nizam's Dominions) being our first place of stay, and that we may be gone for as long as six months travelling from Central India to points which might eventually include the

Himalayas—all according to his spiritual design. Details and schedules are unimportant when we travel with a Master who is the centre of the universe of our spirit. Whether one goes or whether one stays, Life's wheel to us has the same great *hub*. We are aware that our journey in reality is inward in Truth, although Baba gives it a symbol of outward expression. The bus is heavily laden with luggage and some cooking equipment, which the Eastern and Western disciples at the outset consider necessary for travel through the cool of winter and the heat of summer, which in India follow one another in swift succession.

Anticipation holds sway as all crowd into the motor bus and depart exactly at the moment designated beforehand by Baba. Those at the *ashram* for whom other plans of work are to be carried out wave good-bye to the Master with deep feeling, although knowing that his *internal* guidance is ever with them no matter the distance separating. The first stop for the night is at Sholapur, in a Rest House near the railroad station. Owing to the

heavy luggage load, which was later lightened, motoring is slow and we arrive late. As we were to start early next morning it was thought best by Baba that the bedding-rolls on top of the bus should not be unpacked, so we slept as well as we could, on a few tables, large chairs or on the floor, with only our over-coats to cover us in the coolness of a December night—an indication that the trip was not going to be only a " bed of roses ". Baba, however, in his inimitable way, looks to everyone's feelings, moods, and health, as the great Engineer of Life keeps ever the mechanics of living in order.

Next day we continue into Hyderabad State, and after passing the border, we picnic along the shore of a river. Baba who enlivens every situation makes us feel gay and responsive to nature around us, although the country is merely rocky land, and many were feeling the crampedness from a crowded bus. Some differences in scenery from the great plateau draw our attention along the way, and every now and then we see groves of toddy palms with vessels hanging to

their cut barks, to catch the sweet juices, and occasionally some very large irrigated rice fields, with water-buffalos drawing the cultivators in their slow though majestic pace. Approaching near to Hyderabad, the Mahomedan City dating back to the great Mogul times, it was in the rocks themselves, especially the enormous rounded ones pin-nacled on the adjacent hill-tops, that one could perceive the antiquity of the surroundings. Long before the Mogul period these stone giants stood sentinel, however.

The Master's party were due to be guests of the ex-Prime Minister of Hyderabad, but owing to triple circumstances, one of which was the occurrence of plague for the first time in the history of the village adjoining his estate, arrangements are hastily made to stay on another of his estates that had been closed for some time. The dwelling being an antique palace originally used for Mahomedan women observing *purdah* custom, it is thought that this place will give Baba and his party the privacy he has requested for the sojourn. While the

Master did want a place with seclusion, particularly for the special group of women disciples, whose spiritual training is *inward*, who are travelling with the party, He also wanted for his spiritual work to be near the centre of the City's humanity. In fact when we see this country estate, beautiful as its gardens are, we recall Baba's words prior to starting on the journey, that for his work he wanted to be for the first period of stay in a big city. But the master makes use of all circumstances, unfavourable and favourable, and in the end the result comes about. Surprising fruits become a natural consequence when all actions are done selflessly, as a Master has completely transcended the *ego* and works only for the good of the whole.

It proves that only one night we are to spend in this ancient palace which is devoid of all furnishings, though it is offered that furniture would be brought the next day. This night, however, is made memorable by the eerie feeling one often senses in a dwelling of antiquity, and the lines of the poet came to my

mind: "Those who dwell in marble halls and ancient palace old in story." The unusually gay and mirthful spirit of Baba soon causes all to respond, and the place is ringing with life and laughter. Presently the gracious wife of the official deputed for our reception brought to us caldrons of hot food from her own home, and, after meeting the Master, spontaneously volunteered to continue to supervise cooking arrangements for the entire stay of the party, which each day thereafter she brings over personally.

Events with the Master move quickly, and the next morning he is off in the motor with the official, and by 10 a. m. they had already returned, and Baba announces to us that we are all to move that very afternoon, as the residence of the Nizam's brother, which at present is unoccupied and is located not far from the heart of the city, but with a seclusion of a large garden, has been put at the Master's disposal for the sojourn. Nevertheless to say there is plenty of room for such a large party, some others of which have subsequently arrived by train. Also Maho-

med, who has been meanwhile brought over from the *ashram* for the "God-mad" at Meherabad and is a special type of spiritually-dazed soul, whom the Master considers an important link with future work along this line which will be continued throughout the trip.

At the commencement of a journey outwards details stand out in one's mind, and, as time goes on, the sum total of conveniences and inconveniences overcome their importance. Just so it is as one travels the spiritual path, the prospect constantly widens and details of material life are absorbed into the greater whole. This we find as our journey continues.

The stay in Hyderabad might be termed a time of *stirring* by the Master more than outward working. During this period one also feels, as well as sees, the indications that the Master is preoccupied with *internal* spiritual work. However, for the first time, concrete plans are drawn up of importance for the Master's future International Spiritual Centre. Daily conferences are held with various interested officials of the State

who are personally interested in spirituality in its broad aspect, and blue-prints for the Centre are designed by one of the disciples, who has recently come from Switzerland where he is a noted landscape architect. The possibilities of establishing in Hyderabad are discussed, and to this end trips were taken to various sites that might be adaptable for the Master's unique future plans the full spiritual significance of which time will unfold, though even the outer frame-work is now so interestingly unusual.

One day the Master is on one of these site trips, with the official and several others, in search of a location, and at a particular point between two lakes, which is quite wild land, Baba indicated that this would be a suitable site for his intended future Centre. On the return to our dwelling, the official tells one of our group that although this place which they chanced to pass that day is wild and rocky, he believes he knows why Baba had a preference for this particular site. Baba had commented that it was "rich in spiritual atmosphere". The official re-

called a tradition that had been handed down from generation to generation in the locality, though little known except by the few who lived thereabouts. The legend runs somewhat as follows: Two thousand years ago there was a Saint who was a disciple of Christ, and, after the Crucifixion, this Saint journeyed to the East arriving eventually in the particular region seen that day and singled out by Baba. The ancient Saint was the type of spiritual being known as *Kutub*, and it is said that "once a *Kutub* chooses his seat, he never changes." This region was then a jungle that chanced to be the favourite hunting grounds of the then Ruler, and word was quickly sent out to this stranger to move on. But the Saint refused to leave the seat that he had chosen. The Ruler, hearing this, became enraged and sent out armed guards to forcibly remove him; yet still the Saint refused to move and disarmed the guards with his saintly words and demeanour. They reported the facts to the Ruler and he sent still another armed guard, because no one was allowed on his favourite hunting preserve

—be they holy or unholy. When the second time his men returned without being successful and with the story that they dared not touch this saintly stranger, the Ruler became curious, and the next time he went hunting, he decided to see this man for himself. The legend runs that the Ruler was so impressed that he gave word that he could remain, and eventually the Saint became to him a spiritual guide. It seems that Christ had given to this Saint the holy gift of His own shirt which the Saint brought with him and always wore. After years of holy meditation in this jungle place, it was time for the Saint to leave his body. So he passed the shirt of Christ on to his young disciple, with the implicit instructions that the holy relic should never leave the spot. Shortly after the Saint died, the Ruler also died, and wars ensued in the district. So the young disciple left. But remembering the words of his *Guru* he first buried the holy shirt deep in the ground beneath the seat where the Saint had sat for so many years.

While Baba himself did not

refer to the legend, he told his disciples afterwards that the site which he had seen that day was spiritually prepared soil, and ways were stirred to obtain it for the Master's Spiritual Centre by the people of Hyderabad who had become so interested in the great project.

A fact that indicates more clearly that this ancient State is rich in spiritual history, is that there is a street in Hyderabad City called the "Street of the Saints". Here the past spiritual lineage lies buried, and it is a constant place of pilgrimage by various religions. The present Nizam is spiritually minded; also many of his predecessors were notably so, and have always had spiritual advisers to the Throne. Outside of the City are two places of interest, located on high opposite hills, one of which is the great and picturesque palace reserved for the King Emperor when he should visit Hyderabad State, and the other is the rocky *abode* for visiting saints, pinnacled high against the blue sky.

When making the tour with his disciples one day to these

parts, the Master has the bus turn around near the base of the steep steps leading up to the *abode* for saints. Here, seated humbly at the base was a man looking much like a pilgrim lost in contemplation of divinity, who, Baba said, was truly a spiritual soul, well advanced on the Path. The Master gave this man a glance which seemed to cause a light of rare happiness to pass across the countenance of the seated figure who visibly showed an expression of *recognition*.

The Master had, previous to arrival in Hyderabad, told his disciples that there is a true saint living in the ancient city. Out of interest some of these disciples question a few local people who seem well versed in the spiritual history of the place, but they are very reticent about the matter, although one admitted there is a Woman Saint—though impossible to find. Shortly before our departure, the Master, who knows all saints, sent out one of his disciples who for years had led an ascetic life under Baba's spiritual direction to search out the Saint. Baba often uses disciples to establish a *contact*, and they are sent out

without any specific information as to the whereabouts, but inevitably they seem to walk right to the place. This Woman Saint, it seems, lives in the poorest and most crowded part of the city, in an obscure back court-yard. She is in a state of super-consciousness, rarely functioning on the gross plane. Although constantly surrounded by crowds of devotees seated quietly around her, she does not give advice or guidance—but India knows well the beneficial influence of spiritual *being* and does not lay the stress on mere *doing*, as Westerners are hap to consider as prime importance. Baba himself did not find need to visit this Saint, but sent with the aforementioned disciple two of his Western disciples on a second day. Those around the Saint were averse to foreigners approaching her, but in her peculiar way she beckons the three disciples of Baba's to be seated near her, and strangely enough permits the Westerners to photograph her,

which they do with deference. Later, upon seeing the photograph, I was struck by her expression of the eyes like a female John the Baptist. Her stature was rigid, with hair matted, and she wore only a lion cloth. Her face inclined toward heaven, blazed with the fire of spiritual intensity.

Shortly afterwards, the Master, declaring that he has finished the spiritual work that he had come to do in Hyderabad, gave the signal that we were all leaving the following day, after only ten days sojourn. The surprise to the disciples and the outsiders who had become so interested in the Master's plans for the Spiritual Centre, was due to the fact that the plans seemed maturing, and materially speaking it seemed an inopportune time to leave. Yet Masters, as we surely know, have a universal vision which comprises the *whole* scheme of things and not only the *part*. Events in time bring this out even to the eyes of ordinary mortals.



(To be continued)

You Must Believe It

BY R. B. KALE

Once, while Bhagwan Vishnu was resting and chatting with the sage Narad, the latter asked Shri Vishnu why all the *shastras* (religious scriptures) attach so much importance to *Sant-darshana* (the sight of saints). Evading a straight answer, Shri Vishnu asked Narad to go to a particular jungle and put the question to a lizard he would find there.

Narad, in obedience to Shri Bhagwan's orders, went to the jungle specified, and finding the lizard mentioned, put the question uppermost in his mind. The lizard, instead of giving an answer as foretold by Shri Vishnu, suddenly dropped down dead. Narad was very much bewildered, and returning to Shri Bhagwan, communicated all that had happened.

Shri Bhagwan asked Narad to forget the incident, and this time he asked him to approach a parrot in another part of the jungle. Like the lizard, the parrot too, at the very sight of Narad, dropped down dead before the

question was half uttered. Narad felt very much disappointed and related the happening to Shri Bhagwan.

Lord Vishnu spoke words of solace to Narad and urged upon him to continue his quest which was likely to yield him an answer to his question. On this occasion Narad was directed to the house of a *patel* (headman) of a certain village and was told to put his question to the newly born colt of a mare in the household. Narad was scared at the prospect of the previous experience being repeated, and voiced his fears in the matter to Shri Bhagwan. Lord Vishnu asked Narad if he had full faith in him, and on getting a reply in the affirmative, admonished him to carry out his orders faithfully.

Narad went to the house of the *patel* as ordered, and the latter being very religious-minded, received the sage very kindly and reverentially. After a little rest and refreshments, the *patel* respectfully inquired as to what had brought the august feet of the sage to his humble dwelling.

Narad replied that he had come with the particular object of seeing the newly born colt about which he had heard so much. The request was simple enough and was easily granted. No sooner Narad saw the colt, it expired at the very sight of him. The *patel* was greatly upset at the loss but took it philosophically, as due to just a stroke of ill luck or accident. Narad, escaping himself as best as he could from the awkward situation by uttering a few words of sympathy and solace to the *patel*, retraced his steps hurriedly to the Master.

Bhagwan Vishnu, who knew everything, offered comfort and encouragement to Narad by saying, "You have attempted thrice but failed, for no fault of yours. Try once again by going to the newly born child of a particular king of a neighbouring kingdom. This child will furnish you the answer you seek." Narad felt very much frightened at the possible outcome of this new venture, and made bold to say, "Sire, it was easy enough for me to extricate myself from previous predicaments; if the baby were to die at the sight of me, the king is

not likely to forgive me. There is no chance of my coming out alive." On being assured of success and protection by Shri Bhagwan, Narad left once again on his divine quest.

Narad approached the king who happened to be a lover of saints, and was received right royally. After entertaining the sage sumptuously the king inquired as to what more he could do to please the saintly guest. Narad expressed his desire to see the newly born prince, at which the king felt very much flattered and honoured. Immediately the king escorted the sage into his harem and showed the baby lying in the golden cradle suckling the toes of the feet.

Narad felt much relieved to find the baby alive at the sight of him and put him the question he was out to seek an answer for. The baby in the cradle only looked at him listlessly and smiled. He repeated the question thrice and every time he was answered by a nonchalant smile. Getting exasperated Narad addressed the baby thus, "Why do you smile? Can't you understand

me? Why don't you reply to my question?"

On hearing this, the baby was miraculously endowed with the power of speech. At first, the baby indulged in a hearty laugh, and then said to Narad, "Your question has already been answered by me." On being further pressed to explain, the baby said, "The explanation is so very simple. You yourself are a saint, and luckily in my life on earth as a lizard I got your *darshana* (sight) which enabled me to avoid many forms and rebirths in the course of my evolutionary progress. I at once assumed the form of a parrot. I again was blessed with your *darshana* while

living the life of a parrot, and that enabled me to be reborn immediately in the form of a colt. While I was a colt, you again appeared before me, and the blessed meeting has resulted in my attaining the present human form that you now see. Such is the effect and spiritual benefit of *Sant-darshana*!"

If mere *Sant-darshana* (sight of saints) means all that is stated above and enables one to skip over numerous evolutionary forms and stages, then what must be the potency of *Sat-sang* (company of saints)? Blessed indeed are those who are voluntarily roughing life in the company of the perfect Master of the time, Shri Meher Baba.



THE SAYING OF SHRI MEHER BABA

A man becomes wise by practising, not by preaching virtue. Ability in advising others about virtue is no proof of saintliness, nor is it a mark of wisdom.



Manzil - e - Meem*

BY ABDUL KAREEM ABDULLA

In the sense that *bhakti-yoga*, *karma-yoga*, *dhyaana-yoga* and *raja-yoga* are a set of definite direct and continuous actions of a particular type for a particular period towards the elimination of the false and essentially non-existing objectives occupying human consciousness and utilizing the consciousness towards the realization of the one and only Truth in existence, those who lived with Baba at Ahmednagar in the year 1924 remember the months of April and May of that year as a period of "*ghamela-yoga*".

For them, this was a period of intense physical labour for full eight hours everyday with the exactitude and punctuality of the hard labour in jails. The casual use of this labour was made towards creating the colony which is now called "Meherabad" near Ahmednagar. The work was necessarily carried out with shovels and pick-axes in general and the *ghamela* in particular.

The *ghamela* is an iron pan generally used by coolies to carry heavy loads of hard substances over their heads, and since heaps of half-torn buildings had either to be removed or repaired and approaches prepared to the same through hills and fields, the *ghamela* was the most prominent tool in operation. As such it travelled hundreds of times every day with full load on the neatly brushed heads of the intellectuals including the one who owned both the land and the *ghamelas*.

In this light, the life lead in the Manzil-e-Meem at Bombay during 1922 can well be called a spell of *kitchen-yoga* for R. M. He was not only in charge of the kitchen and held responsible for proper supplies and maintenance of all foodstuff, but he had also to cook single-handed for the group. If he succeeded in providing the meals punctually, that merely showed that he carried out his honorary

*Continued from April 1939 issue.

duty as well as the others living in the Manzil. But when he stuck to the huge fire-places amidst the heat in Bombay to the end, for nearly one year, in spite of being the oldest member amongst the group which was mainly composed of young men, it can be said that he did the duty to the extent of devotion. Since he also succeeded in satisfying the different and varied tastes and evoked constant appreciation from one and all, that showed that the work was carried out by him with a sense of love and regard for those whom he served so well.

The fact that entitles him to these lines was the double "fire" that he had had to face during this period. The fire he cooked on paled into insignificance against the constant "fire" of a personal day and night supervision from Baba who always insisted that the food prepared had necessarily to be fresh for each meal, it had to be sufficient enough to satisfy the ever fluctuating appetites of the inmates to the full, and at the same time it was not to exceed the actual requirements

and result in surplus.

Compared with R. M., S. K. provided a distinct contrast. S. K. was probably the youngest member in the group and possibly the most care-free. He had just completed his school career and was due to join a college. But, instead of that, he was ordered to serve as an apprentice in an automobile workshop. Although he did not know at the time that this would lead him in the future to build an excellent automobile organization of his own, he dabbled cheerfully in oil and grease, and did not mind making a mess of himself under motor cars under repairs. Naturally inclined to live in the "present" and not interested in the deeper questions of life and its consequences, he was also apparently left much alone by Baba, and thus the life in the Manzil for him was comparatively tame excepting for the special order that he was not to speak with and meet friends and relations outside the premises. This simple little rule soon proved for him to be a big task to perform.

One evening, a previous school chum happened to come

across S. K. in a railway train. Naturally the friend greeted him very warmly, but it was enough to freeze S. K. who remembered the order and acted accordingly by avoiding a mutual recognition. For a while the friend was silenced, perhaps thinking that he had made a mistake and that it was only a case of a remarkable resemblance. But since under such circumstances even a stranger is apt to respond in one way or the other, the friend could not help closely watching S. K. who had necessarily to avoid speaking to or looking squarely in the face of his friend. Within a few minutes quite a scene was created in the railway compartment. To the amazement of the other fellow passengers the friend burst into a sudden appeal, "I am sure you are the same S. K., but what is the matter with you, old chap? Why don't you speak with me? S. K., you must recognize me, we were together in the school ..." Fortunately the train soon reached the destination, and S. K. literally flew out of the carriage at the first possible opportunity, leaving the poor friend under the

impression that he had gone stark mad !

R. A. was one of the married members in the group, and as such he was occasionally allowed to contact and communicate with his family members in the moffusil. Once he received information that his only son was laid ill at home and that he remembered him too much. Knowing that his wife was also in a delicate state of health at that time, R. A. became all the more anxious when he did not get further news for days together. He was naturally looking forward to the permission to go home, and felt averse to take part in the usual evening recreations. He used to return to the Manzil in a listless frame of mind after finishing the day's work. That particular evening a new game of marbles was being played on the Manzil playground under brilliant electric lights specially arranged for the occasion, and everyone appeared to be enthusiastically absorbed in the game. R.A. turned up as usual by 7 p. m. and appeared unusually grave in the gay atmosphere.

While reporting to Baba on

return to the Manzil within the specified hour in the evening, as a rule everyone met with a cheerful response. R. A. found Baba as usual in a cheerful mood watching the newly introduced game with great interest. But he got a mild shock when Baba became grave on seeing him. Without the expected word or gesture of cheer, Baba turned to D. G. and asked, "Shall we tell him now? " D. G. replied in an equally serious tone that it was better to disclose the news after dinner. Following a pause of deep suspense, once again Baba addressed D. G., "I think better let him know about the telegram now," and without waiting for an answer from D. G., R. A. was told point blank that his son had passed away. Before R. A. could hardly recover from the shock, he was immediately ordered to join the game and play marbles.

For a moment R. A. was too dazed even to move, but he was fortunate enough to obey the command forthwith. With the electric lights swimming before his eyes and the players appearing to be shadows in a horrible nightmare, R. A.

joined the field and mechanically began to handle the marbles. As soon as he carried out the instructions, he was recalled, and the fateful telegram was handed over to him to read. The message read that R. A. had another son and that all was well with his family!

The special instruction for A. K. was to have no connection or communication of any kind under any circumstances with three certain members in the group without there being any apparent reason at all for this unique restriction. But all the same the instruction had to be carried out to the letter without giving offence to the parties concerned and without adopting any outward sign in connection with this injunction. Consequently A. K. had necessarily to mix with equal freedom with all those who lived in the Manzil and at the same time maintain just that hair-breadth distance from the three persons concerned.

In effect this order not only meant for A. K. a question of physical restraint, but it also naturally proved to be a source of mental discipline

when carried out with mechanical precision.

For B. F. it was a life of complete renunciation. He had to dispose of all his various businesses lock, stock and barrel, and join the Manzil with just clothes and personal belongings.

While R. K. provided another contrast, inasmuch as he got engaged to marry during his stay in the Manzil.

In spite of the same one collective life led in the Manzil, if all those who lived there

could and would write all their experiences, the Manzil-e-Meem would just appear to have been a stage on which each individual played an entirely different role from the other, simply because they all believed in Baba and his two great Masters, Hazrat Babajan of Poona and Shri Upasni Maharaj of Sakori, both of whom gave but one prophetic injunction, "Follow Merwan, do as he says, the time will come when he will make the world dance to his tune."

Heart of my Heart

TO SHRI SADGURU MEHER BABA
BY MALCOLM SCHLOSS (Hollywood)

Heart of my heart ! Soul of my soul!
Life of the life of the cosmic whole!
Breath of my breath! Voice of my voice!
Lover in whom all our hearts rejoice!
Star of the evening! Sun of the day!
Song in the heart that is happy and gay!
Heart of my heart ! Soul of my soul!
Know that I love Thee, what'er Thy role!



Notes from my Diary

F. H. DADACHANJI

BHOPAL STATE

From Ajmer, our party moved eastward again and came to Bhopal, near Central Provinces. Here again, we lived the same life of activity in quiet and seclusion, for about a week. Baba was mostly busy with the *masts*, searched out from the surroundings. Our sojourn here was also kept strictly private, and all mail, telegrams, cables, etc. were received and delivered care Station Master, Itarsi, a junction on the G. I. P. Railway, 57 miles away. A member of the group was specially deputed on this duty to travel to and from Itarsi daily.

CENTRAL PROVINCES

Seemingly, nothing of particular importance transpired, and we moved on to our next station, Jubbulpore, to have another long stay there for the Master's special work with the *masts*, as also for some important work in connection with the establishment of a Spiritual Centre. A number of

masts, observed and marked out by Baba en-route and also searched out from different parts of the country surrounding here, were ordered to be brought here. Emissaries of the Master's group are sent out in different directions on this hazardous task. In the scorching heat of the summer season, they move about in the places and directions indicated by Baba, and a number of these *masts* are gathered and kept in special quarters rented for them in a quiet locality and corner of the cantonment area in Jubbulpore.

For the world outside which has hardly any idea of spiritual Masters and their works, all this may seem so strangely insignificant, and very naturally too! For while the world conditions are in such turmoil and every new day brings some startling revelations of aggression and oppression by one power over another for greed of self, when the seething masses of humanity the world over clamour for every penny or a piece of bread in

desperation for the struggle of existence, and when mankind naturally expects a Master like Baba to work up some wonders or miracles to bring peace to the struggling humanity, his silent work in quiet corners of the earth with these "derelicts of humanity" whose existence is of practically no importance or consideration for the world—very naturally would not appeal to those who cannot penetrate the great spiritual import and significance of works connected with Masters. However, there are in the world those who do believe that whatever the Masters of Spiritual Perfection do, has great significance, as it is always for the spiritual benefit and uplift of humanity, and this particular work of the Master at the moment to such spiritually-dazed souls has a special significance. To those of our group who have actually witnessed and even participated in these activities with the dear Master, all this is a revelation—a glimpse into the realm of Reality where life has true and eternal value. The surprisingly varying traits of these *masts*, and the child-like, innocent and myster-

ious utterances and expressions of what they see and feel, however faint, of the life beyond the gross, have a significance too deep for our ordinary understanding. It must all be seen to be believed. And the great importance Baba himself gives to this particular work, to the exclusion of other things, adds much to its import.

I cannot, therefore, close this chapter without giving our readers an idea of the typical traits of these *masts*, searched out and given personal care and attention by Baba in Ajmer, Bhopal, Jubbulpore and the country around. "I love these Lovers of God," he repeated remarkedly, "they know nothing of the world; they are so blissfully indifferent even to their bodily needs...All for their Love of God, when the whole world craves and cries for *maya* (lust, greed, etc.) and rushes to each other's throats for its gratification."

THE MASTER'S WORK WITH THE SPIRITUALLY ADVANCED THOUGH DAZED SOULS

One of these "Lovers of God" who lived in Ajmer for years near the Khawja Saheb's *dargah* (tomb) was very far-

advanced. Baba confirmed this, and said that he was nearest to the goal—in the sixth plane of consciousness. He was well-known all over there and actually worshipped by thousands residing in Ajmer and others visiting this holy place of pilgrimage (due to the Khawja Saheb's *dargah* and the highly spiritual influence which the great ancient Saint still holds). It may be interesting to note that this particular *mast* was brought by our *tongawalla* (cabman), a notorious drunkard, but very good of heart and quite the type of man required for our work. He was the first to jump in with his cab when one of the *mandali* (close group of the Master's disciples) went to Ajmer for preliminary inquiries, and ever since was linked and called for our work. His abrupt or chance coming into contact with our group and active participation in our campaign for the search of the *masts* in Ajmer is again indicative of one of Baba's ways of working---of finding the right man for the work intended and having his work done through persons like this one, addicted

to drink and absolutely neglected and avoided by all who knew him for his indifference and negligence even in his vocation of plying a hired cab. But even such seemingly useless persons are also utilized by the Master for his work, especially where even his *mandali* found it difficult to manage. In fact this *tongawalla* himself seemed to us as a "half-mast", and we would have liked the Master to give him the bath, before all others!

When one morning, this typsy *tongawalla* brought this *mast* to Baba hours later than the time he had himself given, he explained that it took him a very long time to go about in search of this particular one wanted by Baba, as he was not on the usual spot. Then again it was after two hours of mild, loving talks and persuasions and very tactful handling that he could manage to bring the *babasaheb* (as they called the *mast* there) to Baba. He was kept by the Master in his own room. "He is merged, not in God but in *seeing* God (Divinity)—say lost in it," explained Baba. He is tall, rather slender in build, with a

long face and a dazed expression, but with eyes that sparkle and express so much. His smile which is constant is the smile of a soul lost in search of something inexplicable, unattainable, and having found it, feels dazed. Truly he is a *mast*, but of a very mild type, meek like a lamb, mechanically following the words or directions of those around him, resisting or hesitating only at times in certain moods, when the reconciliation of the higher consciousness in which he is with the normal consciousness, is difficult. Lost in the ecstasies they enjoy of the higher consciousness of the planes, they feel greatly disturbed, and often cry when told to do certain things by men of earth—which pulls them down and brings about a conflict of the higher consciousness with the lower. That is why Baba repeatedly orders and sees that there is no coercion or force brought on them by any of his *mandali* who are assigned various duties to wait and watch on them and serve them in various ways under his directions. He himself is so infinitely patient with them,

and lets them have their own way when they are obdurate until they are quiet and come round again of their own accord.

The *mast*, just brought in, at first hesitated to come in and even wanted to go away, but the patient and loving persuasions of the Master and his faithful band of workers and, above all, his own personal touch eventually reconciled him to the surroundings, and he submits to the Master's directions. After the bath, he is given a new white *kafni* (robe) which transforms him physically into quite a different being. Not only is his physical appearance thus altered, but his mental outlook also seems to have undergone a great change. After the beneficent bath, the blankness in his look and eyes is replaced by an awareness of being in the presence of someone who, he feels, is divine beyond conception. It seems to be more than the fulfilment of life's desire and years of longing, and the search for the Beloved seems now to have ended. Although he can neither speak, much less explain, in his state of mental blankness of the

physical plane, his eyes and expression speak volumes.

Later Baba personally feeds him with rice, dal and bread, in his own room. At such times, when Baba feeds these *masts*, no one else is allowed to remain in the room. He does it all alone. He is, through this food that he puts into their mouths, feeding them with the Divine nectar, filling their souls with the Divinity that the Master radiates!

A few days after this *mast* arrived, once while he was resting, Baba sat near him to give his spiritual touch by gently trying to press his feet. What a humble gesture by a Master of Perfection! But for true lovers of God, he does it and feels very happy doing it! Although eternally happy himself in His supreme state, seldom is that happy expression as visible as on such occasions when he so lovingly stoops to serve these "derelicts of humanity " and administers his divine treatment and touch to those who truly need and are helped and pushed forward. The Divine Beloved always likes lovers of Divinity, and none such would be so

welcome to him as these, who, in the spiritual intoxication of their advanced state, are lost to the world outside and even to their physical selves. That is why Baba remarked in the presence of this *mast*, "Nothing makes me so happy as the sight of these real heroes." How true! He never feels as happy when surrounded by thousands who worship him devotedly than in the presence of these *masts*. Certainly a world of riches is worth nothing if it be not utilized towards the amelioration of the needy. Nothing gives one such sublime happiness as spontaneous giving to those who truly need, and no doubt Baba feels so happy, sharing his divine life with these true "lovers" who need it and could be benefitted. Crowds in Jubbulpore during the tour did not interest him as much as did these select few lovers of God. "These are very useful medium for me to work through on higher planes," he explained.

When we, on our ordinary human plane of consciousness, feel such delight at the recognition of Baba's Divinity by these *masts*, how happy must they themselves feel in his

Divine Presence! And how happy does the Master feel when such an one recognises him, however faintly!

Asked as to whom he had come, the *mast* replies at once, "*Malik ke pas aya,*" meaning "I came near the *Malik* (Master)."

Again when Baba tried to press his feet tenderly, he had a smile on his face and murmured very gently, "*Malik, ayasa mat karo,*" " Master, pray don't do this." Even from his planetary heights of subtle regions, the struggling soul's consciousness feels disturbed at the Perfect Master humbling before him in this gesture! From such dizzy heights of consciousness (of the sixth plane) to be conscious of the ordinary worldly formalities, and to possess a sense of reverence for One higher than oneself, is wonderful indeed!

Like a patient in a delicate condition, he is tenderly nourished and kindled. His reticence disappears gradually, and he meekly submits to stay with the Master, eat and drink from the Master's own hands, and feels strangely conscious of

something sublime and divine that he sees and feels in him! And when the Master is out or away or otherwise engaged elsewhere, sitting all alone in the Master's room, in his ecstatic mood, he chants some mystical lines or sings some divine songs to give vent to his inner feelings. One of the typical lines of these mystical verses will give our readers an idea of his true state:

Jisne diya hai derd-e-dil,

Uska Khuda bhala kare;

meaning, may God bless him who has given this pain of the heart (pangs of separation), i. e., even the One (Beloved) who has made my heart bleed with suffering (for separation) may be blessed by the Almighty!

Once during the beneficial bath, he abruptly touched Baba's feet with his right hand and hurriedly raised it to his forehead as a gesture and mark of worship. This seemed simply mechanical, since, the very next moment, he appeared to forget. But the fact of his making this gesture, though unconsciously, indicates a sign of recognition, however dim or faint, even on the higher planes, by souls so

far-advanced as this, of the Master's state of Perfection and super-consciousness which only highly evolved consciousness could fully understand and grasp. And the fact of this recognition of a Spiritual Master's perfection rather than the daily recognition of things on the physical plane, all the more proves the true heights which they have attained.

Nowhere does Baba's Divinity reveal itself as more inspiring than in these acts of service to the truly needy Lovers of God whom the world of *maya*, in its ignorance, has mercilessly neglected. These are sights only to be seen to be believed—a regular feast for the eye of a devotee to see the beloved Master work and play his divine game of give-and-take with the true Lovers of God I

FURTHER INCIDENTS OF THE MASTER WITH THE MASTS

Once, when Baba and two of his *mandali* went out in search of these *masts* in a *tonga* (cab) in the streets and locality around the Khawja Saheb's *dargah* in Ajmer, one of these *masts*, all of a sudden in an ecstatic mood, began to shout aloud—"Are

dekho, Shankar aya—bhago, Bhagwanka darshan ker lo"—meaning, "Oh Look! Shankar (one of the Hindu gods) is here! Run, hurry up! Have Bhagwan's (God's) *darshana*!" All eyes were on Baba instantaneously. Some stared at him in blank gaze; others made typical gestures or expressions as a mark of recognition of a higher being worthy of respect or reverence which they gave in their own way. The whole scene was enacted in a few seconds, and Baba proceeded further with the party taking rounds in certain quarters.

Another whom Baba particularly pointed to one of his *mandali* to be brought over to him, when told by the disciple, "Baba has sent for you and wants you to go to him," he cried out, "*Dhanya hai ham ko*," meaning, "Hail myself!" i. e., I am the most fortunate to have the rare privilege of being invited in the presence of a Perfect Master. Baba ordered a silver coin to be given to him, which he accepted blankly. This is symbolic of Baba's preliminary contact. He was subsequently brought over to Baba, washed, clothed,

fed and then sent on like some others.

One of these *masts*, traced during the search in Ajmer, when asked to come to Baba, said at first, "Love is the best and sublimest thing of all." He repeated this a number of times, almost after every other sentence he spoke. In one of those gay moods, typical of these spiritually-intoxicated souls, he went on uttering something which was eloquent and full of spiritual import, on the subject of *Ishk-e-Hakiki* (the Love Divine):

"I gave my heart (love) away to One, but that One (Beloved) disappeared ever since I saw him first.....I searched for him, all these years, but he couldn't be traced.....Eventually, however, I found him...I found him, *here, today!*"

Here, he stopped for a while.

Then raising his head again, as if ready to deliver another sermon, continued:

"To love is no easy task.....

Those who are used to easygoing life or fond of luxuries, should not go in for it. Love is not meant for such.

Love is meant for those who

are heroes, who have courage, patience, who could suffer....Love is the real thing!"

These spontaneous outbursts of a true lover of God who has practically lost himself in it and knows nothing but that, speaks of the true qualities of Love Divine. Those who talk of Love superficially and want it cheap and easy may learn much from one who has an actual experience of this kind.

The peculiar characteristics of some of the *masts* gathered and brought over to Baba in Bhopal were quite in contrast with the above—at times blissfully happy, at other times quite frantic and even aggressive to the men around. One of these, named "Lettuce", a regular visitor, would come and go when he liked any time during the day and even during late hours of the night. He would lie down at ease for hours, murmur or chant something too sweet for words, but when out of mood, would become quite another person, and would not hesitate even to make assaults or go to the extent of throwing missiles or whatever came to hands. In one of these frantic moods, hearing some persons discuss

the present-day world conditions, especially the European crisis, he blurted out in no equivocal terms, "*Ye sabko ukhad denge—sidha kar denge,*" meaning, "all these mischief-mongers and miscreants will be eventually wiped off and everything will be set right"—words too significant for world crisis that are ahead. These pungent remarks are full of import, which mean to convey, in clear and precise terms, that the great powers that have been working behind all this apparent chaos, which is but the external phenomena of the internal working of the Powers that be, are now up to destroy all the undesired elements that tend to mar the progress of human evolution towards a higher destiny. These impurities of self-interest, lust and greed must be removed before things could be set right.

Baba has always been stressing this most vital point that the root of all unhappiness throughout the world is *self-interest*. A life or movement, started with the best of motives and interests for the service of humanity, is spoiled the

moment this "self" creeps in. Lust and greed for power or for name and fame rule supreme, and the very moment a noble aim with the life is started, it is thwarted. It is the same all over the world in all the spheres of life, whether in religion or in politics. It seems a wave of personal selfish element in every branch of life activities has come over, sweeping in its surge all the best that human character could give—those noble characteristics of human nature that go to make man divine.

Explaining the various expressions of ecstasy as demonstrated by these *masts*, Baba once said, "They feel so happy with Baba, because they see Baba and know who Baba truly is—a thing which you, with your human eye, cannot see. The special eye that sees this *Divine Form* of Baba is quite another. With these eyes of yours, you see these playthings of *maya*—these "toys", table, chair, etc. The internal eye that sees through all these and sees God alone is altogether different."

NEWS IN GENERAL

Baba's long absence from his headquarters at "Mehera-

bad", Ahmednagar, ever since he embarked on the present tour in India, November last, has been a cause of no small anxiety for his numerous disciples and devotees. They are craving for just a *darshana* or meeting even for a moment. Many a difficult problem in life has been kept pending his arrival and advice. Those whose longing for a personal meeting have been too keen and deep are in a state of continuous agony as known only to themselves. One of these, for the love of the Beloved Master and suffering acutely owing to separation for such a long time, voluntarily took to a "fast unto death", causing grave anxiety to all around in the family. A regular series of telegrams has been exchanged daily between Baba and the family of the person fasting, whose persistent efforts and loving persuasions to pour in even liquid food for days have proved futile, until they have been eventually compelled to seek Baba's advice and help. And even Baba's orders to take at least liquid food have been resolutely refused. The fast being too severe,

the person not even accepting drinking water for eighteen long days at a stretch, the condition eventually went to a climax. The person is reduced to a living skeleton unable even to lift the hand, the whole body became entirely stiff and rigid, like a solid piece of lifeless framework. The Master had to intervene. The call of love had to be responded. Leaving all the group and even his important work with the *masts* in Jubbulpore, the Master has to go, undertaking a long journey in these hot summer days. He sees the person. His august presence and loving persuasions eventually succeed. He personally administers a few drops of fruit-juice, the first liquid food to enter the person's throat after eighteen days of a severe fast! The poor family is relieved of a severe tension after days of anxiety, and although resistance was offered again in the beginning after the Master had left to accept any food, the person came round quick1y. The Master had set the ball rolling, and the person now takes even solid food.

Incidentally, Baba took this opportunity to visit Nasik,

Ahmednagar, Meherabad, Poona, Talegaon and Bombay, to meet his disciples and devotees anxiously awaiting for his *darshana* for so long. It was a hurried trip—all these places being visited within five days.

The question of establishing a Spiritual Centre on this side has still been under consideration.

Various plans are suggested, and the Master's final decision is anxiously awaited by all concerned, whether to establish this Centre at Mandla as originally proposed, or at Jubbulpore, or at both these places, separately.

Some interesting talks and discourses are given by Baba during this period, which we propose to publish later.



THE SAYING OF SHRI MEHER BABA

Do not get disheartened and alarmed when adversity, calamity, or misfortunes pour in upon you. Thank God, for He has thereby given you the opportunity of acquiring forbearance and fortitude. Those who have acquired the power of bearing with adversities can easily enter the Spiritual Path.



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Register of Editorial Alterations

Contents page, column 2, entry 1, change “RanoGayley” to “Rano Gayley”

Contents page, column 2, entry 9, change “Aiyanar” to “Aiyangar”

Page 4, para 2, line 10. vaccuity to vaucity

Page 7, para 2, line 12, change “in” to “*in*”

Page 26, column 2, para 1, line 9, “unbiassed” to unbiased

Page 40, column 2, para 1, line 14, change “surroundings” to “surroundings.”

Page 57, column 1, para 1, line 15, “reconcilliation”

Page 59, column 1, para 1, line 3, change “.an” to “an”

Page 59, column 1, para 3, line 14, “wordly” should be “worldly”

Page 64, last section, change “adversity’ ” to “adversity,”

