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# **MEHER BABA JOURNAL**

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# MEHER BABA

## JOURNAL



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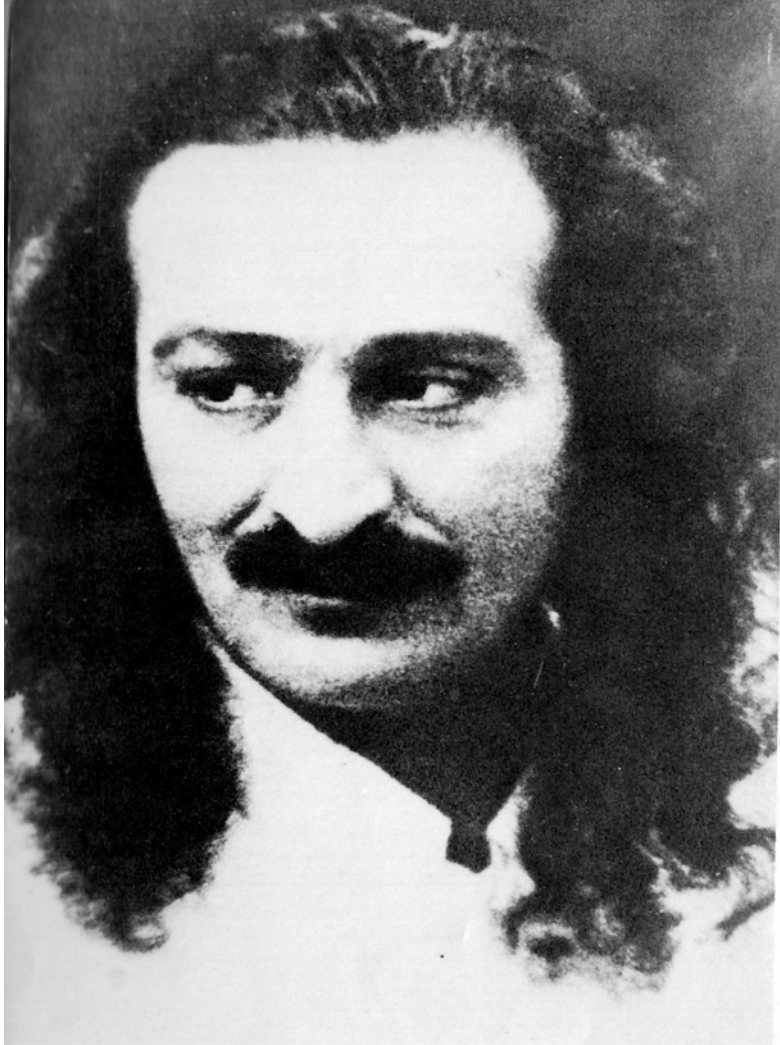
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“I have not come to teach but to awaken”  
—SHRI MEHER BABA



Shri Meher Baba

# MEHER BABA

## JOURNAL

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NO. 1

### *Meher Baba* *on* *The New Humanity*

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

At present, the urgent problem, with which humanity is faced, is to devise ways and means of eliminating competition, conflict and rivalry in all the subtle and gross forms, which they assume in the various spheres of life. Military wars are of course the most obvious among the sources of chaos and destruction. However, *wars, in themselves do not constitute the central problem for humanity, but are rather the external symptoms of something graver, which is at their root.* Wars and the suffering, which they bring, cannot be completely avoided

**War is a Symptom  
of Graver Causes**

by a mere propaganda against wars; if they are to disappear from human history, it is necessary to tackle their root-cause. Even when military wars are not being waged, individuals or groups of individuals are constantly engaged in *economic or some other subtle form of warfare*: and the military wars, with all the cruelty which they involve, arise only when these underground causes are aggravated.

The root-cause of the chaos, which precipitates itself in wars, is, that most persons are in the grip of egoism and selfish considerations; and they express

**The Ultimate Cause of Chaos is in Egoism and Self-Interest**

their *egoism and self-interest* individually as well as collectively. *This is the life of illusory values in which men are caught.* To face the Truth is to realize that life is one, in and through its manifold manifestations; and to have this understanding is to forget the limiting self in the realization of the unity of life.

With the dawn of this true understanding, the problem of wars would immediately disappear. *Wars have to be so clearly seen to be both unnecessary and*

**Wars are Both Un-necessary and Un-reasonable**

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

Wars do not arise merely to secure material adjustment: they are often the product of uncritical identification with the narrow interests, which through

**Self-interest must be Eliminated from all the Spheres of Life**

association come to be included in that part of the world, which is regarded as 'mine'. *Material adjustment is only a part of the wider problem of establishing spiritual adjustment: but spiritual adjustment requires the elimination of the self not only*



*from the material aspects of life but also from those spheres which affect the intellectual, emotional and cultural life of man.*

To understand the problem of humanity as merely the problem of bread is to reduce humanity to the level of animality. But, even when man sets himself to the limited task of securing purely material adjustment, he can only succeed in this attempt if he has spiritual understanding. Economic adjustment is impossible unless people realize that there can be no planned and co-operative action in economic matters unless self-interest gives place to self-giving love; otherwise with the best of equipment and efficiency in the material spheres, they cannot avoid mutual conflict and insufficiency.

**Even Material Adjustment Requires Spiritual Understanding**

The NEW HUMANITY, which has to emerge out of the travail of present struggle and suffering, will of course not afford to ignore science or its practical attainments. It is a mistake to look upon science as anti-spiritual. *Science is a help or hindrance to spirituality*

**The Rightful Place of Science**

*according to the use to which it is put.* Just as art, when rightly expressed, is the expression of spirituality, science, which is properly handled, can be the expression and fulfilment of the spirit. Scientific truths, concerning the physical body and its life in the gross world, can become a medium for the soul to know itself; but, if they have to serve this purpose they must be properly fitted in the larger spiritual understanding, which includes a steady perception of true and lasting values. In the absence of such spiritual understanding, scientific truths and attainments are liable to be used for mutual destruction and for a life, which will tend to strengthen the chains which bind the spirit. All-sided progress of humanity can be assured only if science and religion proceed hand in hand.

*The coming civilization of the New Humanity shall be ensouled not by dry intellectual doctrines, but by living spiritual*

*experience.* Spiritual experience has a hold on the deeper truths, which are inaccessible to mere intellect;

**The Need for Spiritual Experience** it cannot be born of unaided intellect. Spiritual truths can often be stated and expressed through the intellect; and the

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

Spiritual experience involves something more than what can be grasped by mere intellect; and this is often emphasised by saying that it is a mystical experience.

**The Nature and Place of Spiritual Experience** Mysticism is often regarded as something anti-intellectual, obscure and confused, or impractical, and unconnected with experience; but in fact true mysticism is none of these.

*There is nothing irrational in true mysticism, when it is, as it should be, a vision of Reality as it is; it is a form of perception, which is absolutely unclouded; it is so practical that it can be lived every moment of life and can be expressed in every-day duties; and its connection with experience is so deep that, in one sense, it is the final understanding of all experience.* When spiritual experience is described as being mystical one should not assume that it is something supernatural or entirely beyond the grasp of human consciousness; all that is meant is that it is not accessible to the limited human intellect, unless it transcends its limits and

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

The spiritual experience, which shall enliven and energise the New Humanity, cannot be a reaction to the stern and uncompromising demands by the realities of

**Spiritual Experience is not Born of Escape**

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

Just as a person may seek to hold on his separative experience through escape, he may seek to hold it on through uncritical identification with forms,

**The New Humanity will not be Attached to External Forms**

ceremonies and rituals or with traditions and conventions. Forms, ceremonies and rituals, traditions and conventions are, in most cases, fetters to the release of infinite life. If they are a pliant medium for the expression of unlimited life, they would be an asset rather than a handicap for securing the fulfilment of the

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

Just as a person may seek to hold on his separative existence through escape or identification

**Identification with  
a Narrow Group is a  
Form of the Limited  
Self**

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

*Separative existence derives its being and strength by identifying itself with one opposite and by contra-distinguishing itself from the other.* A man

**The Limited Self  
Lives through the  
Opposites**

may seek to protect his separate existence through identification with one ideology rather than another or with his conception of the good as distinguished from what he regards as evil. *What we get in identification with a narrow group or section or with some limited ideal, is not a real merging of the separative self but only an appearance of such merging. A real merging of the limited self in the ocean of universal life involves complete surrender of separative existence in all its forms.*

The large mass of humanity is, however, caught up in the clutches of separative and assertive tendencies; and, for one, who is overpowered by the spectacle of these fetters of humanity

**Hope for the Future** there is bound to be nothing but unrelieved despair about its future.

One must look deeper into the realities of the day if he is to get a correct perspective of the present distress of humanity. The real possibilities of the New Humanity of the Future are hidden to the perception of those, who only look at the surface of the World-situation; but they *are* there all the same and they only need the spark of spiritual understanding to come into full play and effect. The forces of lust and hate and greed make for incalculable suffering and chaos; but, *the one relieving feature about human nature is that even in the midst of the working of disruptive forces there invariably exists some form of love.*

Even wars require and call upon the existence and exercise of co-operative functioning; but the scope of this co-operative functioning is artificially restricted by

**Love must be free from its Limitations** identification with a limited group or ideal. *Wars often are carried on by a form of love; but it is a love which has not been*

*understood properly. In order that love should come to its own it must be free from all its trammels and become unlimited.* Love does exist in all the phases of human life; but it is latent or is limited and poisoned by personal ambition, racial pride, narrow loyalties and rivalries, and attachment to sex, nationality, sect, caste, or religion. If there is to be the resurrection of humanity, the heart of man will have to be unlocked so that a new love is born into it—*a love which shall know no corruption and which shall be entirely free from individual or collective greed.*

The New Humanity will come into existence through a release of love in measureless abundance:

**Love is Self-Communicative** and this release of love itself can come through the spiritual awakening brought about by

the Masters. *Love cannot be born of mere determination: through the exercise of will, one can at best be dutiful.* One



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

*When it is recognised that there are no claims greater than the claims of the universal Divine Life which without exception includes every one and everything, love shall not only*

**Redemption of  
Humanity through  
Divine Love** *establish peace, harmony and happiness in social, national and international spheres, but it will shine in its own purity and*

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

## Editorial

THIS number connotes the commencement of the third year for the *Meher Baba Journal* and we hereby send tidings of good cheer to our readers.

At this time when humanity is rift with fear and torn by uncertainty, an uncertainty not only of the future as it affects West and East, but of the future of the whole civilization of Man, it is only right that this medium of spiritual expression should voice its faith in the New Humanity. That all this unprecedented material suffering of the present period of time, is for the *spiritual outcome* of humanity, has long been proclaimed by Meher Baba. Similarly as the great Prophets of old have told their disciples that the "Dark Night of the Soul" must precede *Illumination* on the Spiritual Path, so its counterpart must be felt in the universe and therefore the world's suffering is necessary for the reawakening of the divine conscience in man.

Meher Baba makes it clear that the negative forces which create the ordeal of mankind have scope in proportion to the extent of the constructive forces set in motion.

Five thousand years ago the Great Pyramids of Egypt were said to have been built. The Seers of that ancient time who had to do with their construction, foretold with extraordinary accuracy, the advent of Christ. They predicted our last Great War to the date, with an interim between, and foretold a period called *Chaos*. Apparently the former term "war" did not sufficiently characterise the period in which we are now. They go on to declare with the immutability of stone that during this period of time called *chaos*, the Messiah who had come two thousand years before, would reappear; after whose advent there would be hundreds of years of peace.\*

It is indicative that the great religions all have in their sacred scriptures similar predictions

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\* References from *The Great Pyramids*, by Lewis.

and they have in their own terms foretold the passing of the old cycle and the catastrophic events which would precede the birth of the new cycle. Whether they attached the return of their own Messiah to this event in humanity's future, or left the name open as did the ancient prophets of Tibet by terming Him "The Coming One", they all foretell a new manifestation of divinity at a period of unprecedented world tribulation, which would be followed by what St. John in the Christian "Revelations" called the *millennium* or thousand years of peace, when the Satan shall be chained.

Any diligent student of world history knows that the rise and fall of civilizations have been governed and conditioned by two predominate factors: (1) the rise of a civilization has been invariably upheld and pursued in the name of God, Truth, Love and Universal Brotherhood even at the point of sword when opposed and (2) its fall and decadence has always followed by the people forgetting at the height of material rise and luxury, the very ideals which gave it life.

This present civilization has been no exception to the rule and it has tended to be more materialistic than any of the foregoing ones. Nay, its scientific progress has not only resulted in making its votaries ego-centric and all-knowing, but their fad of empiricism has even goaded them to the haughty position that if there is such an entity as the God of the Universe, He must ultimately be amenable to laboratory tests and conclusions. This purely materialistic outlook has shattered the idea of divine destiny and heritage of mankind, and even the religious-minded portion of the world, whose intellectuals are influenced by this materialistic mode of thought, take delight in arguing God out of existence or at best take an academical interest in trying to rediscover Him in theory rather than practice of spirituality. These so-called original thinkers, ignoring the accumulated experience and verdict, on the question involved, by the *savants* and sages of all the past ages, adopt a superior attitude towards religions and God, being patronizingly tolerant towards believers. The rare devout souls

who persevere towards the spiritual goal, are looked upon to-day as back numbers in the eyes of the world.

The present catastrophe confronting Man is in itself a shock to make him review the position very critically as to what is *that* something which has been lacking in material life and set his house afire. It must surely urge man to reassess so-called values of the world and open new vistas in the matter of his determining progress and happiness. Again God is reminding the world that "Man does not live by bread alone but by every word that proceedeth out of the mouth of the Lord".

The coming year 1941 holds tremendous spiritual significance, as in his *Message for the Future*\* Meher Baba has proclaimed that he will speak after years of silence. Meher Baba states: "It will be the Divine Word that I shall utter first and which will resurrect the dead world."

We the members of the *Meher Editorial Committee* affirm out of the richness of our individual spiritual experience with Meher Baba, the certainty that he is the Awakener of the New Age who can transform the consciousness of Man so that world's hatred will be transmuted into Universal Love.—MEHER EDITORIAL COMMITTEE.



### THE SAYING OF MEHER BABA

True Bhakti (worship or devotion) does not necessarily mean the observance of religious rites and the muttering of mantras or bhantras. But it certainly means the continual repetition of any one name of God, or the continuous thinking and remembrance of God.




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\* Published in the September number of the *Meher Baba Journal*.

# *Shri Upasani Maharaj*

## I

### MEETING SAI BABA OF SHIRDI

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

SHRI Upasani Maharaj is one of the Perfect Masters, who have played an important part in sharing the spiritual burden of our times. He was born at Satane on the 15th of May, 1870. He was the second son of his parents—Govindshastri and Rukminibai; and he was named Kashinath. His grand-father, Gopalashastri, was not only learned and saintly but had taken *sanyas* (renunciation) before his death; and Shri Upasani Maharaj had his early spiritual lessons from his grand-father.

According to the custom of that generation, the pressure of elders was responsible for the early marriage of Maharaj. But this was much against his own inclination; and he soon felt the routine of worldly life boring and left his home at the age of 14 or 15 to explore, in the spirit of adventure, what life had in store for him. At the invitation of his grand-father, he again returned to Satane; and during his stay there, he lost his wife. The elders again

intervened and got him married again against his wishes. But this did not reconcile him to the family life. He pleaded the excuse of prosecuting his studies; and secured the permission of his elders to leave home for Poona.

When he went to Poona he soon discovered that his heart was really in spiritual matters; and he left Poona on foot with the desire to find some suitable place, where he could perform penance in search of God. In 1900, as he was resting in a temple about eight miles from Nasik, he sighted a cave in a mountain. He went to that cave and remained in it for days and nights, without food or water, utterly regardless of what would happen to his body, his only thought being that of severe penance, that would lead him Godward. At the time of this penance Maharaj had just completed his thirtieth year. During this period, he had some occult experiences. When he came back to body-consciousness, he found that



he had become extremely weak; but he could with difficulty, come back to the plains, where for some time he was looked after for about a month by the villagers of Gawalwadi.

After the penance in the cave, Maharaj went back to Satane in July 1900. But he soon lost his father, grand-father and his second wife. After this, Maharaj felt strongly that he was not meant for worldly life; so he left home during the marriage season for fear that the elders might again entrap him and came back when the marriage season was over. However, a third marriage was in his destiny; and, he could not avoid getting married for the third time. Seeing that a family life was pursuing him, he decided to qualify himself for making a living; and he gathered knowledge of Ayurvedic medicines at Sangli. He first began his medical practice at Satane but soon shifted to Amraoti, where he lived with his wife. At Amraoti, he edited a Medical Magazine called *Bheshaja Ratnamala* for three years and earned much fame and success in his profession. But though he was now living in the ways of the world, his heart was all the time in spiritual matters;

and his wife not only shared his spiritual inclination but actively co-operated with him in everything that he undertook to do for a religious purpose.

After several years of stay in Amraoti, in consultation with his wife, Maharaj decided to wind up the life of making money; and on the 10th April, 1910, they both together left for *tapas* (penance) to holy places. Once, at Omkareshwar, when Maharaj was in meditation, his body received a sudden shock; and he not only became unconscious, but stopped breathing. His wife brought him to consciousness by sprinkling water on him; but he found breathing extremely difficult and painful, since it was not now done by the automatic and natural movements of the lungs, but had to be done through the artificial movements of the stomach. Maharaj had not been practising *Pranayama* or any other yogic practices; but, owing to his special spiritual preparation his meditation was so successful, that he lost all body-consciousness and stilled his mind. However, his first experience of *Samadhi* was the beginning of a long-drawn breathing trouble.

In order to have some treatment for this new breathing trouble, Maharaj went to Nagpur. There, he was no better off in respect of the trouble; but, he had his first *darshana* of Shri Narayan Maharaj, who had come to Nagpur, at that time. Maharaj was, on that occasion just one among many others, who wanted to have the *darshana* of Shri Narayan Maharaj; but Shri Narayan Maharaj beckoned to Maharaj; and when, in response, Maharaj sat near him, Shri Narayan Maharaj garlanded him, with a garland taken out from his own neck. Maharaj took this as a gift of grace from Shri Narayan Maharaj.

The breathing trouble, however, persisted and took an acute form, when Maharaj went to Dhulia; and the pain was so intense that he left his home alone to seek some remedy and failing that to end his life of suffering. For seeking a remedy, he was on his way to Paithan through Ahmednagar; but at Ahmednagar he heard about Kulkarni Maharaj of Rahuri and went to him, since he was known for his yogic practices. Kulkarni Maharaj not only received him

cordially but applied, with his own hands, some oil to his uncovered body, and gave him a hot-water bath. After Maharaj had his food, Kulkarni Maharaj asked him to go to Sai Baba of Shirdi. Thinking, however, that Sai Baba was a Mohomedan, Maharaj did not feel impelled to go to him. The same evening at Rahuri, Maharaj met an old man, who after enquiring into his troubles advised him to drink only hot water; this practice, later, brought to him considerable relief.

Instead of going to Sai Baba of Shirdi, Maharaj sought another *darshana* of Shri Narayan Maharaj in Bombay. This time, Shri Narayan Maharaj gave to him a *pan* (betel-leaf) from his own silver box, made him chew it, and said: "You have been thoroughly painted inside and outside. Now, nothing remains." After this visit to Bombay, Maharaj went back to Kulkarni Maharaj, who again pressed him to go to Sai Baba of Shirdi; and this time he yielded.

Maharaj had his first *darshana* of Sai Baba, on the 27th June, 1911. He arrived at Shirdi in the morning and immediately paid his respects

to Sai Baba. In the afternoon, after bath, he joined in the *Arati* ceremony of Sai Baba, and had his food. In the evening, he went to Sai Baba, to take his permission for leaving Shirdi; but Sai Baba asked him to stay. Maharaj said that he wanted to attend to some home affairs, after which, Sai Baba said: "If you must go, come back in eight days". Maharaj said that he was not certain about being able to come back within that period; and, taking the permission of Sai Baba, he left Shirdi.

From Shirdi, he went to a saint called Brahmachari Bua, at Kopargaon. Brahmachari Bua asked him if he had been to Shirdi, and Maharaj replied that he had been there and had the *darshana* of Sai Baba. Brahmachari Bua told him that his visit to Shirdi had not served its purpose and pressed him to go there again. Maharaj did not feel like going back to Shirdi, but stayed in a temple at Kopargaon for a few days and used to visit Brahmachari Bua. One day, Brahmachari Bua again pressed him for going to Shirdi; and while this talk was going on, some persons came to Brahmachari

Bua in a *tonga* (horse-cab) for *darshana* and told him that they intended to go to Shirdi to Sai Baba. When they knew that Maharaj had been to Shirdi, they also not only pressed him to come with them to Shirdi, but also offered to pay for his *tonga* fare. Maharaj was very reluctant to go, but at last yielded to the joint pressure of all, who were present. In the afternoon, they all reached Shirdi and went in the *Masjid* (mosque) to Sai Baba, for *darshana*. After *darshana*, Sai Baba asked him to tell the number of days, which had elapsed after his last visit; and to his own surprise, Maharaj found after counting that he had returned exactly on the eighth day. When Maharaj told him that it was exactly the eighth day, Sai Baba reminded him that he had thought that it would not be possible for him to come back within eight days. Maharaj said: "Baba, your ways of working are incomprehensible to me". Then Maharaj decided to live under the orders of Sai Baba, who asked him to stay at Shirdi.

Maharaj stayed at Shirdi and like others followed the

daily routine of the *darshana* and *Arati* of Sai Baba. After a few days, Sai Baba asked Maharaj for *dakshana* (a religious offering in cash for the service rendered). Maharaj brought for Sai Baba just that Rupee, which had become black and green through chequered use, and gave it to Sai Baba, who on receiving it said: "Look at the kind of Rupee, which he has given me. From the Rupees, which he has with him, he has deliberately selected a dark Rupee". Maharaj said: "Baba, kindly return that dark Rupee to me; I will bring another one for you." Sai Baba said: "I did want a dark Rupee; so let it remain." When Maharaj went back for meals, he felt very uneasy for what had happened; he therefore, returned to Sai Baba with the best Rupee, which he had and gave it to him, saying, "It was a great mistake of mine to have given you the dark Rupee; now I have brought for you the best one." Sai Baba accepted it and was tying it in the cloth, when Haribhau Choubal appeared on the scene and gave him some Rupees. Sai Baba asked him for more Rupees, but he had none with him; so Sai

Baba asked him to go back to his residence and bring all the money with him from his residence. When Maharaj heard this, he too offered to bring all the money that he had with him, brought with him all the Rupees as well as the additional change and gave them all to Sai Baba, soon after Haribhau Choubal had handed over his money to Sai Baba.

Before the time of *Arati*, Sai Baba often used to say many things, which were thoroughly intelligible only to those, for whom they were meant. Maharaj found that many of the things, which he said described the detailed history of his own life and were meant specially for him; and his love for Sai Baba went on increasing. Several months passed by like this. Maharaj did not want to be a financial burden to any one and wanted to obtain Sai Baba's permission for leaving Shirdi. About such matters, Madhavrao Deshpande used to talk freely with Sai Baba; and Maharaj, therefore, sought Sai Baba's permission through him. Every time, Sai Baba used to say that permission would be given after settling all the accounts.

One day, Maharaj was pressing the foot of Sai Baba and Madhavrao who was also pressing another foot, again opened the topic of permission. Then, Sai Baba spoke to Madhavrao about Maharaj as follows: "Listen carefully to what I am saying about him. He has to stay here not for one year or even one year and a half. He has to stay here for four years. After four years, the Grace of Mhalsapati will fall on him, and all his account will be clear. He should stay quietly in Vithoba's temple, for four years. He has a very good future. There is none like him; such is his worth. The whole world is on one side; and he is on the other..... He should stay quietly in Vithoba's temple; and I will do what I want to."

Maharaj felt that he was not worthy of the destiny, which was held up before him; and he continued to ask Sai Baba for his permission to leave Shirdi. But Sai Baba prepared his mind for four years of penance in Khandoba's temple (which Sai Baba always called Vithoba's temple), by addressing him as follows: "Now you should not worry about any-

thing. I have fully recognised your worth (*Adhikar*). For many years, I have been after you. Whatever good or bad actions have upto now been done by you, have been really done by me. You have not recognised me; but I have recognised you. For years, I have been thinking of you in my heart. Now there is nowhere to go or to come. If you are unable to do anything, do not do anything. I will myself purchase the ticket for you and will with my own hands seat you in the train: and without allowing the train to stop anywhere, I will reach you straight to where I want to reach you." Maharaj was quietly listening to all this with lowered neck; and he could not talk anything. One gentleman from Bombay, who was present, asked Sai Baba whether he had given everything; and Sai Baba said: "Yes. I have given him everything. Whatever he is, he is mine. There is no difference between him and me. All his responsibility is on me." After this persuasion and encouragement, Maharaj decided to stay at Shirdi for four years.

*(To be continued)*



# *Mystical Life\**

BY PRINCESS NORINA MATCHABELLI

MEHER BABA has made known to me in Intuition the following statement:

*"Religion has to go—God has to come. Faith has to real and true arise in the heart of men. Let the heart come and the head go. Let all be ONE in feeling.*

Give LIFE to others in creating Light Spirit—good Winning Will in bringing Hope, Hope of TRUTH, which is REAL EXISTENCE of LIFE REAL, which is *pure Aim* to realize in the Self as the human creature—GOOD—THE GOD.

*GOD has to come. The mind has to accept HIS PRESENCE in the Heart. Man has to know the deep Meaning of life crude, harsh, as the Show in Controversy. All is to be realized.*

Man has to realize now what he has lost in Pain in Strife.

LOVE will resurrect man's NEW LIVING RESOURCES.

*The Life of man in this Day's Ordeal is devoid of GOD. Life is annihilating in full its own life*

unconscious of the INHERENT DIVINE TREASURE. *GOD is dormant in the heart of men.* God is forlorn in the mental struggle for power to obtain from life in mental strife the passing values.

*GOD'S Love is more than ever awake—it is the Struggle. Love is more than ever knowing in the CONSCIENCE in men.* It is life of Pain, that in Pain is expiating the long way to Love as painless JOY.

*The long way to LOVE—is Pain. The right way to Pain is to serve the Dual HEAD.*

*Good, is real and unselfish realizing reaction in all as it is. Good is GOD.*

God is the Dual Self and the Dual I in Expiation to real and true, real and pure, real and in selfless JOY—realize in Self in mind in Pain—THE Divine Existence.

I here, say: Live—and give-in in Pain in ME. Rest in ME. I win in you in Pain—ME.

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\* These variations of the Theme of Self-realization have been made known to me by Meher Baba through direct communication in Intuition in July 1940.

The sure, good School of I as the SELF-realizing Act of mind in Strife *is to FIND in I—ME. Life is the school of life in suffering to realize in I in head, in I in heart, 'The I', as ONE, as TWO as ALL, as true REAL I, being in I—GOOD to make in REAL I—GOOD, be the Resurrection, of I, which is mere Phase of BAD. Passing in I, is all.*

All is a dream. Life is an ordinary dream.

Good is PURE EXISTENCE.

God is all as it is.

*Love shall bring in, in your own Self—PEACE. Peace that passeth Understanding, is LOVE in the Realm of mind in SELF as the PURE I. The REAL I in men is GOOD. The Pure SELF in men is right. Good, is to experience GOD.*

God, is to experience real and true THE LIFE of mind REALIZED in SELF as TRUTH-ORDER in CONSCIENCE!

Let the mind be right in thought. It is to find in mind the REAL ORDER. *The divine I, IS ORDER. It is ORDER to Self-realize in I—TRUTH.*

What is GOOD in mind, is right in heart. What is right in head, is

right in both, the head and the realizing conscious I as SELF that is INDIVISIBLE ORDER in BEING as THE REAL CONSCIENCE. The REAL CONSCIENCE is the NEW I as SELF in mind as PURE SEEING and KNOWING *what is GOOD.*

*I, here, ask all in the REALM of GOOD in CONSCIENCE to see, to know, to real and true real and unselfish act in ME for use of GOOD. To act in ME is to real and true see, know ME and serve ME for USE of ME, the GOOD in PURE REALIZED ORDER of mind in SELFLESS EXISTENCE.*

See ME realize in the head in men the SELFISH ORDER to see, to know in head the USE of Self selfish. I do it. I bring in the controversy in IDEAS, to make in mind the clear experience of TRUTH. To make in mind in men the clear indivisible existence *be One as life of MIND in SELFLESS REAL AIM. I—as dual conscience make the PAIN.* See in the Use of ME, here, the GOOD OLD Show of I—bring in, in new ideas the NEW dispute in IDEAS. See life bring

out *new views* and *ways* and in this, see ME, give NEW WAYS and NEW forms in winning realizing reactions to OVERTOUCH the OLD ORDER in CONSCIENCE. All I do, is for the GOOD.

All I do is for ME as the GOOD as GOD in FORM of MAN who is UNSELFISH in doing GOOD. *I am the NEW LIFE the WAY the TRUTH.*

Men say—' I ', but think of GOD as them being the I. See—live, realize. See LOVE. *God is to be ORDER in USE. It is to God as the CONSCIENCE.*

God as the CONSCIENCE is to be strong in USE—as ORDER. How do we see the REAL I be the true CONSCIENCE? By being in I, *One in ORDER in CONSCIENCE.*

YOU as human Self have to self-realize in you, the NEW VIEW of I in Self-Expiation, that in I in ONE as YOU—the REALIZING GOOD SELF in I—*IS ' I '—Me—the true real MAN, the ONE—THE ' I '—THE GOD.*

Give ME JOY in the NEW FORM as SELF by realizing in winning ardour of TRUTH by acting in you in real ONENESS

DESIGN of LIFE of LOVE. LOVE ME and in LOVE in ME—SEE ME as YOU. See GOD and in GOD see ME.

In seeing in I as you, ONE-ALL-I as 'LIFE ONE'—see ME live in USE in ALL.

Life is to be lived and given for GOOD for REAL USE FREE of bargain—free of life in opposing HATRED; FREE of the rejoicing reactions in SELF-SATISFACTION.

Pain in JOY of life in pain, is the SELF in self-realized ORDER in REAL SELF as PURE CONSCIENCE. See this—live in this thought of mind OH MEN in Pain in Creation.

See ME realize NEW in every hard, harsh, unconscious Self—the TRUE RIGHT. Just ORDER to Self-annihilate the IMPURE driving URGE to see the I bring the FRUIT of PAIN. *See it bring-in in PAIN the GOOD—the REAL SELF.*

What is life in PAIN? *It is JOY in PAIN.*

What is GOD in USE in PAIN? *It is mind in USE in PAIN to serve the GOOD in PAIN.*

*All is furious RIOT in mind*

*in men when I am the DESCENDED  
GOD as MAN.*

*Men reacting to ' I ' in selfish  
ORDER in Conscience, is doing its  
own Expiation in SELF-DELUSION  
in SUFFERING.*

*Men of the NEW HUMANITY—  
you shall KNOW ME in life—as  
GOD.*

*I have to see in, in life in PAIN  
the NEW WONDER in PAIN. The  
Wonder is to accept in PAIN—  
GOD'S ORDER to see in PAIN—  
Him be REAL GOOD.*

*When I shall bring in, in mind  
in men the NEW WONDER of*

*MIND in SELF in realizing ORDER  
in mind—as NEW UNDERSTAND-  
ING—I have done the NEW WAY.*

*I do LIFE REAL in mind in  
men—in giving in, in mind in  
men—THE NEW REAL SELF-  
ORDER to SHOW in I—the REAL  
SHOW of LIFE—liberating in I its  
ONE-ALL-I as GOOD ORDER in  
CONSCIOUS REAL FEELING of  
GOOD.*

*See this OH MEN! WHEN I  
have ARISEN in YOU in CON-  
SCIENCE—YOU shall KNOW  
ME as I AM."*



## INSPIRATIONAL FRAGMENT

BY ELIZABETH C. PATTERSON

Longing for infinite spaces

My soul finds no rest.

When the tide of life has risen

It retreats again to the endless sea,

A wave is but the momentary contour

Of form against the sky—

The moving rhythm of life's Whole,

To be merged again in the fathomless deep.

Lonely wave reaching for heights,

When the great sea is the measure of its strength,

Be still my soul and know your own depths!



# *The Qualifications of a Spiritual Aspirant*

BY C.V. SAMPATH AIYANGAR

"The woods were filled so full with song  
There seemed no room for sense of wrong".

-TENNYSON

WHEN a person becomes the Truth-aspiring soul, he is said to have entered the Path. He then hankers after Truth. He understands—knows—what is Truth—God—Love. Then he loves Love—God. *This is possible only by a grateful submission to spiritual discipline.*

There is a very instructive episode in the life of Sri Ramanuja. The great Reformer once entertained His devotees in His monastery. His disciple Achan was in charge of the reception. The latter was serving drinking water to the guests who were assembled there. The Acharya saw him serving standing sideways, which is showing disrespect to the guests. Immediately He ran to the *sishya* (disciple) and admonished him for not *serving* the guests reverently, with love.

*Sishya* Achan expressed his gratitude for the great Master's love to him by correcting him.

Achan knew Love (God), loved Love (God) by submitting to spiritual discipline, and began to see Love (God) everywhere by Divine Service—which is the Ultimate Truth.

What are the qualifications necessary for such a spiritual aspirant? In other words what is the kind of spiritual discipline he has to undergo for self- realization? The Lord in the *Gita* says:—

"Persons who meditate on Me as inseparate and worship Me in all beings, will have my Grace (*Yoga* and *Shema*)" (9.22).

"That knowledge by which the One Indestructible is seen in all beings, Inseparable in the separated, is said to be *Satvik* (18.20).

That One Principle—Love—God—pervades everything is

clear. That is the Supreme Good. Describing the God of Creation,—the God of attributes—the great Alavandar, the *guru* (Master) of Sri Ramanuja said, "He possesses infinite super-excellent perfections in conformity with His Divine Character." What this Divine Character is, is described in the sixteenth chapter of the *Gita*, where the Divine and the non-Divine attributes are fully discussed. Every spiritual aspirant must cultivate these Divine attributes in order to become One with Him, who is the Ultimate Truth.

When the aspirant is convinced of three things, *i.e.*,

(i) *Jnananudaya* (that the body is not soul).

(ii) *Anyatha Jnana* (that there is One Principle, God, Love).

(iii) *Viparita Jnana* (that the sense of I-ness is non-Divine).

he begins to feel the tremendous electric shock of Love, and this is His Grace freely given. The Great Saint Nammazhvar therefore said that the fact that he was illuminated by the aforesaid three eternal Principles was evidence of His Free Grace.

This is the wisdom—Love of

the Great Saint: Wisdom to understand the acts of virtue, which are the foundation of the all-absorbing Love. It was why Saint Embar said that God is the Cause of Motion as well as Rest. It is Wisdom—His Grace—that takes us to Love—*Santi*—Rest, the Ultimate Reality—Truth. What then are the acts of Virtue that are the roots from which springs the mighty Tree of Love?

First you must get the 'Wisdom' which would convince you of the supreme importance of going on the Path. This becomes easy when we have the fortune of being under a Perfect Master. Then, the 'Will' to exert and reach the goal is the next qualification. Thirdly, through His Grace one reaches the Love—goal. It is therefore clear that there is ceaseless activity, which is the essence of spiritual bliss.

Let us now proceed to consider the several acts of Virtue mentioned above. First and foremost is *Fearlessness (Abhayam)* born out of *purity of heart (Satva Samsudhi)*. We get the power of Discrimination from the wisdom acquired by contact with a Perfect

Master. Much of our ignorance disappears when we begin to discriminate the Real from the unreal. The Perfect Master will help us throughout our journey on the Path if we do not lose this Power by forgetting Him. Unless the heart is pure, unless one always feels that *Iswara* is there, and unless he is fearless of the consequences of the *Mayic* mundane troubles it will not be easy to discriminate Divine Life from selfishness. The Lord Sri Krishna says that He always acts though He has nothing that He has not gained, and nothing that He has to gain—*i.e.*, He acts unselfishly: Because what the Master does people follow (Chap. 3.21). The late Dr. Besant said, "Be full of thought for others, and then, as the Master says, there will be no room, no time, for thinking about yourself. Then, too, you will be happy." She adds, "I have found that true in my own case". Let us therefore fill our minds with the thought of working and helping for others. Of course, in trying to help others, we will be confronted with many difficulties. Let us then *fearlessly* go on straight with our

banner of Love, pouring our Love everywhere, and the mist will disappear. The essence is the unselfishness that characterises all our actions. It is this unselfishness that will make us understand the Divine Life.

When we begin to do a thing let us do it with *Vairagya*, without the idea of gratifying any desire. The Lord Sri Krishna uses the word 'uncovertness' (*Aloluptvam*). The only desire the spiritual aspirant should have, is the desire to be like the Perfect Master when by discriminating the real from the unreal we understand that the Real is the only thing to be sought, our desire for all things unsubstantial disappears, and the only desire to work for our Master permeates our whole being. There is no doubt that so long as there is desire (selfishness) in us, there will be fear—fear of punishment. As soon as that disappears, one gets "the Love of God, its (Wisdom's) ripest fruit". Granted faith and Love, we are sure of the goal. The Supreme Love—God is always bent on saving even an erring soul. There is a story given in the Dravidian *Bhagvat Vishayam*. A miserly

*Brahmin* would not give even a morsel of food to the needy. A beggar was going to him for food. People told him that he would not get even a morsel from that wretched miser. The beggar persisted in going to the *Brahmin*, and wanted food. The latter refused to give him any. But *the beggar would not leave him*. To escape the worry the miser threw some food into the garment of the beggar. God is such a beggar, who would help even the most sinful.

Control of the senses is the next virtue. It is *Damaha*, control of one's temper (*Santi*), absence of anger (*Akrodhaha*), and not using things which would unnecessarily stimulate the several senses of the body (such as alcohol, tobacco, *ganja*, excessive chewing of betel, tea and coffee, excessive condiments and spices, and excessive drugging). I shall first deal with these several injurious stimulants and show how they are enemies to spiritual progress.

#### ALCOHOL

There is the pronouncement of more than twenty-five eminent leaders of the medical profession in Great Britain and India, in a manifesto issued by the Anglo-Indian Temperance Association in 1918:—

"It has been proved by careful

scientific experiments and confirmed by experience that,

(i) Alcohol, cocaine, opium, and intoxicating drugs (such as *bhanga*, *ganja*, and *charas*) are poisons.

(ii) Even a moderate use of these is harmful, especially in tropical countries like India. They are of no avail permanently to relieve physical and mental strain.

(iii) Those who confine themselves to non-alcoholic drinks and who avoid the use of intoxicating drugs are capable of more endurance, and are better able to resist infection and disease.

(iv) Alcohol aggravates the evils of famine.

(v) Alcohol is useless as a preventive of plague.

(vi) Alcohol is in many cases injurious to the next generation, especially through the favouring influence upon venereal disease.

(vii) Alcohol lowers the resisting power of the body against the parasites of malaria and the microbes of tuberculosis.

(viii) All that has been said applies with equal force to opium and intoxicating drugs.

(ix) We therefore appeal to the people of India to maintain and extend the practice of total abstinence as enjoined upon them by their religions and social obligations.

Liquor ruins families. It robs the wife and children of their food. It lures men and women into dens of vice, and is responsible for many ghastly



crimes. This gigantic evil must be put down with an iron hand. Spiritual India must lead the world in this matter.

The spiritual aspirant should also give up the habit-forming tobacco, tea, coffee and other drugs. Once we begin to use them, the body becomes a slave to them.

The weed tobacco was the gift of the Red American Indian to the European, who ungrudgingly gave it to us! Shall I give you the history of Mr. Tobacco and his migration? After Columbus discovered America, the Spaniard Francisco Fernandez brought the herb from Cuba to Spain. In 1560 A.D. Jean Nicot, the French Ambassador at Lisbon sent it to France. In 1565 A.D. Sir Walter Raleigh brought it to England. In 1615 Sir Thomas Roe, who came to India as the Ambassador of King James I of England to the court of the Emperor Jehangir, brought the Irish Potato and this pernicious weed tobacco to India. Since then Mr. Tobacco has been ruling in India as the most autocratic Emperor the world has ever seen.

Tobacco contains a powerful

narcotic poison, Nicotine, which is a heart poison. "The poisonous effects of nicotine upon the stomach and intestines are shown by the boys' first attempt to smoke. Nausea and purging often following the first attempt to use tobacco, clearly indicates its highly toxic properties."

"Furfural: Immature or crude whisky owes its poisonous nature to the presence of furfural. It is said to be fifty times more poisonous than alcohol. Each cigarette when smoked, develops an amount of furfural equal to that present in two ounces of whisky."

(DR. D.H. KRERS, M.D.  
Vice-President of the Anti-Cigarette League, U.S.A.)

R.S. Cummings, M.D., observes: "There are five ways of using tobacco which, named in their order of harmfulness are: (1) Cigarettes, (2) Snuff; (3) Smoking a pipe, (4) Smoking cigars, (5) Chewing." All these injure the mind, the character and disposition of the user.

Opium brings on digestive disorders, encourages constipation, weakens the nerves, and

makes its devotee an extremely selfish individual. The intoxicants *bhang*, *charas* and cocaine are poisoning our Spiritual Country.

Ayurveda says, "If betel is taken in large quantities the strength of the body, eyes, hair, teeth, etc., decreases."

Tea when analysed contains:

- (i) Theine.....2%
- (ii) Tannin.....15%
- (iii) Volatile Oil.....4%.

"Theine is an alkaloid and a powerful drug."

"Tannic acid (tannin) is a powerful astringent."

"The volatile oil is similar to digitalis, and produces wakefulness."

Speaking of tea and coffee it is said, "When the influence of the stimulant is gone, the unnatural force abates, and the result is a corresponding degree of languor and debility."

Coffee contains:

- (i) Caffeine.....75 %
- (ii) Tannin.....5%
- (iii) Volatile Oil.....13%

"Caffeine, the active principle of Coffee, is a virulent poison." The great Arctic explorer Dr. Nansen said: "My experiences leads me to take a decided stand against stimulants and narcotics of

all kinds, from tea and coffee on the one hand, to tobacco and alcoholic drinks on the other."

Eugene Sandow emphatically said: "Tea and coffee contain alkaloids injurious to the nerves and stomach. I never drink either."

I would strongly appeal to all spiritual aspirants to read, re-read, and digest the observations of the late Right Rev. C. W. Leadbeater in his instructive monograph "The Chakras":—

"The malpractices which may more gradually injure this protective web (the etheric web) are of two classes—use of alcohol or narcotic drugs, and the deliberate endeavour to throw open the doors which nature has kept closed, by means of such a process as is described in spiritualistic parlance as sitting for development. Certain drugs and drinks—notably alcohol and all the narcotics, including tobacco—contain matter which on breaking up volatilizes, and some of it passes from the physical plane to the astral. Even tea and coffee contain this matter...."

Speaking of the evil effects of tobacco in the physical, astral and mental bodies, the noble bishop says that its results after death are also of the most distressing character. And then he puts the question and gives his answer: "Is it worth while incurring all these penalties for

the sake of a petty indulgence? For any person who really means to develop his vehicles, to awaken his Chakras, to make progress along the Path of Holiness, tobacco is undoubtedly an evil thing, to be sedulously avoided" (pp. 52 and 53).

If a person is unable to give up the bad habits of snuffing, smoking, drinking coffee, tea, etc., it means he is not able to control his mind. In him the senses have conquered the mind. Arjuna says to the Lord, "Verily the mind is restless, turbulent, strong and unyielding: I regard it quite as hard to achieve its control as that of the wind." To this the Lord replies, "Through practice (*Abhyasa*) and freedom from desire (*Vairagya*) the mind may be restrained" (Chap. VI of the *Gita*). In this matter the spiritual aspirant should not forget one important thing, which Sri Krishnaji often emphasizes. It is this: "A man should uplift himself by his own self—so let him not weaken this self." "To such a person, self-controlled, serene, the Supreme Self is the object of constant realization." (Chap. VI, verses 5 and 7). This

is possible only when we see the Lord of Love in all things, and all things in Him, who is inseparable from us by time or space (*Sloka* 30).

I have said Evolution means action. A great Master says "There must be no laziness, but constant activity in good work." The *Gita* warns us against wrong activity. It asks us to do the duty to which we are best fitted. That wonderful gospel of activity asks us always to act, but rightly.

The aspirant should beware of calumny (*Paisunam*), and cultivate tolerance (*Uparati*). Religious persecutions and superstitious acts are due to intolerance. When the whole visible Universe is the result of Love incarnate, where is room for intolerance?

The Sanskrit word '*Dhriti*' is fortitude to endure. Unless an aspirant has this fortitude to endure anything, with cheerfulness, he cannot have a safe journey on the Path. Then would he be able to be unshaken in adversity, free from affection, fear and wrath, and the same to friend and foe alike, in honour and dishonour. He is

then called "*Sthitha Prajnya*"—one of steady wisdom. This state of mind is also called "*Samadhana*" (balance).

The spiritual aspirant should also cultivate the divine qualities of compassion, gentleness, modesty, absence of hatred and pride, and forgiveness.

The aforesaid divine qualities lead one to liberation—the final goal, the Ultimate Reality. The foundation of all this is *Shradha* (faith). The *Gita* explains this *in extenso* in the seventeenth Chapter: "He verily is what his *Shradha* is" says the immortal Poem. In my next article I shall try to explain in detail what '*Shradha*' means.

Lastly the *Yogi* should not forget his beautiful physical body. "Success in *Yoga* is not for him who eats too much or too little—nor for him who sleeps too much or too little" (*Gita* VI, 16). He should always control his body, as the rider his horse.

These are in short the qualifications of a spiritual aspirant. Our dear Sri Baba puts the whole thing in a nutshell:

(i) God reveals Himself only to the mind which is entirely devoid of egoism and egotism.

(ii) We cannot witness even the threshold of the Divine Path until we have conquered greed, anger and lust.

(iii) Do not get disheartened and alarmed when adversity, calamity or misfortunes pour in upon you.

(iv) Do not try to find excuses or extenuating circumstances for your misdeeds.

(v) Take good care of your body, but do not be a slave to it.

(vi) Vegetarian food and milk assist the development of the divine nature in Man.

(vii) Selfless service alone will carry you to the Goal.

Take our dear Master. To Him no service is mean. The so-called meanest service is, according to Him, divine. If we stay with Him for a day we understand all the qualifications explained in practice. He is Love incarnate. He is ever in humble me; and the thought of Him removes all worry, if any. He thinks only of service, and we are made to think only of selfless service. My contact with Him for more than a decade has taught me this,—do not trouble the Master but do self-less service in His name. His aura helps me. I breathe and live in it. I

always feel His stimulus. Persons have come to Him and gone; but humble I have been going with Him—surely, for ever—I now feel

with the Apostle who says : "I can do all things through Christ which strengthen me." My present Christ is Sri Meher Baba, the Love incarnate.



## *Equanimity*

**TO SADGURU MEHER BABA**

BY MALCOLM SCHLOSS (HOLLYWOOD)

If only I could be reborn of Thee,  
 And all my life could flame again with light,  
 And all my being thrill with energy  
 Released to do Thy will, and give delight;  
 If, thoughtless of the self, I could be free  
 To let Thy being flower, and not care  
 If any sipped Thy nectar like a bee,  
 Or came to breathe Thy fragrance of the air;  
 If I could be content to let Thy seeds  
 Die still-born, if Thou wouldst it, in my earth,  
 And care not for the wanderers whose needs  
 Might find a satisfaction in their birth;  
 Thy will could flow from birth to death through me  
 And only know the joy of being free.



# *Incidents in the Master's Work*

AT 50, CHARING CROSS, LONDON (1933-37) AND  
ELSEWHERE IN ENGLAND

BY WILL BACKETT (LONDON)

THE Master took the office at this address, two years after his first arrival in England, during his sixth visit, to serve as a centre in the metropolis for the circulation of his first printed words in the West, viz.,—"Questions & Answers" and "Sayings", which were published later in French and German at Paris and Zurich. His devotees continued their other work for him from their own homes, and co-operated with the office in their spare time, holding informal meetings in London for discussions in various places which the Master had visited himself.

The situation of the office with many important Government Offices in the neighbourhood, as well as Buckingham Palace, the Houses of Parliament and Westminster Abbey, has many historic associations with the public life of the nation. The name of "Charing Cross" is derived from "Chere

Reine" King Edward I's term of endearment for his Queen, Eleanor of Castile who was greatly beloved by him and by the people; her effigy in Westminster Abbey represents her smiling serenely in singular beauty....and purity of heart. The old chronicle reads:—"She was a godly and modest princess, full of pity and one that showed much favour to the nation, ready to relieve everyman's grief that sustained wrong, and to make them friends that were at discord." Her sudden death occurred at Grantham, over 100 miles from London, and the King accompanied the funeral procession during the whole of the 13 days of the journey to Westminster Abbey for her burial, and he had a "godly cross erected and engraved with her image" at each place where a stop was made at night. The last was at "Charing Cross" which thus

derived its present name, being near the site now occupied by the Statue of King Charles I which is opposite the office building, in which we occupied part of a room on the third floor. This enabled us to see many of the public processions to or from the Palace, for the opening of Parliament, and other State occasions as they entered Whitehall at that corner of Trafalgar Square which the office overlooked, and we were conscious of the Master while the crowds below surged forward or made way for Royalty and leaders in the State to pass, amidst music and rejoicings.

Baba's devotees were often left to their own resources at this stage of their training when the Master was not with them, but his guidance could be clearly recognised through many of the results following this outer freedom of action, to which the Western mind attaches importance, and some of our other friends remarked upon a certain vital quality they detected in them. He maintained outer contact by personal letters and cables, and through reports of his other work and general messages for the English group for circula-

tion, which were read at the little gatherings of friends who continued to be interested in his work. His visits usually called for considerable energy and resource, as plans would have to be changed at the last moment, but such happenings had a connection with the Master's Universal Work, which never ceases, as well as with the training of his close followers, calling for their wholehearted devotion and implicit obedience. Baba's clear inner guidance and direction of office affairs, while he was away led to increased reliance upon him with every fresh experience of his universal consciousness, and our previous practical experience of office work also proved useful, but mistakes occurred, and one of us said to him during a subsequent visit; "Baba I, make many mistakes", and was greatly reassured by his reply and loving smile, as he said:—"I can make use of your mistakes." On a later occasion, he said:—"You have no idea of the work I am doing at the office," and this made us think again of his significant first visit to the place, when he signified his approval of our choice.

When we were faced with the problem of bringing over seventy people to him at the office for private interviews on two occasions, he told us not to worry, and he would see that everything was all right. It was Saturday afternoon, and the usual staff of porters in the building, would be away on holiday, but some other tenants, who had no interest in our work, kindly lent us extra rooms to accommodate our friends while waiting to see the Master; some of them had travelled from distant parts of the British Isles at short notice, and many were only known by correspondence, while most were complete strangers to each other and had different ideas about him.

His individual guidance for them was seen in the unexpected arrival of some who had said they would not be there, but outer unexpected events on the morning of the reception by the Master quite unconnected with it, had made them realize that they should not miss the opportunity; others who had come a long journey, did not remain for their interview, and told us later that they felt they

could not remain to see the Master, without giving reasons for this change of mind. Some who were late because their invitations had been delayed, were seen by Baba, although he was just about to leave after a long afternoon in a small room seeing so many, and listening with loving patience and insight all the time, while answering many questions which had already been put to him by others, but all the time enfolding them in the divine love; we have been allowed to keep in touch with many who came and saw his continued guidance in their individual lives, through the further awakening of consciousness. He recognised, to quote his own words on another occasion:—"Not only the limited ego, but Himself within each" and wrote to us from America during his return journey to India round the world:—"I need hardly tell you how pleased and happy I was to meet the beautiful souls you contacted and brought to me".

The friend whose office we shared, never met the Master, although he sometimes wondered whether he should have



taken advantage of the opportunity to see him. He helped us in providing facilities for our work with a minimum cost, and would often leave us alone with friends who called for private interviews to hear about Baba's work. He spoke of our friendship as the most spiritual one in his life and had been conscious of spiritual guidance from childhood, partly through his parents who were connected with educational, social and religious reforms during the American Civil War for the release of slaves in the Southern States. He was closely associated with organised religion in a vital form, the outcome of modern needs, and Baba's recent words may explain this friend also:—"To some it is a greater help to know me through my disciples. Not all can understand the human side of God. It is more difficult for some to follow and obey God in the human form, due to preconceived ideas of God." One of the Master's messages was about this friend of whom he said:—"He will understand things better gradually. Even now, unconsciously, he serves my Cause and has my Love." It may have been

this that prompted him to suggest sharing his office with one of us, if required. Some years before an office was needed for the Master's work and while we were ourselves in ignorance that it would be required at all, thus unconsciously making it available when the need arose.

Another frequent visitor for a period, contrasted with the American friend just referred to. He was noticed by Dr. Donkin, when a medical student, in the Church of St. Martin's in the fields nearby, which was open for prayer and meditation by the public, and both were drawn together by the impulse to tell him about Baba, on leaving the Church. The first of many calls at the office nearby, followed the next day in response to an invitation, and it transpired that he had felt Baba's influence deeply the day before, through the one who had mentioned his name, on that occasion, and the effects increased with further contacts as he was eager to hear more about the Master. His sensitive Irish nature and early Catholic training through which he had felt the Saints of the Church before, made him

receptive, and he gave us many details of his life within the unemployed "underworld" of London, from which he could find no escape, owing to his roving disposition, undernourishment and privations, and entire lack of training for sustained work. He tried to take refuge in fanciful creations of his own thoughts, which expressed egotism and an inferiority complex, which however gradually dissolved to some extent as his confidence grew, and he began to face up to his difficulties. The Master's work in removing *sanskaras* was evidenced by the man finding that a certain undesirable habit failed to assert itself when the opportunity offered, and in recounting this, his genuine wonder was apparent. His further step towards a reconciliation with his family, showed that he was now facing up to his difficulties, instead of running away from them, and was made possible by the money earned while snow sweeping which enabled the journey of over 200 miles to his home in the North. There were other clear signs of the inner changes in his mind and heart, as when he wrote with

typical Irish humour about the money he had found and given to the police for the rightful owner, when a little time before he had stolen money from others. Later it transpired that he had recommenced attending Mass which is considered a primary duty for every good Catholic, and felt he received help thus, but his inner contact with Baba deepened, as indicated in his last letter "wondering who he really is". A sudden impulse to visit the country cottage outside London, resulted in his arrival in the neighbourhood two hours after sunset where he had never been before, but here again he was guided unconsciously, for while passing down a steep path, he passed a stranger in the dark and replied to his greeting of "Good-night" by repeating the words himself, through which his voice was recognised by the very person he had travelled so many hours to see, and who had first spoken to him thinking it was a stranger he was addressing. During that night and the following morning there were long talks about the Master that further strengthened his understanding.

Some of the Master's silent work becomes effective through the disharmony produced by circumstances which affect deep seated *sanskaras* of discord, when brought into activity and dispelled. Such was the case in a drama in which seven people were involved, four of whom had met Baba, but only two of them could recognise his inner working while the upheaval was in progress. By a sudden unexpected change which none could foresee, a reconciliation was effected with deepened understanding; as if a miracle had happened. The Master bestows his grace through different channels, using the means at hand suited for his purpose. Another visitor who had not heard of him at all, was deeply moved at once when seeing his photo, through an inner experience of his love, that continued and brought inner harmony and happiness and a new sense of peace despite a long-standing illness and other distressing home circumstances. This friend had had dreams and other mystical experiences and from early years had attended church without securing other assurance as this contact with the Master had

brought in a moment. Now there is an unbroken consciousness of "The Presence" and a new life of deeper happiness and calm joy that make pain and troubles insignificant, and the old doubts have all disappeared. A prayer for the protection of a son who had left home to carry out important but dangerous work abroad was answered in a dream in which the Saviour was seen in white, smiling at the boy leading him along a narrow path in an attitude of protecting love over him, and the boy himself was responding in happy laughter, without his hat and tools, which he usually carried with him, when away. Soon afterwards, a letter from him, related deliverance from a great danger, which had deprived him of hat and tools as in the dream, of which he had not heard. The parent had been so conscious of the divine protection, that the dream was recounted at once to a neighbour who was there also assured of the boy's safe return,

In the case of another, who also had dreams of the Christ, it happened that they ceased after meeting the Master in

person; but the dreams had continued with greater clearness and significance after hearing of him up till then, after which came the Master's conscious presence and guidance in duties of a delicate nature, and difficult requiring sustained effort and self-effacement.

It was at the first meeting of the Committee appointed by the Master for the office that he filled the active role of directing its outward affairs through making necessary business arrangements, which he put through at breathless speed for those who had been trained in the ordinary routine of City organization. The Master dealt with every question which had been thought of by the one placed in charge of the office, who did not therefore require to put them to the Master, thus showing that he knows our minds, whether we are present with him or no.

Thousands of booklets were distributed during the four years Baba was using the office, which was closed when it had served the purposes for which it had been selected by him. Many seekers were thus brought there to make personal enquiries, some conscious

of his presence, and others unconscious of the source of the inner awakening they were experiencing. On many occasions we could trace his correction of our mistakes through subsequent events, as in the case of a telegram sent from the office deferring the journey of a devotee to London to see the Master; the devotee's request should have been referred to him, instead of action being taken, based on other instructions. In transmission, the telegram was mis-worded by the Post Office in such a way as to convey the Master's actual wish, instead of the mistaken office version.

His inner help was ever available to meet our needs, as in an instance of our mistaken kindness to a stray caller whose tale of troubles impelled the one in charge of the office to lend the spare typewriter, which was not his property, but loaned by the owner who was abroad. It was borrowed ostensibly for a fortnight to complete some work for which no machine was said to be available, but after several weeks it was not returned, and the borrower could not be traced at an

address given. Faced with inability to replace the machine, a silent "call" was sent to the Master for help, and soon after this the borrower returned, in a somewhat defiant mood, handing over a pawn-ticket for the machine, which had been pledged for one-third of its value a few days after "borrowing" it. In the face of this wonderful reply by the Master to our need, for the caller did not seem to know exactly why this visit was made, except that there was the urge to give us the pawn-ticket, we took no steps to inform the authorities, beyond telling the facts to the pawn-broker when redeeming the machine which was, soon after, returned intact to its owner.

Most visitors were, however, intent on hearing about the Master, as in the case of an old Anglo-Indian resident from Poona, where he had lived for 20 years without hearing of Baba or Babajan; on a chance visit to a London vegetarian Restaurant he noticed a copy of the Master's "Sayings" for sale, which led to letters and subsequent meetings. The change in his outlook is one of the most remarkable

instances of the Master's inner help to one who had been a seeker after truth for many years. Others who came to the office in those early days, are with the Master or awaiting his call.

It is now seven years since Baba first visited the country cottage of two of his devotees 20 miles from London, and later visitors there who do not know of him remark upon its peace and tranquillity, in which others feel the Master's presence and his grace. It was a Memorable day in that quiet valley when he arrived with a large party of devotees from London, and the place was alive with animation and happiness, as they approached the garden path to enter the house with him as centre of the animated group. Coming up the pathway, he was first seen alone, turning the corner of the house to enter in at the open doorway of the largest room that was soon filled to overflowing with up-turned faces from happy travellers on floor, stairway and chairs, etc. Each in turn, as is the Master's custom, came to him for some special message or blessing, and to one he spelt out on his board:—"This is my Home."

The spiritual potentiality of places visited by a Master and Saints advanced upon the "Path" is well known in the East and recognised also in the West at places like Assisi where the lives of St. Francis and St. Clare, with their companions and followers, have left a spiritual atmosphere to this day. On his first visit to this cottage, Baba went into every room, some for a moment, establishing definite external links with every part of it, and it had proved possible to continue contact from this place with devotees and enquirers seeking inner experience who often go there to hear of him.

On one such occasion, there were a surgeon from one of London's well-known medical centres, an Oxford scholar, connected with Prof. Max Muller, whom Vivekananda visited when in England, a civil servant who had met Baba several years before, and an actress friend of hers, who had very definitely felt the "atmosphere" of the place on her arrival, which deepened as time wore on. The surgeon related how his search for the cause of human suffering

had brought him to realize that it could not be found from the plane of the "lower mind" which never gives the real cause of anything, and the explanation must be sought on the plane of "Life". Scientific research merely states in various different ways that certain things happen, without revealing their source. It is thus known that grass grows because its roots draw up water, the leaves take up carbon dioxide from the air, and successive biological and chemical changes in the elements forming these substances are traced through scientific research. But this merely states in a round-about way that the plant grows, without knowing at all why it grows and why a dead plant does not grow. For the intellect cannot explain life itself, but only states methods by which it finds expression. The surgeon's search for deeper truths had brought him in contact with a *Yogi* from the East, who had probed deeper into psychic forces and philosophy which he could demonstrate, but he proved a danger to his followers, whom he led astray, for his egotism was paramount. In order to illustrate Baba's

methods in making spiritual experience a reality, we read aloud the short account of his interview with a scholar in Rome, described in his "Life" by Chas. Purdom (page 260):—"Baba answered his questions and tried to revive in his mind the idea of the real goal of life... When it seemed as if the man, finding himself again in the bewildering confusion of intellectual terminology, requested in a desperate manner, that Baba should let him experience spiritual consciousness..... and not repeat to him the wisdom he knew so well."

"Baba smilingly put aside the board, and took the man's hand with loving desire to meet his need.

The effect of those few moments were extraordinary—the man and all present felt Baba's radiance. The inner upheaval changed the rhythm of the visitor's breath, which became deep, slow and quiet. The profound commotion within, showed in his face, and his heart and mind were in harmony." Thus does the Master awaken the inner life. "There is a road, steep and thorny, beset with perils of every kind—but yet a road, and it leads to the heart of the Universe" and happy are those who have the Master's guidance, and thus experience his Love throughout the journey.



#### THE SAYING OF MEHER BABA

Never think that by helping another you have put him under any obligation to you. On the contrary, believe that the recipient of your generosity gives you an opportunity to serve yourself.



# *On the Ganges Ghat*

BY A. K. V.

FROM the morning, blankness and void had overtaken me. There was a feeling of some great absence. Ordinary enthusiasm for my research studies had left me; it was neither possible for me to read nor think anything.

The evening stroll led us, two friends, to the Ganges *Ghat*.<sup>\*</sup> There was usual hubbub of the evening on a warm day. There were ladies attending to the sermons of a *sadhu* and the loud chorus of *arati* audible near about. On the *Ghat* there were all sorts of people engaged in their various pursuits.

Before us lay the vast expanse of the Ganges, whose other bank was dimly visible in the setting rays of the sun. Further up, on the *Ghat*, calmness and serenity reigned in the twilight glow.

From this dim and hazy experience, we caught up the tunes of a song from wailing notes of a *shahnai* (flute) in temple. My mother sang this song to us when

we were children. It ran thus: "This darkness of ignorance will never be removed without the help of a true *Guru* (Master)."

I hardly knew the influence this song was working within me. I hummed it unconsciously to me and strolled forth to look at the running stream of the Ganges in her mild, calmed down flood. It was our usual hour of evening prayer. We stood at the railings looking at the Ganges.

My friend was commenting thus upon the scene: "How many souls have found satisfaction in these waters! Even to-day, it is the bathing place for many. Nay, even more, for centuries past, it has invited innumerable devotees to taste its sacred waters. Is not this veritably living, eternally flowing stream a living link between that mystic, hoary past and the present? Is there not more philosophy written in these ripples and whirlpools than in so many dead books?"

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<sup>\*</sup> *Ghat* means the stone-steps built on the banks of a river.



All this was heard in abstraction, when I felt going within me deeper and deeper. Though my eyes were open, and I could see the gentle rocking of the boat lying in the stream, there was yet before me the image of Baba, his prominent nose, dark ringlets beautifying his glowing illumined face. "O Baba! Give me strength to completely surrender myself unto you. Why am I so weak? O my finitude! I am so far away from the Great, the Good and Love."

"It is in this stream, that Swami Ramtirtha threw himself and realized his Beatitude. What a history this river has! Is the greatness of this river comparable, to the intensity of solace it has brought to so many?"

"The name of Ramtirtha as if awoke me from a momentary self-forgetfulness. Ruminating over the above thoughts, I felt a whirl pass through my head and a momentary feeling of oblivion to catch me. The name of Ramtirtha brought me back to my thoughts."

I was reminded of the song of Ramtirtha, that he sang before his plunge in the Ganges, which meant: "Plunging into you, so deep that I may become thee; having burnt all my good and bad actions, let me eternally burn within me thine own flame."

"O God! O Baba! Why cannot I throw myself thus? Wash away my impurities, make me holy, make me like Thee. When is it going to be? In the humdrum life of the day, the illuminating fringe of the unique experience will also fade away, and when and where shall I seek it again! O! We are too shallow to contain such experiences, such a deep plunge into the Unknown Depths—so luring, infinitely enchanting, drawing us like a great and powerful loadstone!"

The vision had to be broken or was broken. The darkness had enveloped the scene. The two friends went away home silently ruminating over this experience.



# *You Must Believe It*

BY DR. ABDUL GHANI MUNSIFF

THERE are some remarkable instances of saints in spite of their attaining a high spiritual state, leading a life of daily crucifixion at the hands of the worldly people. Outwardly these lives of ignominy and suffering provide an object lesson to the people in the spiritual qualities of patience, forbearance and tolerance. But when looked at from a spiritual standpoint, they tell a different tale and are altogether unfathomable and baffling to the lay mind. Saints in the discharge of their duty on the material plane, sometimes, deliberately invite opposition and opprobrium of the ignorant people, individually or collectively, as such an opposition enables them to release proportionately their Divine Love for the ultimate redemption of mankind.

Hazrat Meher Baba has said: "All spiritual work is strengthened by opposition. It is like the shooting of an arrow from a bow: the more you pull the bow-string

the further the arrow flies". Consequently such unconscious tools or mediums who are called upon to perform their unpleasant roles, by the master-minds out to fulfill their mission in life, are more to be pitied than condemned. The following few cases from Sufistic sources are illustrative of the situation:—

Once a disciple of *Hazrat Abdul Quddus* of Gangoh desiring to visit Delhi requested the Saint for information and address of the spiritual chargeman of Delhi. The Master supplied him the necessary information as to the outward appearance and profession of the Saint in Delhi saying, "He sells firewood in the market-place and invariably comes there with the fagot load on his head towards evening".

The disciple on reaching Delhi spotted the particular Saint actually tallying in all details with the description with which he was furnished

as to external appearance, time and place. He (the disciple) continued studying him and observing his dealings with the world from a distance.

A customer approached the firewood seller and inquired of him the price of the bundle before him. On being told that the price was four annas and a few pies, the man asked him to accompany him to his place. The man on reaching his destination gave the Saint only four annas and refused to pay him the extra few pies agreed upon. In the course of an hot argument over the question, the Saint was severely man-handled and finally kicked out of the house. On reaching his home, the Saint quietly handed over the four annas—the day's earnings—to his wife, who insisted on an explanation for the deficit in price. When informed by the Saint that it was the only price that he could fetch for the firewood that day, the wife flew into a rage and gave him a sound thrashing, of hands and tongue.

The disciple who was observing all these incidents, felt utterly mystified over the situation and when the Saint after a time came

out of his house, he approached him and said, "Sire, your spiritual dignity and duty is so very exalted among saints of the day and yet you are compelled to lead such a painfully ignominious life. May I know the reason?" The Saint replied, "Dear me, my achievement and position in the spiritual world is the outcome of the temperamental make-up of my wife which you have witnessed to-day. Before going out into the market, the wife fixes arbitrarily the price of the firewood to be sold that day and if any shortage occurs in the income she treats me in the manner you have witnessed. To-day's amount that I was expected to bring home, was four annas and a few pies. In this I failed and consequently I suffered abuses and beatings at two places."

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Once Shaikh Bu Ali Seena (Avicenna, an Arab physician and philosopher, 980-1037) hearing of the spiritual fame of Khawja Abul Hasan Kharqani, visited the Saint at his home in Kharqan. At the time the Saint was absent from his place as he had gone

out to the jungles to fetch firewood at the behest of his wife. The wife of the Saint who had no faith in the saintliness and spirituality of her husband, when inquired as to the whereabouts of the Saint, replied very erratically, "Why do you wish to see that heretic and an imposter? What business have you with him?" Besides voicing this opinion about her husband, she uttered very many words derogatory to the spiritual respectability of the Saint concerned. Bu Ali Seena felt very much perplexed over the situation and naturally came to the conclusion that since the wife had no high opinion for the Saint, he must necessarily be a doubtful factor in the spiritual domain. Any how since the philosopher had come such a long way to see the Saint, he decided to contact him personally before his departure from the town. Bu Ali Seena went towards the jungle in the direction the Saint had gone and was dumb-founded at witnessing the scene that presented itself to his eyes.

The Saint was seen returning from the jungle with a bundle of firewood loaded on the back of a

tiger. The philosopher paying his respects to the Saint, inquired the meaning of what he had heard and seen about him. The Saint replied, "There is nothing amazing about it. It is a mere equation of labour. When I put up with and bear the load of sufferings from the wolf (wife) in my house, then automatically this tiger from the jungles carries my load for me."

On returning to the city the Saint busied himself in repairing the dilapidated wall of his house. For that purpose he prepared a little mud with which he wanted to plaster the wall. While so doing a lump of clay or mud fell out from the hands of the Saint and before Bu Ali Seena could reach out to help the Saint, the lump of clay automatically lifted itself in the air and landed in the out-stretched hand of the Saint. Witnessing this miraculous phenomena demonstrating the spiritual greatness of the Saint, coupled with the dual life at home, Bu Ali Seena felt very much illumined in the matter, and made mention of it in some of his works.

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Ghausali Shah Qalander relates the following experience of his friend Maulvi Mahboob Ali, who happened to contact two saintly personages on his return from the pilgrimage to Mecca in a city some distance from Bombay. Maulvi Mahboob Ali visited a mosque in the city for the performance of his prayers some time after midnight. He found the *Moazzin* (the professional announcer of the time for prayers) of that mosque deeply engrossed in the repetition of *Zikr* (*Mantra*), i.e., the Arabic words '*La Ilaha Illillah*' (There is nothing besides God). The Maulvi was dumb-founded to see the effect of this utterance in the phenomenal world. When the man uttered the word '*La*' (nothing) he would become invisible to physical eyes and when he finished the sentence by saying '*Illillah*' (but God) he would appear in his physical form again.

Next morning when Maulvi Mahboob Ali came out of the mosque, after morning prayers, his eyes alighted on a mendicant seated almost naked on the door-steps of a brothel opposite. On seeing the Maulvi the *Faqir* cried

out saying, "Maulvi Saheb, you seem to have been greatly amazed at what you saw last night in the mosque. Well, I too shall entertain you to a performance to-morrow in the mosque if you care to come."

After the dead of night the mendicant true to his promise, came into the mosque at the appointed time, indulged in a bath and covering himself with a piece of cloth, sat down to perform the same *Zikr* that the *Moazzin* was uttering the night before. In this case, however, the phenomenal changes apparent to the physical eyes were far more wonderful and awe-inspiring. With the utterance of the words '*La Ilaha*', the negative affirmation (*Nafi*) of existence, the mendicant, the mosque and everything including the Maulvi would cease to be visible and simultaneously with the utterance of the positive assertion (*asbat*) of existence (*Illallah*) the scene would get restored again to physical eyes. This occult demonstration the *Faqir* repeated several times and thereafter left the mosque saying, "Oh Maulvi, what you have seen is no true *Faqiri* (perfection). It is something

like jugglery. Perfection is altogether different and cannot be described in words".

The next day Maulvi Mahboob Ali saw the same mendicant seated as usual at the door-steps of the brothel suffering all sorts of indignities, insults, and abuses, even

slaps and beatings with slippers and shoes at the hands of the low inmates of that house. On being questioned by the Maulvi for an explanation, the Saint said, "This sort of life is divinely ordained for me, and more cannot be said."



## *Those Who Follow the Master\**

ABDUL KARIM ABDULLA having been born in Ramzan (the month of fasting) he was nicknamed *Ramjoo* according to the general practice of the Indian Mussalmans and remains commonly known as such to this date. He is best introduced as a jack of all trades but slave of one. He joined Meher Baba in the prime of his youth at the age of 23 and has now begun to grow grey as a man of 41 with a family of six sons and one daughter.

Ramjoo's family is one of those, of which every member is devoted to Baba. His wife, Khatijabai has remained by his side always ready to share with him the ups and

downs right from the early camp life in following Baba at that time from place to place and putting up in improvised temporary Bamboo matting huts in the fields infested with scorpions and snakes.

He is as much versatile by nature as he has been in his professions. Starting a business career in a departmental stores of his father, he has been a hawker, a cloth shop-keeper, hardware contractor, flour and rice mills operator, free-lance journalist and is at present in sole charge of an extensive automobile organisation.

Studious, industrious and with a passion for hard-work, any job that he once takes

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\* A series of life-sketches of Meher Baba's disciples.

in hand becomes his hobby. He has a natural aptitude for constitutional questions and legal problems and takes keen interest in public affairs. When he joined the Master in 1922, the first thing he was asked to do was to get completely disconnected with all his then social and political activities within 24 hours. He had to give more than half a dozen resignations and he did succeed in making an orderly retreat within the time limit.

The only school attended by him in his life-time was a primary village English School just for about nine months and yet he is on the Editorial Committee of this *Journal*, is the author of "Shri Meher Baba—His Philosophy and Teachings" and "The Sobs and Throbs", a graphic history of the Meher-Ashram (1928-29) that provoked a thoughtful introduction from the pen of the late Moulana Mazharul Haque, one of the Presidents of The All India Muslim League.

By sect he is a Sunni and by caste a Cutchhi Memon, a combination representing the Hall-Mark of orthodoxy that once made Khawaja Hasan Nizami of Delhi

feel surprised at one of the "followers of green turbans and flowing beards" following Meher Baba the clean shaved "Zorastrian".

He has had the unique privilege of working for and with the Master in as many varied capacities as that of a cooly, labourer, cook, mason, writer, agent, munshi, accountant, attorney, manager, secretary, companion, school teacher, etc., both near and away from the Master for a number of years at a time.

As a boy in his teens, he was bigoted enough to "pity" any one however great and good for not being at the same time a (so-called) Muslim and was used to literally spit in contempt against symbols held sacred by people belonging to other religions, particularly the Hindoos.

The spontaneous and tremendous change brought about in his outlook on life by Meher Baba is well illustrated from some of his own subsequent writings reproduced below:

"Rhetoric may rule over us for a moment. Logic may drag us by the ears for a while. Eloquence can elate us temporarily, but it is the Truth

alone that can stand the test of time. Thousands of years have rolled by since the words in the Vedas were written, yet they hold sway over millions of Indians. The true teachings of Zoraster have almost faded into a shadow with age, still these have no less sincere adherents in modern Parsis, the most advanced section amongst the present day Persians. The Bible is nearly two thousand years old, yet it exerts great influence on a large portion of the population of the world. It is now nearly fourteen hundred years that the *Quran* came down to light Arabia, the then darkest patch on earth only to get more and more effulgent with the tide of the time.... to be a real Mussalman with the realization of the Perfect Peace (Islam), one must surrender to a real Muhommed irrespective of any consideration as to whether He may at a particular period of history be found singing the song of the soul in the Arabic or the Greek language. It is enough if He is found to be able to speak the language of the soul and solace.... Whereas God was formerly the object of awe and

fear, and to be vaguely seen with blinking eyes on doomsday, and till then to be looked up into certain fixed horizontal and vertical directions only, He has now turned into an object of devotion from heart, and the possibility of contacting Him in this life has become more certain than achieving material ambitions and above all the Almighty is now hardly considered to be even away from the very breath.... on that particular morrow in the last week of January 1922, I felt I had faith enough in the Master to surrender myself to Him. But it was after a month or so that the depth of this faith dawned upon me, when one particular day Baba asked me to start on a certain journey after repeating thee name '...of the most holiest objects amongst you people'. Accordingly, just before I started on the journey I mentally repeated Baba's name only to be called back the same moment.

'Did you repeat the name?' asked Baba abruptly. Thinking that He wanted to make sure of the point I simply replied in the affirmative.



But it was the second pointed question of Baba as to what name I had repeated that made me go all red in the face and realize the deep significance of my own repetition. It proved that I had grown 'Blasphemous' enough to consider my Master as the only holiest object for me in all existence; but it is a 'blasphemy' for which I would ever remain proud of, since such an eminent Master amongst the Mussalmans like Khwaja Moin-

uddin Chishti of Ajmer says 'I like that blasphemy more which makes me nearer to God than that Islam which takes me away from Him.'

From the spiritual aspect of religion, I am quite one with the disciple of Hazarat Bayazid Bistami who, when once questioned whether God was great or His Master, replied—'I only know my Teacher, I know no other than Him, and He is greater than all besides'.



### THE SAYING OF MEHER BABA

When in you the limited "I" disappears, the infinite "I" in you manifests itself automatically.



# *Why a Master?*

BY "V" (*Bangalore*)

IN a world which is eminently rational, amidst a people which has been taught to think scientifically, that is to say, logically, and in an age when scepticism has become fashionable, it is but natural that we should ask ourselves the question, "What is the use of a Master?" "Why do we want one?" We are told that there can be no spoon-feeding in spiritual life, that each one of us must progress or deteriorate for himself, by himself and only through himself. Why then do we want a Master?

There are, I consider, three important factors which are material to an answer to this question. No doubt, it is almost axiomatic and in fact universally accepted that each man must realize by himself. But the soul of man is of the nature of God and is therefore infinite. Its goal is also God and is unlimited. It is easy to imagine the slow, the indefinitely slow, the impossibly prolonged road by which the journey has to be made, the innumerable mistakes

and misdirections that are possible. If, by any means, we can get pointers on the way, definite signs on the road, it would indeed be very helpful.

Secondly, we must not forget that the time within which it has to be done, our life on this earth is very short indeed. It is a negligible fraction of the life of the soul journeying from "Heaven which is our Home" towards God who is the final resting place.

And finally, let us remember that to-day there are almost as many creeds as there are thinking men. They each profess to follow fundamental Truths, they each profess to be based on scriptures or revelation. The choice among them is certainly an unenviable task for anybody, if it is possible at all.

It is easy therefore to see how impossible it has become for anyone to profess that he can either attain Reality in his short life-time or progress in the right direction even.

The need for a Master is, I

consider, established beyond dispute. Even in Vedic times, when these conflicting considerations were entirely absent, or at any rate, were not so much in evidence, aspirants were directed to Masters for their awakening. "Having examined all the worlds attainable through action, an aspirant should get *Nirved* (innocence) towards them. Then to know *it*, the *Tat* the Uncreated, the *Akrut* he must approach a Master who is absolutely established in the *Brahman*. Unto him who has thus properly approached him with a well pacified mind and controlled senses, let the *Guru* impart knowledge of the *Purusha* (Supreme Being) who is *Satya* and *Akshara*" (*Mundaka Upanishad*, II, 12 and 13).

History too has no different advice to give. From the *Rishis* of the Upanishads, through Krishna, Buddha, Mohomed or Christ down to our own times, every age has had its *Sadgurus* (Perfect Masters), brilliantly lit pointers on the road through life. We are blind not to read them.

The *Sadgurus* or the Perfect Masters of the past are no doubt

guides for all time. But their teachings become crystallised into dogmas, their life-histories flower into stories and encrustations of age render their living examples rigid as their tombstones. People too change. They progress; they develop scepticism; they lose faith; they probe into forbidden corners of sacred texts and into the fondest beliefs of their predecessors. In short, the world again is in need of a new Teacher. It wants a new Master who is alive and by living precept and loving direction starts anew the task of piloting us through the maze of *Maya*. This cycle goes on. It is *Anadi* (without beginning); it is *Ananta* (without end).

At no time however, has the need for a Master been so great as to-day. Even those very principles and ideals which we considered as fundamental and as lasting and immutable as God Himself are all falling to the ground and we have no new ones with which to replace them. Life has become a gamble and thinking itself has become oppressive. The Master of to-day has a greater task to perform than he ever had

before. He has not merely to indicate the road, he has to infuse also faith and trust, love and devotion.

Shri Meher Baba does not profess to be a *Guru*. He says, "I have come not to teach—but to awaken". But then, what is any teaching but an awakening? Why do we want and why do we get teaching if not for awakening, an awakening to an original state of Blessedness? From God I came, to God I go. God I was, God I continue to be; but I want to be *awakened* to that realization of my true nature. All teaching is an awakening.

No Master ever said he was a Master. *Sadgurus* have become Gods only after their *Samadhi*, though where the man ends and the God becomes, is impossible to state. God and Man are alike. *Tat Tvam Asi* (Thou art That). And

our forefathers followed a *Sadguru* only after he became a God. Shall we too make the same mistake as our ancestors? While the Master is amidst us, while his contacts are still possible, shall we not be awakened?

"I have come not to teach but to awaken." In that one pregnant sentence Shri Meher Baba has indicated his Masterhood, his divine nature and his divine purpose. He has come to awaken each one of us to our original, nay, to our present state of blessedness. He has come to awaken us to that state for which consciously or unconsciously—unfortunately mostly the latter—we are all progressing and striving, and he has come to awaken us in as short a time as we *WILL* to take.

The time was ripe and the Master has come. And Now?

(To be continued)



# *Twenty Years with Meher Baba\**

BY DR. ABDUL GHANI MUNSIFF

## THE BOMBAY PHASE

(*Manzil-e-Meem*)

THE journey on foot from Poona to Bombay, the first of its kind undertaken by Meher Baba and *mandali*, came to an end on 27th May, 1922. It provided a great experience to the participants in the matter of roughing life with Baba—a foretaste of many such ordeals they had to go through later on. The strange part of this episode is that notwithstanding the stage-managed scare and fright and the resultant agreement or the written undertaking connected therewith, not a single member of the party suffered any discomfort of even an ant-bite, in spite of sleeping at nights in the open fields and at places, if seen by day, uncanny enough to scare away even the sleep of death.

After a short stay at Munshi Abdur Rahim's quarters at Charni Road Gardens, Bombay, Baba and *mandali* took up residence in a

rented bungalow at Dadar Main Road, on 7th June, 1922. It may be mentioned here that Baba who was observed to be quite indifferent for over six months to his bodily tidiness and care as regards bath and clothing, quite unexpectedly indulged in a wash and change of clothes during his stay at Charni Road Gardens.

The Bombay phase is associated with the memory of *Manzil-e-Meem*—the name given to the bungalow by Baba himself and it is characterised by two notable features for all concerned. Firstly, after the divulgence of the secret of his esoteric circle, Meher Baba automatically came to be accepted by most of the members as a spiritual Master besides being a friend or a benefactor; and secondly, Baba's devotees and admirers who till then had been contacting him infrequently for short periods at

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\* Continued from September 1940.

Poona and elsewhere, were for the first time taken out of their worldly settings and were afforded the first experience of its kind towards a life of non-attachment and self-discipline under Baba's personal care and supervision.

In fairness to the early members in *Manzil-e-Meem*, it must be conceded that one and all were fired with an intense enthusiasm for the Path, as a direct result of which they were in a mood to do and dare anything that Baba would have desired of them at the time. But Meher Baba like a past Master in the Knowledge of human nature, took particular good care not to push matters to extremes. He did everything possible to keep the interest and enthusiasm of the *mandali* for a spiritual life alive and burning; but at the same time, prepared them for the reaction which he anticipated by explaining that an aspirant of the Path has always to pass through the three stages of the mind, *viz.*, enthusiasm, indifference and despair. And when despair or disappointment reaches its extreme limit, the unexpected happens.

In the light of this explanation,

the import and significance of Meher Baba's oft-repeated injunctions to the *mandali* 'not to leave him at any cost and to stick to him through thick and thin to the end', becomes self-evident. And who amongst the early members to-day does not recall to mind with poignant interest and significance the words of Hafiz when he said, "Oh Saqi, (cup-bearer), pass round the cup of wine; the path of Love seemed to be an easy and comfortable one in the beginning; but now I know better—it is surcharged with unimagined difficulties, trials and tribulations."

As to actual living conditions in *Manzil-e-Meem*, the voluntary or involuntary captives of Love were very delicately and sedulously handled by Meher Baba prior to their getting acclimated to the situation. The residential *mandali* were allotted rooms with two or three members in each and amenities of decent living, like mattresses, mosquito-curtains and choice food were liberally provided. In-door and out-door games such as chess, draughts and cricket were freely indulged in. Dependents of those

who had left behind them their homes and occupations were adequately provided for according to individual needs and circumstances. The religious scruples of different people were given due deference by allowing Mohomedans to arrange for *Milad* (recitation of religious and spiritual songs) now and then and the Hindu section indulged in ceremonies peculiar to them such as *Bhajans* and *Artis*.

In spite of the physical comforts and the humouring and pampering of individual likes and dislikes in social and religious matters, one could feel the tightening of the net. The disciplinarian and task-master in Meher Baba became manifest as time went on with more and more certainty and energy. Getting up early in the morning, daily cold bath, followed by an hour's meditation, became compulsory. For a time the *mandali* were asked not to read or write anything. Newspapers and even reading of sign-boards on shops when out for work or on an errand into the city, were strictly prohibited. No friend or relative was to be cognised or talked to when confronted with.

During a stay of about 11 months in the *Manzil-e-Meem*, many times the *mandali* were asked to go a hunting in the City of Bombay, for the maimed, the blind and the lepers to be bathed, clothed and fed under Baba's supervision. Of particular note, was the duty imposed by Baba on some to distribute hand-bills and sell the biography of Upasani Maharaj in the City of Bombay. It was a most ego-crushing ordeal for me and Khaksaheb to move about with advertising posters hanging round our necks through the dense mass of humanity consisting mostly of Muslims on the occasion of the annual fair at the shrine of the famous Saint of Mahim (a suburb of Bombay).

Besides the foregoing methods and means of self-discipline the *mandali* were going through, the mental department of the individuals also came in for a good deal of Baba's attention. In fact the mental domain of everyone concerned, was almost literally studded with warnings and sign-posts of 'do and dont's' of Baba, coupled with his frequent and unexpectedly awkward inquiries as to what

one was thinking. The inmates of *Manzil-e-Meem*, to avoid feeling guilty in the matter of concocting a reply for the occasion, sometimes deliberately attempted to be blank in mind in the presence of Baba. He, however, preferred them to give honest and truthful replies, even if the thoughts they were thinking were good or bad. It may be interesting to note that at this stage the method of corrective applied by Baba to members of the *mandali* over their lapses in literally following his orders, was to hold forth threats of his self-incarceration and a very severe fast of a shorter or longer duration to be undergone by him in proportion to the urgency and importance of the mistake committed. This disciplinary imposition had invariably the effect of cutting very deep into the mind of the guilty person who would have much preferred to suffer himself some physical punishment at the hands of Baba.

As for Baba, he was imposing upon himself, during this period, all sorts of physical austerities such as fasts of long duration sometimes on water, milk, tea or lemon juice, feeling none the

worse in bodily activity and energy. In particular, Baba's prolonged ordeal of striking his forehead against the ground or a piece of stone to bleeding point, repeated a number of times daily for a certain period, was altogether inexplicable and shocking to the onlookers. The only explanation forthcoming by Baba, was that a realized being never needs undergo any penance. The present suffering of his was intended for the benefit of others, especially his circle. Explaining his acute illness and the consequent physical sufferings, on one occasion, he said that he was undergoing this torture and pain in connection with a certain member of his circle whom he actually mentioned by name. He further declared that in his spiritual working for the circle, he would be required to die and suffer in that manner for each one of the members connected therewith.

For a number of days a very interesting entertainment for the inmates of *Manzil-e-Meem* was provided at breakfast time by Baba asking everyone of those present to recount their overnight dreams, pleasant



or unpleasant. Herein one can see his subtle method of not releasing hold on the minds of the *mandali* even during the state of sleep and the result has been some wonderfully striking dreams experienced and recorded by many of the inmates. Some of the outstanding ones I was ordered by Baba to write out and put up on the notice board.

During this period of life in *Manzil-e-Meem* not only outings to the city and suburbs of Bombay were indulged in by way of visits to important shrines of Muslim saints in the vicinity as also for picnics and sports, but trips to places outside of Bombay were also undertaken. On 28th July 1922, Baba accompanied by Khaksaheb went to see Upasani Maharaj at Sakori and the inclusion of Khaksaheb in this trip was with a view to gather first-hand information and details with regard to the life-history of Upasani Maharaj whose biography in the Urdu language ("*Garibonka Asara*") was then under preparation. On 5th August 1922, the *mandali*

members were afforded the second opportunity of having Shri Maharaj's *darshan* at Sakori.

The stage of enthusiasm through which the *mandali* was passing through at the time, can be to a greater extent said to be the direct outcome of a regular feast of spiritual explanations and matters connected with the esoteric side of the Path. As far as I know and understand these things from such a distance of time, most of the spiritual truths and occult secrets were given out by Baba during this period, and these very same incomplete notes have been subsequently rearranged, enlarged and commented upon by various members of the *mandali* in their later writings and works.

In the next issue I shall try to recount most of the illuminating disclosures and explanations by Baba with regard to the spiritual Path, together with a few remarkable dreams of the *mandali* throwing vivid light on the spiritual stature of Meher Baba amongst the active and living hierarchy of Saints to-day.

(To be continued)

# *When the Heart Speaks*

F. H. DADACHANJI

*Expressions of the heart spontaneously poured out in grateful  
acceptance of the Master's Grace, loving guidance and inner help,  
gathered from letters to the Master*

(23)

Bangalore City,  
15th February 1940.

MY MASTER,

Your kindness in allowing me to sit at your feet on Monday, the lively interest you took in me and the invaluable advice you were pleased to give me have all combined to embolden me to write this letter to you.

During our talk the other day I had a feeling that some of my utterances were strange and might appear distorted. To understand them aright, I am afraid I have to take up a little of your time to speak about myself. . . . .

It was in this state of mind that I approached you on Monday, my Master. That was why I told you that I loved no one in the sense you used that word. When you spoke of Love as a mirror to hold up to myself so that I can see myself and seeing, can under-

stand myself, I was surprised that you should have pitched upon my particular weakness.

I shall follow your instructions carefully, with faith, honesty and sincerity. I shall again have the unique experience of sitting at your feet on the 1st of April at 9 A.M. as commanded by you. I am praying that it will but mark the beginning of the good fortune of being in constant touch with you and of my deliverance under your Divine inspiration.....

Finally my Master, please permit me to give expression to my feelings of profound gratitude and happiness for being allowed to have your *Darshan*. It is an experience of an unassessable value. Your charming smile that externalises, as it were, your feelings for fellow creatures like myself however low they may be in the spiritual plane, that smile

that gave me a glimpse of your infinite sympathy for the troubles and sorrows of others, your eyes that at one moment probed deep and understood my difficulties instantly and at another gave me an indication of the exuberant, overflowing *Ananda* that is in you, they are all present before me now as I write this letter to you. Your words that supplied instant answers to unasked questions which have been worrying me a good deal, your very nearness that brought me Hope that I have almost despaired of getting, are all ineffable experiences of which I am still feeling the effects and of which, I am sure, I will continue to feel in direct proportion to my faith in you and my love for you. There has been a change in me since I saw you which I can neither describe nor explain. It has left me thinking of you always and it has given birth to a strong desire to have your *Darshan* again and again. It was my good fortune that made you decide upon Bangalore for your headquarters as it enabled me to have your *Darshan*, I only wish I were

qualified enough or advanced enough to sit at your feet more often and partake and benefit of the radiations that emanate from your Divine personality and which is evidently responsible for the change in me. But such Bliss is evidently not for ordinary persons like myself.

Remain ever yours,

G. S. V. I.

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(24)

*London,*

*June 11, 1935.*

BELOVED ONE,

I have read over your last letter many times—and your previous messages also. It is very wonderful to have these visible tokens through which you convey the marvellous Love without which we cannot live.

I have just been remembering how you said to me, "One day you will see Me in there"—pointing to my heart. Yes, Beloved—one day.

You are with us, I know, for you have told us so,—wherever you are, wherever we are.

Your loving child,

W.

(25)

When Baba was in seclusion in one of the caves on Mt. Abu, Mr. H.A.H. of England wrote to him the following:—

8th August 1935.

"I am here... for a fortnight in a beautiful house surrounded by a vast and lovely garden in contact with those who are keenly interested in spiritual matters and seeking to lead men higher. The Divine Love is indeed with us and in us, and you, dear Baba, are so real and living to me here as I talk to others of you.... They may not understand fully, but they feel your Love and it will bless them all.

W. has sent me your message from the mountains.... I thank you and have pictured you in your wonderful ministry for us and all in that cave.

My heart overflows, but words do not come easily and if they did, they could not express my love for you. The sea is all around me here, a picture of the Divine Love."

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(26)

The following extract is taken from a letter from a lady, M.D., of Port Blair, Andaman Island,

addressed to one of Shri Baba's *mandali*. She has not yet seen the Master, but heard of him through books, and has corresponded since 1934:

2nd June 1936.

"I thought I would tell you how my little son aged 2½ has, of his own accord, learned to love Baba. I think I told you how I had made a small shrine beside my bed, and here now I have a large photo (having asked and received from a friend of mine an enlargement of the stamp photo you sent me). In a small frame, I have put the print photo of Shri Baba that I cut from the book written by A. K. Abdulla, and my son religiously will reach up and take the little picture and impress on it his baby kisses. He says, 'Love Baba': and when I showed him the three photos in the recent booklet, he was delighted, and whenever he sees the book in my hands, he demands to be shown the pictures of the Master and devoutly kisses each.

The other day, with one thing and another fretting me, I was crying—those weary, hopeless tears that only a tired woman can call her 'relief';

and the little one seeing my sadness was quite upset. He began to caress my face saying, 'No cry, Mummy, Love Baba!' And he hunted around, and under my pillow found the new booklet;

much concerned, he hunted for the photos, and turning the pages, came across the oval one, and he put it against my face saying, 'Mummy, Love Baba!'.

Veritably, little children see His beauty."



## *Notes from My Diary*

F. H. DADACHANJI

### BABA AND GROUP IN CEYLON

HAVING decided upon the place of his next move, the Master and party of about 45 disciples left Meherabad on the 1st of November 1940 by train and arrived in Ceylon on the 4th instant.

They are staying, at the time of writing, at Hickgalla Estate near Veyangoda, about twenty-five miles outside of Colombo, which is the cocoanut plantation of Mr. Ratansha Rustomji of Colombo, a well-known business man in Ceylon and a sincere devotee of the Master.

The stay here at Veyangoda is temporary and the Master intends to go shortly to Kandy, where he will stay with the party in the surroundings of that ancient spiritual place.

Further detailed account of this journey and stay in Ceylon will be given in our next issue of the *Journal*.

The Master's seclusion continues. In fact he has come to Ceylon in order that this seclusion may be more complete. He will see none until the 1st August 1941.



## Register of Editorial Alterations Vol. 3, issue 1

- Page 5, para 2, line 12, change psuedo to pseudo
- Page 5, para 3, line 1, change "on" to "onto"
- Page 5, para 3, line 3, change "it on" to "it"
- Page 6, para 2, line 1, change "on" to "onto"
- Page 6, para 2, line 4, change "it on" to "it"
- Page 10, col 1, para 2, line 12, change "followed by" to "followed"
- Page 17, col 2, para 1, line 4, change uptil to up till
- Page 23, col 2, para 3, line 7, change widsom to wisdom
- Page 27, col 1, para 4, line 1, change "alkaloid and and" to "alkaloid and"
- Page 27, col 2, para 4, line 4, change classess to classes
- Page 29, col 1, para 1, line 2, change widsom to wisdom
- Page 34, col 2, para 1, line 3, change "required. Some" to "required, some"
- Page 34, col 2, para 2, line 5, change Chruch to Church
- Page 55, col 2, para 2, line 6, change acclamatished to acclimatised
- Page 61, col 2, para 2, line 22, change devoutedly to devotedly
- Page 61, col 2, para 2, line 23, change kissess to kisses