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MEHER BABA JOURNAL

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MEHER BABA

JOURNAL



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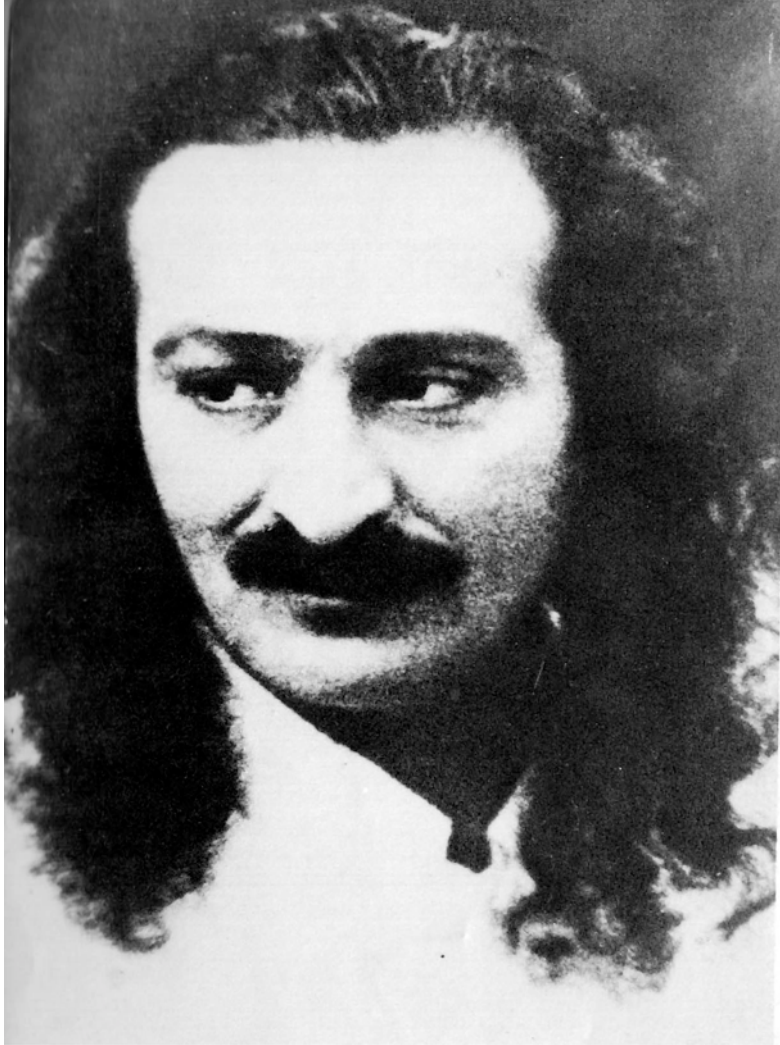
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“I have not come to teach but to awaken”
—SHRI MEHER BABA



Shri Meher Baba

MEHER BABA

JOURNAL

VOL. 3

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Meher Baba *on* *The Types of Meditation*

Part VI

SPECIALIZED MEDITATIONS WHICH ARE IMPERSONAL

PART V was devoted to explanatory comments on those Specialised Meditations which are personal. This part will be devoted to the explanation of those

Distinction between Personal and Impersonal Meditation

Specialised Meditations, which are impersonal. It might be recalled that meditation is personal, when it is concerned with a person; and meditation is impersonal, when it is concerned with (a) aspects of personality or (b) something, which falls outside the range of human personality, as it is commonly understood. In the *Table of Enumerative Classification*, given in Part V, the first four forms of meditation are personal; and the remaining eight forms of meditation are impersonal. Like the forms of personal meditation, the forms of impersonal meditation also individually deserve separate explanatory comments.

The interest and attention of man has a tendency to be riveted on his own bodies or other forms independently of the

spirit, which they manifest. This leads to illusions, entanglements and other complications; and hence

Meditation Regarding the Numerous Forms of Manifested Life

arises the need for a type of meditation, which enables the aspirant to cultivate a *correct perspective* about the real status and meaning of the numerous forms and to develop a *right attitude* to them.¹ This type of meditation consists in getting established in the constant habit of *regarding all forms as being equally the manifestations of the same one all-pervading life and as being nothing in themselves, in their separateness*. This type of meditation is contributory to *disentanglement from the world of creation*; and it furthers the cultivation of the highest type of *universal love, which regards the whole of humanity and other living creatures as members of an indivisible whole*.

But the type of meditation, which is concerned with the numerous forms of manifested life, remains incomplete unless it is supplemented by another type

Meditation Regarding One's Own Bodies

of meditation which is concerned with one's own body.² One's own body—gross, subtle or mental—is, like the bodies of others, a form of the one all-pervading life; but consciousness got fixed to one's own bodies by *an attachment which is so deep that it identifies itself with them*. Continued thoughts of detachment concerning one's own body helps emancipation of consciousness and the dawn of true self-knowledge; and meditation of this type is very fruitful for the aspirant. The gross, the subtle and the mental bodies are all then regarded as cloaks, which one might put on or put off.

The type of meditation, which is concerned with the numerous forms of manifested life and the type of meditation

¹ Meditation No. 5 in the *Table of Enumerative Classification* (Part V).

² Meditation No. 6 in the *Table of Enumerative Classification* (Part V).

which is concerned with one's own bodies, are both preparatory to the form of impersonal meditation,³ in

**Meditation on the
Formless & Infinite
Aspect of God**

which (a) an effort is made to *withdraw* consciousness from all the numerous forms of manifested life as well as from one's own bodies—gross, subtle or mental, and (b) *to centre consciousness on the formless and infinite aspect* of God. This form of impersonal meditation has, in the initial phases, to avail itself of some *symbols of infinity*. It is actually more helpful to start with some *image* which suggests and signifies infinity than to start with the *abstract idea* of infinity. The mind may be made steady on the image of sky, ocean or vast emptiness; but, when once a particular image is chosen, the aspirant should stick to it throughout the period of meditation and not allow it to be replaced by another image. Out of these symbols of infinity, complete and unlimited emptiness is difficult to imagine; but, it turns out to be the best symbol if one can successfully bring it before one's mind. Even when unlimited emptiness is used for signifying infinity, the aspirant is not, in this form of meditation, supposed to arrive at complete blankness of the mind. Complete blankness involves the cessation of all mental activity and having absolutely no thoughts or ideas; but, in this form of meditation, the mind tries to understand and realise the formless and infinite aspect of God by means of a significant symbol.

There is an important variety of this impersonal form of meditation, in which the infinity, which one imagines, is not mentally externalised as if it were an

**Picturing the in-
finite as being
within**

unlimited stretch of something *outside* the aspirant. It is more helpful to picture the infinite as being *within* the aspirant. After picturing infinity within, the aspirant should give to himself the strong auto-suggestion about his identity

³ Meditation No. 7 in the *Table of Enumerative Classification* (Part V).

with the infinite by mentally repeating, 'I am as infinite as the sky within' or 'I am as infinite as the ocean within,' or 'I am as infinite as the emptiness within'. It may even be more useful to use the bare formula, 'I am the Infinite within' and while mentally repeating this formula, to grasp and realise the significance of infinity through the image which has been chosen. It is not necessary to repeat the formula in so many *words*; it is enough to cling to the *thought* expressed in the formula.

The 'I am infinite' meditation may lead to the merging of the aspirant into the formless and infinite aspect of God. Some aspirants merge so completely that even if swarms of mosquitoes pass by them they do not hear them. Some aspirants might become restless or might be easily disturbed. They should not keep worrying about lack of success in meditation but should tenaciously persist whether they experience merging or not. A relaxed position is helpful for merging; but a final merging is impossible except through the help of the Master.

The forms of meditation which have been so far explained, are predominantly concerned with the impersonal *objects* of experience; but some impersonal

**Quest for the Agent
of Action**

forms of meditation are concerned with the *subject* of experience. One such important form of meditation consists in ceaselessly pressing the query, 'Who is it that does all these things?'⁴ The aspirant finds himself thinking thoughts like, 'I sleep,' 'I walk,' 'I eat,' 'I talk,' 'I see, hear, touch, taste and smell,' 'I think, feel and desire,' etc. Now the searching question with which this form of meditation is concerned, is "WHO IS THIS 'I'?" *The soul does not experience any of these things.* The soul does not sleep, walk, eat or talk, see, hear, touch, taste or smell, think, feel or desire; then who is their agent? The *source* of all these activities has

⁴ Meditation No. 8 in the *Table of Enumerative Classification* (given in Part V).

to be discovered and the mystery of all life has to be explained.

There is a power that does all these things; and one must *know* himself to be different from the power and be able to use it with detachment. The aspirant *thinks* that he walks; it is really his *body* that walks. The aspirant *thinks* that he sees, hears, thinks, feels or desires; it is really his *mind* which does all these things through some convenient medium. *As soul, the aspirant is everywhere and really does nothing.* But it is not enough to think that as soul he is everywhere and really does nothing; he must *know* this.

Knowledge of the soul may also be aimed at through a slightly different form of meditation (about the *subject* of experience), in which the aspirant tries to

realise himself as merely a
Considering One- *witness of all physical and*
self as the Witness *mental happenings.*⁵ After a per-
 son wakes from his dream, he realises that he was not a
 real *Agent* of the actions in the dream but that he was
 merely a *Witness* of these actions. If the aspirant
 consistently and persistently cultivates the habit of
 considering himself as being nothing but a witness of
 all the physical and mental happenings, which he
 experiences in wakefulness as well as in dreams, he
 soon develops *utter detachment*, which brings freedom
 from all the worries and sufferings connected with
 worldly events. This form of meditation is intended to
 lift the aspirant *out of the bonds of time* and to secure
 for him an immediate relief from the fret and the fever,
 connected with the diverse expressions of limited
 energy. *As a witness, the soul remains aloof from all*
events in time; and the results of actions do not bind it.
 All this has to be *experienced* and not merely thought of.

The forms of meditation, concerned with the
 subject of experience, however, suffer from the
 handicap that *the true*

⁵ Meditation No. 9 in the *Table of Enumerative Classification* (given in Part V).

subject of experience can never be the object of thought or meditation, in the ordinary sense; these forms of

**Importance of
making the Mind
Still**

meditation, therefore, can at best take the aspirant very close to self-knowledge, which can only dawn, in its full glory, when the domain of the mind is completely traversed. Some impersonal forms of specialised meditation are, therefore, concerned with *mental operations*; and they ultimately aim at *making the mind still*.

One of the requirements of acquiring control over thoughts is to become fully conscious of what they are. They have to be attended to before they are controlled.

**Writing down
Thoughts**

In ordinary introspection it is often not possible for the beginner to devote adequate attention to all the shadowy thoughts, which pass through his mind. It is, therefore, helpful for the aspirant occasionally to write down all his thoughts⁶ as they come and then to inspect them carefully at leisure. This process is different from writing planned articles. Thoughts are here left without any direction or restraint and are allowed to appear as they come, so that even repressed elements from the subconscious mind have an access to the conscious mind.

In a more advanced stage, an intensive awareness of mental processes can take place while thoughts appear in consciousness and writing becomes unnecessary. The watching of mental operations⁷ should

**Watching Mental
Operations**

be accompanied by critical evaluation of thoughts. Thoughts cannot be controlled except through the sense of their value or lack of value. When the diverse types of thoughts, which assail the mind, are critically evaluated, and the internal stirrings of *sanskaras* are faced, understood and

⁶ Meditation No. 10 in the *Table of Enumerative Classification* (given in Part V).

⁷ Meditation No. 11 in the *Table of Enumerative Classification* (given in Part V).

taken for what they are worth, the mind is freed from all obsessions and compulsions in relation to them.

A way is thus prepared for the meditation, which attempts to make the mind blank.⁸ Making the mind blank is one of the most difficult things to achieve.

**Making the Mind
Blank**

The mind is without any ideas during sleep; but consciousness is, then, in abeyance; and, if while consciousness is not in abeyance, the mind takes the help of any idea for becoming blank, the mind is really thinking about that idea and is far from being blank. But this difficult trick of making the mind blank becomes possible by an *alternation* between two incompatible forms of meditation so that the mind is *caught between concentration and distraction*.

Thus the aspirant can concentrate on the Master for five minutes; and then, as the mind is getting settled on the form of the Master, he can get his mind

**Alternation be-
tween Concentration
and Distraction**

steadied, for the next five minutes, in the impersonal meditation, in which the thought is 'I am Infinite'. The disparity between the two forms of meditation can be emphasised by contrast in respect of the other attendant circumstances. For example, in the meditation on the form of the Master, the eyes might be kept open; and in the impersonal meditation the eyes might be closed. Such alternation helps towards making the mind blank; but, if it is to be successful, both forms of meditation have to be taken seriously *at the time when they are intended* to be pursued. Though, after five minutes, there is going to be a change-over to another type of meditation, there should be no thought about it, when the first type of meditation is going on. There is no distraction unless there is concentration. But when a change-over is effected, there should be no thought of the first type of meditation. The distraction has to be as

⁸ Meditation No. 12 in the *Table of Enumerative Classification* (given in Part V).

complete as previous concentration. *When there is a quick alternation between concentration and distraction, mental operations are, as it were, cut through, by means of a saw, which goes backwards and forwards*; and, the disappearance of the mental operations of all types is contributory towards making the mind absolutely still, without allowing consciousness to fall into abeyance.

All thoughts, which appear in the mind of the aspirant, are forms of perturbation of the mind; and they have their origin in the

Truth is Reflected in the Mind which becomes Tranquil momentum of stored *sanskaras*. The perturbed condition of the mind can disappear only when

the aspirant can so control his mind that all thoughts can, at will, be ruled out. *Only in complete internal silence is Truth found*. When the surface of the lake is still, it reflects the stars; so *when the mind is tranquil, it reflects the nature of the soul, as it is*.

*Meher Baba and My Spiritual Path**

BY COUNTESS NADINE TOLSTOY

I CANNOT help mentioning here the wonderful, beautiful family legend of "the Green Stick", which has been fulfilled at last. And "the word of Love" made alive in the hearts of men through the contact of the Master. Even when children, Leo Tolstoy and his brothers used to play games of deep spiritual meaning; the most beloved one was the game of "Moravian Brothers," which consisted in their sitting quietly together under a large arm-chair all covered up and closely near to one another—silent and solemn—loving each other; and that meant "brotherly love" or "brotherhood of men".

Very touching and full of symbolic depth was the story of the "Green Stick".

The brother of Leo Tolstoy told his brothers the legend. He said there is a "Green Stick" on which a sacred "word" is written and whoever will find this stick and

discover the meaning of the "Word" will find the secret of happiness, and make all humanity happy. So they have cut out a green stick, wrote a "word" and buried it in the grounds in the woods, not far from the estate of Leo Tolstoy. Later on, he was buried just in the spot where as children they had hidden the "magic stick".

My husband had to have that fortune of contacting the Perfect Master—the source of all Love—who made the "Word" alive within him.

That is how mysteriously the big and small events of life are all linked together for one high purpose. I must say in acknowledgment of the fact, that I owe my life and sanity of mind entirely to my Master; especially in view of all previous circumstances and my condition of nerves and health, amidst all the sorrows of later years.

* Continued from July 1941 issue.

Being subject to a strange state of fear in certain conditions it proved that nobody could help me in that but Meher Baba. I remember how I sent the cable to Baba in London communicating to him the approaching death of my husband. I received his answer—his inner order into the very roots of my sub-consciousness and heart. And even before his cable reached me, I inwardly responded to his order; fear suddenly left me. A tremendous upheaval has compelled me to act and to accept all consequences;—this I immediately did and became a changed person since, released from that misery of many years. My friends in London have witnessed the moment of receiving of my cable by Baba; they saw him retire into himself and work across the ocean deep within his being, sending me his power and blessings.

I know that all those years as much as it was in my human capacity I tried my best to feel Baba, to make myself receptive to his presence and to surrender to his guidance and will within me. At the solemn moment of death of the Count, when unfortunately I found him already passed

beyond my physical reach, peace, blessed calm and light filled my heart and the whole space. The soul of the Master was with us, though he was thousands of miles away. It was a great revelation this sacred mystery of death, and it meant a greater, purer understanding of an uninterrupted life-experience. But, as Baba says, "always something happens," so here at that great moment I had to receive a most-irreparable blow, for later I discovered why I was not called in time to be near my husband at those last moments of parting .

A greater unshakable peace had to be earned yet with greater efforts and deeper purifying sacrifices and renunciation of the ego.

The Master wrote to me to go on as ever, as persistently, as patiently and as lovingly as before, for sufferings bring us to the ultimate. I knew then that the "end" was not yet near. More experience, greater tests and efforts of the higher "Self"! Further events, indeed, have soon brought new experiences and they have been almost too much to stand after all I have to go through. All

alone among people who did not understand, not knowing to whom to turn, brokenhearted and abused I had to stand it.

I remember one night when I could not sleep, like a haunted soul, with the head falling to pieces from all the unexpected problems to face, I was pacing the room in sleepless agony not able to control my whirling brain, when Baba's hand showed its guiding touch; indirectly at this time.

I received a letter from a Tibetan teacher whom I had met a few months ago, but who went to Europe. I was not communicating with him in any way, but he sensed my state of mind. Beyond time and space—there is a real communication of souls and hearts; the great white brotherhood of men is ever vigilant to sorrowful souls who seek the Light;—so he wrote, that knowing what was going on with me, he felt the "brotherly urge" to fortify me. Serenity, he said, is strength. So, he is sending me his prayer—a "Mandala", being sure that everything will soon clear up and I will find myself!

The fact of such unity of higher being, when no limitations and

struggles can stand between;—the beauty and sublime manifestations of the "Higher Realms of Existence," coming from selfless hearts who live to serve with light and love—lifted my soul instantaneously above the darkness of this world; happy, inspired with wings taking to higher flights of my constant aspirations—I found myself serenely and joyfully at peace, the will firmly set to the best and the highest spiritual good. I went on sustained by an unconquerable, never-failing Supreme Guidance.

Soon another proof of his protection came along. It seems that before we can come nearer to Light we have to be tested in all experiences until we are able to stand firm and serene within the centre of our being. My inherent, spontaneous confidence in the good of this world had to be controlled by higher discriminative intuition and wisdom.

Once at a meeting devoted to Jesus Christ and the prophecies I met an angelic lovely lady (Mrs. Wamselley). After mentioning that I had a Master—Meher Baba—she was anxious

to meet him and in turn invited me to go to the meeting of her teacher—a very old man, over eighty. She told me wonderful things about him. How as a boy he was carried to a very high mountain and in light he was further carried to high regions by some, I suppose disincarnate masters, as she said. As I looked upon those gatherings mostly as an opportunity to spread Baba's name and message, to seeking souls and to teachers themselves, I went.

Disregarding the feeling of strangeness of atmosphere in the place, I soon was filled with devotional attention in hearing the great message of Truth of Jesus Christ. As the voice of the teacher became more and more thunder-like and forceful, involuntary tears in torrents quietly began to flow out of my eyes, yet there was no seeming reason of my tears. It was a strange softening as if my soul was crying independently, of me, in deep sadness and in love of truth.

After the meeting this teacher told me he saw a star above me, but that I would become the "Sun";—he saw the signs of a Master in me which I must

become. Further conversation was rather enigmatic. As I had a bad headache on the second meeting,—I approached him in reverence and gave my head to manipulate. Soon I felt as if he was doing something wrong, as if he was glad to harm me. It seemed he was trying to mix and confuse the inner currents as he worked on my neck; but still confident as was my usual inclination in spite of all, I went on talking to him trying to rise above my feeling. I remember we sat on the couch and he looked at me in a very fixed penetrating manner, straight into my eyes, steadily. I was looking quietly unperturbed, straight into his eyes, when suddenly he smiled into a grinning expression and his face took the ugly appearance of those black astral visions—black forces—but I still was quiet, becoming more and more conscious of what was going on.

Finally he said, "you are helped—if you were not helped, you could never stand it!" I quietly got up, but strangely was drawn to look on a picture in that room, right in front of me. The picture was in dark and red colours, representing

a man in *kundalini* (snake) posture. As I looked, being irresistibly compelled to do so, I felt strangely drawn, yet deeply disgusted and repulsed. A sort of terror filled my mind, so I rushed away, wanting to leave. My friend, Mrs. Naardin Liska whom I brought along, was standing outside the room. I was glad she did not meet the teacher and I asked her to leave immediately, knowing that we were in a black den, and I felt responsible for bringing her there. I said to her, "Let us not lose time. It is not what it seemed to be. I will not come again, there is something I do not like about this man." She immediately agreed and we left. I received a most flattering and strange letter from this man. I answered him saying that I believe in a simple, true way of Christ, which is purity and love, and as I have a Perfect Guide I hoped he would be benefited too, by meeting him some day. The letter of this teacher I have already sent to Baba. Later I heard, that when Baba received my message, he made a sign as if chasing away the shadow saying "Leave it to Me". When later I had to go through the

horrors of inner confusion and struggle I never ceased to feel that I was safe, for Baba has been holding the centre of my being. But I have felt the workings of foreign forces in my psychic centres. I have smelt the most unbearable, horrible, smells. I felt certain outside pressures and vibratory currents forced into my navel centre. I was sleepless for a few nights, yet I had to go for my work in the office. I remember on those high hills of the Botanical Gardens where I worked, I could not eat, in my luncheon hour. I laid outside on the grass with the photographs of Baba in my hands, invoking with all my heart his presence and asking his deliverance from this pest. Oh, how I struggled! A terrible headache was shattering my brain to pieces. Yet, faith, unshakable faith and assurance in his divine help and compassion to me gave me that firmness in the innermost of my being, which was my salvation point. Until gradually deeper and deeper serenity was established.

I remember the early mornings, when I was drawing strength by fixing my eyes on Baba's beloved face (especially

the photo in which Baba is resting his head on his two hands) my whole heart and mind plunged into him, drawing from him security and concentrated power of unity and love. A wonderful break was sent to me, when on the next night, I was invited by a Christian Science friend of mine, Margaret O'Neill Mitchell, to spend a night at her house. I mention her name for I had taken her together with Miss Florence Heizer and Mrs. Julia Ventine to those meetings mentioned above. Here I would love to ask Baba's special blessings for those souls. I immediately sent them all letters, telling them that there was nothing for real seekers and that later they would have the opportunity of meeting the real teacher—Meher Baba.

In Margaret's home I found a greater peace and gradually I began to sleep normally. I am telling those experiences in detail as it may serve as warning of greater caution and obedient response to our inner intuition; it may also inspire greater appreciation of a True Light and True Guide—Meher Baba.

How many of those S.O.S. messages Baba is taking care of every minute of his existence,

chasing the dark shadows away and helping us to go through all, even the most dangerous experiences. For all those shadows,—creation of the mind—will go as fleeting illusions before the unfolding light of the Self, which is beyond the mind!

Good and bad will lose their power of unceasing controversy resolved in true perfection of the union with God.

The "*Great Cause*" is *within*, in finding ourselves in the supreme stability of the Divine Self, in control of the mind and the body; so we shall transcend all duality and at last find peace and permanent liberation.

Truth would not be of real value, if it could not stand the test of life. Truth would not convince and stand the test of ages, if it were not to lead to ultimate victory, and bring permanent happiness and all the treasures of lasting value. If at times people doubt and are cynical about it, it is because they did not come to the last bitter cup of experience. It is only a matter of time when this life-experience will awaken greater urge to understand and to fundamentally settle the

living problem *within us*. Then we will be naturally ready to follow the orders of our spiritual conscience.

If we look deeply into the root cause of our lack of permanent happiness, we certainly unanimously realise that love is the greatest need of the world. If at times people do not seem to acknowledge and appreciate the importance of love,—it is only because they do not have the real experience of the divine touch of love; and because they do not have the good fortune to live in the enlightening atmosphere of love, constantly emanating from the Perfect Beloved.

Deprived of love, lacking love, the egoism in us takes deeper roots and becomes the source of self-created delusions and sufferings. Yet we well know, that love knows no obstacles. That there is no heart so hard, which would not yield to the elevating influence of love. So naturally love is the only universal power which can bring a radical change in human nature. A spiritual leader who comes in the name of Love and Truth and who is That Himself—is the actual Source of new life for humanity.

Who is capable of such a universal, creative work except One, Who is superhuman and selflessly pure! Who can stand and perform the task unless one is a possessor of those extraordinary mystical powers and of high state of being? It is not of men, but of a higher *divine* sphere of being. It is a hidden compelling force which stands behind the "free" choice of the path for Freedom. So men will *have* to see and acknowledge its irresistible good; more so they will want and seek it as an only lasting proof. "But the blind cannot lead the blind." No human can lift himself above the sucking power of the marshes. Those whose hands are free can set all bindings free, as Baba says. Light makes darkness disappear. Love makes the heart alive with joy and youth. It makes all forces spring forth into new life. And such is the natural creative power of love that in expanding and growing it brings also natural adjustments *within* everyone and it spontaneously regulates all conditions and relationship of men.

In meeting the Source of Love—the Perfect Master—we are

given the greatest opportunity of our existence for precipitation of our spiritual progress.

It is up to us then, to use our *utmost efforts* in co-operation with the given quickening of forces, to attune our mind and heart to His Guidance, to yield to His Will and Supreme Knowledge. Once started on the Path to follow unquestionably the highest Good in life, complete co-operation of our good will is extremely important to break the hindrance of ever-resisting and dragging inertia and to prevent the wasteful uselessness of controversies of the mind. It does not only harm by slowing down the dynamic upward flight of Inspiration, but once stopped, one is helpless to start the broken wings of flight again.

The mind cannot fully know, yet, in self-delusion it pretends its knowing. The "yes" and "no" of the mind has only its limited value. The honest thinker knows the limit of his knowledge.

The absolute knowledge and truth have been reached only by those who have dared to transcend the limited state of consciousness; who have sacrificed the lesser

means of knowledge to greater expanded states and have reached enlightenment. Through sacrifice of imperfections of their character, they have reached perfected state of being. So they have transcended all gross undeveloped consciousness to find within themselves the pure depths, the very source of all knowing blissful being.

Pure love, pure knowledge and pure bliss are inseparable treasures of those real divine leaders of the human race. Those are the true Masters and their power comes from a Pure Source, from being One with Truth.

Such power does not oppress, does not violate neither human nor the divine laws. It enhances pure humanity and divinity in man. It serves in harmony with the divine law of being. It promotes and brings to life all the dormant creative resourcefulness within each man. It knows the supreme justice within all life's processes of growth and self-expression. It uses them for greater sublimation, for the expression of the "Self". For every one is born for one great purpose of fulfilment and happiness.

(To be continued)

*Our Endeavour towards Perfection**

BY C. V. SAMPATH AIYANGAR

THE third *mantra* says: If you become powerful by acquiring knowledge of the three, create (do constructive work). Otherwise you are useless (*Arasaha*). What is that 'Knowledge of the three'. We have seen what the 'One' is: then, what the 'two' is, what is the 'three'? Students of the *Gita* will easily understand this, as this subject is fully and clearly explained in the fourteenth chapter of that immortal book. The 'three' are the three *gunas* (qualities) *Sattva*, *Rajas* and *Tamas*.

The Sankhya philosophers use the doctrine of the three *gunas* in explaining the evolution of the world. According to them creation is due to the disturbance of the equilibrium of the three *gunas*, and the various products of nature are due to the proportions in which we find the *gunas* mixed up in them. On the other hand, the *Gita* uses

this doctrine only with reference to our practical life.

Probably the *mantra* combines both these ideas. *Sattvam* is the principle of activity, and its effect is various forms of desire and attachment. *Tamas* is the principle of inertia, and its effect is ignorance and misery. The *Gita* explains these *gunas* thus: The Great *Prakriti* is the womb of *Parabrahman* (XIV. 3). The three *gunas* are born of *Prakriti* (5), and are the primary constituents which shape 'the indestructible embodied in the body'. *Sattva* is pure and free from evil, creates knowledge and happiness (6). *Rajas* is passion, attraction (*ragathmakam*), creates desire and attachment (7). *Tamas* is born of ignorance: it is the cause of one's delusion or non-discrimination (8). We have the three *gunas* in every embodied being. *Sattvam* arises when it pre-

* Continued from July 1941 issue.

dominates over *Rajas* and *Tamas*: it then produces its effect. And so *Rajas* over *Sattva* and *Tamas*, and *Tamas* over *Sattva* and *Rajas* (10). When *Sattva* is predominant, intelligence shines, when *Rajas* is predominant, greed, activity, undertaking of actions with a motive, unrests and longing arise, and when *Tamas* is predominant, darkness, inertness, and delusion arise (11-12 & 13). From *Sattva* arises wisdom, greed from *Rajas*, delusion and ignorance from *Tamas* (17).

As I have stated, the Lord of the *Gita* has most beautifully applied the principles of this trichotomy of *gunas* to practical conduct of one's life. In the seventeenth chapter he speaks of *worship with Sraddha* (reverence), which is really the basis of spiritual life, and of the threefold *Sraddha* "of the embodied, which is inherent in their nature—the *Sattvika*, *Rajasika* and the *Tamasika*".

"The man consists of his *Sraddha*," says the *Gita*. It says that "*Sattvika* men worship the *Devas*; *Rajasika*, the *Yakshas* and *Rakshasas*; the *Tamasika* men, the *Pretas* and the *Bhutas*". This de-

mands an explanation. Inayat Khan wrote about worship,—"The idea of the wise in all ages has been to allow mankind to worship God in whatever aspect they may be capable of picturing Him. One can trace back in histories and traditions that trees were worshipped; animals and birds; rivers and seas; planets, the sun and moon were worshipped; heroes were worshipped, of all kinds; there has been worship of ancestors, of spirits, both good and evil; and the Lord of Heaven was worshipped by some as the Creator; by some as the Sustainer, by some as the Destroyer, by some as the King of all. And the wise have tolerated all aspects of worship, seeing that they all worship the same God in different forms and names, and yet do not know that another person's God is the same God Whom each has worshipped. Therefore the religion of the Hindus was to see these many Gods in one God, and to recognize that one God in all His myriad forms." The truth has been stated here in a nutshell. Who is that God? The earliest description is that given in the first *mantra* of the *Rig-*

Veda, *Mandala* 1, *Sukta* 1. It is this: I worship God the self-effulgent, Who is the Supporter of the Universe, Who is ever active, Who is the Creator, and Who is the most bounteous. A *Sattvika* person worships such a God: What is the meaning of this sentence? His practical life is just, impartial and benevolent because he had belief in such a God. The others do not worship that One God, and their practical life is *Rajasik* and *Tamasik*. The *Gita* explains very clearly *Sattvika*, *Rajasika* and *Tamasika*, food, *Yagna*, *Tapa* and *Dana*. I shall consider these in a separate article on a future occasion. Suffice it to say that for a good practical life, one should understand clearly the three *gunas* and their effect on himself.

We tried to understand the three words *Sattva*, *Rajas* and *Tamas*. We should also try, though briefly, to understand the three words: *Sat-Chit-Ananda*. *Sat* is existence; *Chit* is intelligence; *Ananda* is bliss. *Prakriti* is only *Sat* (esse). The embodied soul is *Sat* and *Chit*. The *Paramatma* is *Sat*, *Chit* and

Ananda. Let us take the embodied soul. By faith in Him *Sattva* in the person gets purified and *Chit* is developed. *Rajas* and *Tamas* then become slowly diminished, until in the state of *Samadhi* (*Ananda*—Final Beatitude) their effect becomes nil. The person on the Path should adopt this spiritual plan. If this is understood, Knowledge would be used for enjoying *Ananda*; and not for the production of tanks, machine-guns and aeroplanes for wars.

The great *mantra* under consideration therefore emphasizes the supreme importance of understanding the three *gunas*, which are the essential ingredients of all beings. This becomes easy if we are attached to a Perfect *Sadguru*. Sri Baba assures us thus: "No matter what vicious qualities you may be possessed of, you should neither hesitate to come, nor feel any shame in coming before me. I am for all. The wicked have as much right to approach me as the virtuous. Indeed my main concern is to improve the vicious."

(To be continued)



St. Francis Xavier

(A.D. 1506-1552)

MYSTIC, EXPLORER, EVANGELIST AND
TRAVELLER IN EUROPE, AFRICA AND ASIA

BY WILL BACKETT (LONDON)

*"RITUALS, ceremonies and varied forms of religious practices are the vehicles of True Religion, and are lifeless bodies without the soul of Love behind them."**

The sixteenth century in which St. Francis lived, seems nearer in many aspects to the times of his Master, the *Avatar* of Nazareth, than to the life of to-day, when intellectual knowledge and the results of science dominate the arena of man's activities and outlook. St. Francis was one of those valiant souls who pierced the veil of appearances, and translate their vision of reality into the facts of every-day life, as beacon-lights in the pages of history. "All his life, he was very humble and

plain, without any show. And if he went to a house and they gave him food, he ate; and if they jested with him he jested.... and when he left he always gave some spiritual comfort."†

"Where is this wonderful Xavier," a Spanish newcomer in India demanded. He was pointed out, seated on the sea-front, playing cards with a notorious libertine. "That a Saint? Why, that's just a priest, like the rest." But a little later, Xavier left his companions, and he was followed by the grandee's servant, to see where he would go next. This servant tracked him to a quiet palm grove, and there he was on his knees, his

* See footnote "True Religion", page 676, *Meher Baba Journal*, September 1940.

†Evidence of a witness before Enquiry at his canonisation. See p. 176 of his "Life".

uplifted face lit with a burning ecstasy of adoration, lost in joyful communion with God.*

He was a popular guest at the houses of the colonists some of whom became discontented with their mode of life, "until the chastened host, and the most worthy female member of his household were married by the Saint..... thus was the moral tone visibly altered in the foreign Portuguese colony.... and the local clergy was shamed into some sort of imitation of his ardour."*

For a year, out of the ten years he spent in the East, he laboured amongst the pearl fishers near Cape Comorin, a peaceful race who had been goaded into revolt by Arab extortion, and deserted by the Christian missionaries who had been to them eight years earlier and made converts. Francis' heart was torn by stories of their plight, and, with three native Christians from Goa, went to their aid. He walked across the burning desert, after landing, with just a rug, parasol and a few books, and relying on what food he could

obtain to which he was not accustomed; he only ate one spare meal a day, and spent most of the night in prayer, with a few hours sleep. He found the natives living in constant fear, not only of their taskmasters but of unseen demons, day and night. Francis' presence, stranger as he was with an unknown tongue, bright, fearless and singing in their midst, enhanced his fervent zeal baptising their children, and making the sign of the cross on their foreheads. "When I came to these places," he wrote, "the children would not let me read my office, nor eat nor sleep, but made me teach them some prayers, and..... I began to understand that of such is the kingdom of heaven."

How thoroughly St. Francis practised in his own life, the very advice Baba gave the *mandali* at Meherabad, in those early days of 1927 when they were passing through a stage in their training for his work. Baba said:—"In whatever things you undertake, throw your whole heart and mind. Do it sincerely and

* Evidence of a witness before Enquiry at his canonisation. See p. 176 of his "Life".

whole-heartedly. Don't do anything half-heartedly nor leave anything half done, nor have a wavering mind to do two things at a time. Take one and finish it." Interspersed with this practical advice, were the wonderful explanations of spiritual subjects, known in India for centuries, but illumined by the Master with a reality and power that made life different, and gave fresh meaning to the stories of Saints and Masters whose names are in every Indian home. He showed too that even the tension in India, is bound up in the internal workings of present-day Masters, and that leaders of the people, however earnest they may be, are powerless to initiate real progress if their own subtle and mental bodies are undeveloped, and they are limited to working through their physical bodies only. He illustrated this by saying that the power-house, where all the electricity is produced, is comparatively always found to be dark, desolate and deserted; while the dazzling light produced by it, attracts a gay crowd at a theatre, where it turns night into day. Because the power-house is in

darkness, it does not mean there is no power there..... "So you must all stick to the power-house (*Sadguru*)"..... "which also means that much of the spiritual workings are carried out at Meherabad, in spite of being unseen and unknown." On another occasion Baba said:—"I am like a wall, doing nothing. You are to throw the ball and catch it, so throw it in such a way as will enable you to handle its rebound easily without straining yourself."

Writing from Meherabad in October 1938, Baba explained how difficult it is for some to follow and obey God in the human form, due to pre-conceived ideas of God.... and because the Master exacts the highest that he knows the individual is capable of giving.... which can only be known—not to the individual—but to the Perfect One, who sees, not the small ego only but Himself within... And so, He added, "it is to the few only that the privilege of contacting a Master in the flesh is given, and all who are ready will surely receive it." He also spoke of the preparation for others to receive that gift, either in this life or another.

The following words were written at the time of the great upheaval of 1914-18, and still have their significance:—

"In an age that for all but the very wise and the very foolish, is an age of moral and mental bewilderment, it is possible to understand why so many men and women are scanning the faces of the saints, for help and comfort and light. There, every disease of faith finds, by universal consent, some gift of restoration and healing. For in all these sicknesses there is present a blindness to the moral beauty and grandeur of man, and the contemplation of the lives of the saints, and the inevitable sense of communion with them which follows, restore again to the lonely mind and heart; the far off morning hours when it was no startling thing to catch a glimpse of some passing angel's face."*

Baba has expressed His own relationship to the Saints, as "the nerves of his body." "In mediæval times, the glory of the Church was in-gathered in the aureole of the Saints"*, and to-day, we see the happy blending between their work, and that of the Master gathered up by him for humanity into fuller realization.

Baba visited the shrine of St.

Francis Xavier in the Christian Cathedral of Goa in Portuguese India in 1940, during his travels to various spiritual centres and shrines, for his spiritual work. It transpired after his arrival that he already had two spiritual Agents in the district, and he was very happy in the spiritual atmosphere of the place, where he said, he had much work to do. His presence at the shrine, with his close disciples from East and West, would make an inner link with the age of St. Francis, and reach thousands who had sought the intercession of the Saint in those "subtle" realms included in the Church doctrine of purgatory heaven and hell. The dynamic effect of the Master's presence in his physical form, has already been indicated. It is significant, in view of his work in linking East and West in spiritual accord, that he sent a Western disciple to enquire the time the Cathedral would be open, and she was answered by a stranger to her, who was actually one of the Master's conscious spiritual agents from Karachi, visiting the district at the time. Some details of

* See introduction to " Life of St. Francis Xavier " by Edith A. Stewart, 1917, from which incidents and quotations in this article are taken.

this visit are given in the diary of one of the party:—

13-4-1940: *Goa*.—We got here on Thursday morning, after some trouble with the Customs; Baba said the man was good and within his rights, asking to see some luggage from the top of the bus.

On reaching the Church of St. Francis, Baba sent "E" into a restaurant by the road-side to enquire when the Church was open. Out she came with an old man with long hair and beard, an old topi and a very old suit, and he told her it was open at all hours. Then the same evening, we went along to see the tomb, and on leaving, out came this man. He chatted about dramas he had written in Karachi—so many—he spoke good English, and talked to us but kept glancing quickly at Baba, and he seemed rather dignified and spiritual. He was a Catholic, and was writing a book.

Afterwards, Baba told us we were all blind, and that we did not see at the time that he was Baba's agent—very advanced, conscious agent, spiritually, and all his talk about dramas, Bernard Shaw, etc., and what not, had a spiritual meaning.

That was the meeting he had with Baba, but he met "E" again the next day, appearing quite suddenly in the street, and told her that although he had intended to stay, he was leaving that day, as Baba told us yesterday, would happen. The man said he felt all on fire, and had to leave *at once*. Baba explained that as "E" had been the first of the group to meet him, so she was also the last.

Baba has often explained that during his travels, he "lays" *cables*, or spiritual lines of communication. He may send his close followers to a distant place, or arrange a meeting between different people, with whom he has some special link, for the furtherance of his work. "E", it will be noticed, was quite unconscious of the part she was playing, when entering the restaurant, nor did she know she would meet Baba's spiritual Agent again and be the last of his party to do so in Goa.

A remarkable example of the unconscious effect of action, is described by Major Verney, M.C., in his description of the great dance of the S. African Zulus before the heir to the

British Throne, after the war of 1914-18. The Prince was unaware of the feud between two sections of the race, which the administration had vainly striven to heal for years, and native Chiefs had also been unable to do so. Reconciliation was brought about spontaneously and without argument during a magnificent display of native dancing in which both factions took part together before His Royal Highness; an audience of 40,000 tribesmen formed the arena for the great national dance, in honour of the Prince, his staff and Government officials. The dance was an ancient traditional tribal performance, and the native chiefs in their regalia were presented to the Prince, who watched and listened for two hours, as chant succeeded chant from the multitude before him, to the rhythm of swaying bodies and stamping feet.

The ways of Spiritual Masters cannot be judged by ordinary standards, and sometimes seem strange to others. Justin Martyr, a Western Saint of the second century, it is said, was walking alone in a field by the sea to meditate, when he noticed an old

man of gentle and venerable appearance, following him, so that he stopped to look at him. "Dost thou know me?" he asked, and Justin answered "No".

In the conversation that followed, Justin exclaimed:—"Whom then shall a man take as his master, if the truth is not with philosophers?" Then his instructor told him of the great prophets who experienced the truth and had spiritual understanding without which philosophy was useless. These prophets, filled with the Divine Spirit declared the things they saw and heard, without fear or thought of personal glory.... for they gave all glory to God, and proclaimed His Son, the Christ, whom He has sent, and by whom the Gates of Light are opened for the inner understanding of all things."

The unknown teacher then departed, and was seen no more, but, wrote Justin, "a flame was kindled in my soul and a love of the prophets and of the friends of Christ."

This incident has a bearing upon a paragraph in one of St. Francis' letters from Japan, where he says that men there much rejoiced to hear about

God.... and most of them believe in men of ancient times.... who, as I have managed to understand, were men who lived as philosophers. In another letter, he described the people generally whom he had met as of good behaviour, and not malicious marvellously honourable. They esteem honour more than anything. They are mostly poor, and neither the nobles nor those who are not, esteem poverty as a reproach.

Visiting one of the larger towns, St. Francis, went to a monastery, where he talked with the superior. On one occasion, seeing a number of the monks engaged in meditation, he asked what was the subject of their thoughts, and the old man, smiling replied:—"Some of them are calculating how much they have got out of their parishioners during the last month, others are planning how to dress themselves and feed themselves. None of them are dreaming about anything important."

It was in Japan that St. Francis had to bear a disappointment, greater than the opposition from sections of the populace. The happy young Japanese boy, whom he met in Malacca, and was con-

verted to Christianity and taught him some of his own language, was so persecuted and harassed that he gave up the faith, and bought a ship to become a pirate on the Chinese coast. In contrast to this we hear of converts elsewhere remaining true to their faith, even to death.

On some points in the life of St. Francis, the records have been differently interpreted by various writers, but such differences are unimportant, when it is remembered that Baba utilises the energy attached to *sanskaras* of the past, which is released by his inner spiritual work, for constructive purposes. An incident which occurred in Cannes in 1937 illustrates this, and also shows how slowly the significance of Baba's words and actions, may dawn upon the person who has benefited spiritually by his inner work.

A journey to a nearby town was contemplated, where there had been a number of suicides over a long period of years. When this was mentioned, Baba spelt out on his board:—"That will be good for our work." He also turned and looked at one of the party, who was not looking forward to the journey

because of the psychic atmosphere there. With the Master's look came the recognition that his thought and shrinking from the place, were known to Baba, but after four years, it also became apparent that the Master had done far more than thought reading. Baba has explained that spiritual power is transmitted from the eye of a Master, and it has taken the disciple four years to realise that his deliverance from the fear of "psychic" vibrations had been effected at that time, by the work of the Master when he looked at him and dealt with the *sanskaras* and feelings which were bound up with the feeling of fear.*

St. Francis' enthusiasm, energy, and self-sacrifice, are recognised to-day, as when four centuries ago, he started on the long journey from Portugal to India, round S. Africa. During the voyage of 13 months, he was doctor, steward, nurse, evangelist, playmate, tutor and cook in swift succession, according to the needs of his companions. Leaving his own cabin to the sick,

he would sleep on a coil of rope himself and he gave away most of his food to the needy, with whom he ate his meals rather than at the Governor's table, where a seat was reserved for him. He himself was brought almost to the point of death by continuing to nurse the sick, when the ship was becalmed in the tropics for 40 days, as he had been seasick for two months.

An old writer, describing how lucid his mind remained in speaking of divine things when otherwise delirious added, "when he was not able to help himself, he failed not to give aid to those who were sick, for the divine virtue, which was in him, overcame the weakness of his nature, and his noble and constant courage, held in the troublesome vomiting of his stomach....Turning fear into charity, at hazard of his life while the ship's hatches were stowed with sick and half-dead bodies from the plague, knowing the disease was very infectious, he resolved to help the sick as best as he

* See "Sayings of Baba", page 27: "*Sanskaras* are impressions on the mind body of actions, desires, tendencies and thoughts, bound up with our egoism; they may be good or bad, important or unimportant."

could, for the saving of souls and so presently began to hear the confessions of those who lay a dying, as he cleansed the sick men's bodies, washed their linen, and dressed their meat, mincing it small to feed them with his own hand. He ministered physic to the weak, he most lovingly cheered up those that were sad, and put them that were out of heart into hope of recovery, both of body and soul."

Fifteen hundred years after the crucifixion of the Christ of St. Francis Xavier, the Saint made the Master's presence felt, through his own life of devotion and loving service to others. "You would have thought" says his biographer of the 17th century, "that he had seen Christ with his eyes in those poor sick persons, and employed all his labours in serving of Him." St. Francis was then in Venice, where he was living at the hospital for incurables, and attending to their needs, though his sensitive nature revolted at the stench, which their neglected condition aggravated, and the sight and sound of their sufferings.

His companions in India have also left eloquent descriptions of the Saint, which bring him before our very eyes:—

"It sometimes happened that if any of the brothers were sad, the way they took was to go and look at St. Francis, to become happy themselves. With the humble and simple folk, he was happy and familiar, but severe grave and sometimes rough with those who had a great conceit of themselves, until they knew it and were humbled."

"Imagine my brothers, what it is to see, coming and going in this earth, one whose conversation is in heaven. His smiling face is so joyful and peaceful. . . . He is always smiling. . . . Yet no, he does not smile, it is spiritual joy that is in his face He went about almost always with his eyes placed on the sky. . . . and his face so radiant that it caused much happiness to all who saw him."

Baba has explained that at certain stages on the spiritual path, the disciple can always see the face of his spiritual Master before his eyes, and it may be that in this respect, Francis shared with St. Stephen, the first Christian martyr, the opened sight, that could behold the Master in the sky.

(To be continued)



Unless Thou Live in Me

TO BABA

BY MALCOLM SCHLOSS (HOLLYWOOD)

I cannot see
The beauty of a single tree,
For love of Thee!

Nor can I hear
The voices that I held most dear,
With Thine so clear!

Thou dost possess
Me utterly!

Know!
I am
Bodiless,
Except to serve Thee;

Mindless,
Except to praise Thee;

Heartless,
Except to worship Thee!

Beloved, I am dead,
Unless Thou live in me!



THE SAYING OF MEHER BABA

He who gets control over the mind gets everything under control.



*Only the God-Man is Selfless**

BY PRINCESS NORINA MATCHABELLI

GOD in *your self in India*, is well seen, and well known; we know less of God in the West. *God is here at home*. In the West He is an *order in conscience*. Here, He is the Intimate Friend of All who see in Him the True Realized State of Love.

God is far more *near to self in the East than in the West*. He is here the continuous Worship of the Self in Search of Him as the God which is realized as human being.

Here they know where to find Him. They go to Him and recognise Him. We search for Him and find Him in the intellect and in the Self in the Intuition. *It is all the same*, but it is different inasmuch as *it is expressed in a different way*.

God is near for all who see, know, feel His Life in them as Truth-Fact; the most real action in self to demonstrate the God is to Love.

Love is right real *reaction for all and any to make selfless ser-*

vice and realization in self, be right and of use for the realization of the Ultimate Truth.

God is selfless experience and selfless love. That is *good to practise* as it is *the most efficient way and means to realize the Oneness Existence which is the scope of all life*.

We all *need* to see the God. We all *want to know* the God in Person. We all know of Him in some way or the other. I have seen the God Impersonal before I have met the God personal as Meher Baba. I was given the Grace to know the Impersonal God. The Impersonal God I love, and the personal God I worship. I love God and I worship Him in Meher Baba. This I here say to you in the East and I shall go to the West to say the same thing.

I love God Impersonal and Personal in Meher Baba, the Perfect Man. When I met Him, I was in the Self Impersonal, acting Impersonal in life as

* Continued from July 1941 issue.

spiritual aspirant of Truth. *But I was cold in the heart. I had no love for Him Personal. I had no love for Life as the Manifestation of God Personal. I had no feeling for God as the Pure Man who is the example of God realized.* I was devoid of *Life Impersonal* as the human self individual, and that was the crucifixion of my own self Impersonal. *I was led to meet the God Personal.* That Day I here recall as the Most Important day of my whole life. I heard of Him. He was in the West to bring the fact of life realized to the hemisphere, where life has far to go still, to be like Him, like Jesus. So He came to visit the West and I was among the first ones *to see him.* I had to urge myself to find the way to Him by saying to myself: "Let it be an adventure. See to go. It may be the God as Personal Manifestation of the Life of Jesus the Christ." I had to argue and I went saying smilingly knowingly: "Well and good. I shall attempt to see what it is all about.... "

So I went and when I saw Him I was very *deeply impressed and that I wish to define by saying that I lost the Consciousness of my individual Self and was awakened*

in Self Infinite at once. This far going glimpse which is Grace of Him the God-Man, I here must explain as *the state of Self Impersonal in which we all have to be when we act real good—real pure in heart.* He opened my self Indivisible as life of Truth as Realized state of knowing of Truth, by filling my Heart with Love Divine. Love which I had never felt before. Love of that Order, which is Pure—that means devoid of Self-satisfaction. Devoid of life individual in reaction. *Love of God is fact and the realization state* when it is given by Grace of the Pure Master.

His Divine Personality *I felt.* His Pure Heart *I reacted.* I was drawn to Him as *life is drawn to the Sun.* I saw Him One in All. I saw Him smile and the smile was Life giving. I felt Him think in my universal Self. That all I here say to you as the hearer of my personal experiences in meeting the God-man.

It is an ordinary fact to see the Man who is God giving Love. It is Charm and no more than Charm which is *beneficent*,—but that Charm

is *life awakening. It is life making.* It is *life reaction of Truth.* It is more than *any human creature can.* It is making the individual self have the experience of the Pure Self. It is making one lose all malice. It is giving One Love that is pure and unselfish. It is *washing off* all the *impressions of life and lives.* At the moment when one *meets Him*, one is redeemed of more than one life. This is all true. It is fact of Experience. I say it to all here who doubt and to all who doubt in the West and to all who have not yet *seen Him!* Be sure to meet Him; He is Good that is of God. He is Love that is God's Expression. He is Love that is good to *resurrect the life of men.*

Life of men is to be *resurrected when He is going to speak.* It is soon. *Be in readiness.* You shall have the Grace of God and that is more than any human creature has to expect. Let it be as it is. *Life of men now is expiating the worst.* It has to be destroyed that which is selfish and *unreal.* God has to make life *new* and safe and good!

This is to be when He is really sure that Life is in need of Truth. Life as human self, has to aspire

to Truth.... Then, He shall *manifest.* Let this be said to all. Live and let live; and love and make it the *main feature of life* to use the self individual for God and not for your own self's use.

Goodness be for God. Love be for God. Life be all donated to God. By this is meant to say: That God has to have what is of God. Let it be *sure real dedication of life to God and that is to make yourself free of life in the dual suffering and make yourself free of life in trouble.* *To love the God is all that is of importance.* To love the God is to act for All. To love the God is to make the New World Order be *unselfish real good for all to live free and safe.* To love God is real Happiness. This is the spiritual view-point of one who is desiring to share the God with all. We the disciples of Meher Baba have to share in all, in every hour of the day our self—our head, our Self Impersonal with Him, that He may use it for the Good of All. He uses His disciple to make others realize the Good of Him being the Demonstration of God as in the selfless Pure Human Creature.

He is here to be real demonstration of the Real life. This is to be fully demonstrated when He is in the Divine Self and Utters the Word of Truth. The Day is at hand. The Day every man is preparing for New Dispensation. He is helping all to resurrect from the ignorant self state to the Knowing Self state.

Let it be doing the Miracle of life, realizing the Best of what is in men. That is God.

God is us. God is our mind, our self, our good and bad self in expiation. God is Truth. All is God. So live in Him and praise in Him the Truth. Praise the God in the way every one is due to do. I am as Christian, the same *as you—I worship the life of God in you and in every one—no matter who is the aspirant to God.* We are One. We are the Life of God. We are all *One Soul.* We are the Self Impersonal in the individual human experience as human self in the finite existence—and in us *as God the Mutual Self* which He the God-man conducts to the Final Self as Realization of Him. So our life is *one whole self Benefit.* One whole life Experience. All is one.

Let us join in the state of Being in Self, One, as Love.

Let us Love together *the All One Self—the God of All.*

* * * *

The theme which is evolved in the new article is semi-mystic. I had to say these things as I had the experience that all here do live life mystical in practice and have not the intuition aspect aware. This semi-mystical way to make it clear is as far true and right as it is good to speak of the Intuition of the Self-Impersonal when in the world all the time men make the intuition reaction be an ordinary way of life spiritual.

I know that the Intuition in the scheme of intellect is the Intuition of the intellect and in no way of the Self Impersonal. Life is held as being some vague expression of the intellect and in the human self as human psyche or individual experience of the self impersonal.

I have to make it clear once over and say that I believe that the Self Impersonal is the Intuition which is real true the *Self Impersonal.* It is an ordinary fact of Knowing through the Intuition what is the real Self.

That is Fact of mystical experience.

Men in general have the Intuition of the Intellect and in the intellect know by feeling That the human self is more than the intellect. The intellect is far too slow in developing the Intuition of the Impersonal Self. The Intuition is far *too little* active in the super-conscious realm of Knowing the Fact of Truth through *an other self* which is real and true. The Other Self is the Impersonal Self. All is well explained in the words of the Master who here says:—

"God is Self in Man. God is Good and Bad in the human self as the individual self—in the True Real Self as the Truth Self which is realized the True Real Order in

Conscience is to have the Intuition make the way of self-realization clear and good and unselfish. All is semi-knowing, semi-won, semi-experienced in the intellect and in the semi-realized show of the Self-Impersonal, it is the semi-realized state of the Self Impersonal which is knowing. So it is far to create and to realize that one is in the Impersonal *self real* and true, *unless it is real and true in Self individual the life's expression*. This is why you have been so true in seeing in Me the Truth Fact when you have met Me.

Now you do the Self Impersonal as Intuition for the Use of Self-realization under My guidance and that is the guarantee that you shall bring to real Life the Knowledge of Oneness."



THE SAYING OF MEHER BABA

If worldly desires and anger take hold of your mind, then no matter how much you may practise tapa-yapa* and meditation, you are still entangled in the toils of Maya. Maya is the source of all worries, anxieties, and troubles.



* Austerity and asceticism.

*Those Who Follow the Master**

DELIA DE LEON considers her meeting with Meher Baba the real important event of her life, for looking back she sees so clearly that everything else that happened to her, were but episodes leading, or rather guiding, her to this momentous meeting.

From early childhood a mystical strain showed itself. Born in Colon, Republic of Panama (Central America) she used to listen raptly, to stories from the Bible, told with native colour and simplicity by their 'black nanny'. The seed was then sown which took firm root as she grew older—to know and understand about God.

At the age of eight, her parents sent her to a boarding school in the West Indies, there, she started to study the violin, with the idea of becoming a professional player. Her destiny began to shape, when two years later the whole family moved to England, which from now on became their permanent home. During her school days she

developed a love for poetry and acting, and later discarded the violin, to study Voice Production and Dramatic Art. In the ensuing years, she won the London Academy gold medal, and some time later gave a dramatic recital in London. In partnership with her brother and sister-in-law, she started a school of Acting: but the school soon closed its doors, for they gave it up to run a little experimental theatre, which they called the 'Q' theatre, because it was situated at the foot of Kew bridge. This theatre was one of the pioneers of the little theatre movement in England, and there, many new, and unknown dramatists and artists have been given their first chance (some have later become very well known). The theatre, and its proprietors are still trying to carry on—despite adverse war conditions. Using the stage name of Delia Delvina, she took many and various parts in the plays that

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

were produced, and also went on tour for a short while.

Co-incident with these activities Delia de Leon also found time to travel a great deal. She could never resist the desire, when opportunity presented itself, to see another place or country, and in the course of her travels, she has visited Japan, India, Canada, The United States, Honolulu, and many European countries. This contact with different peoples, and countries, influenced her very much mentally, for she saw how akin human beings were the world over, the differences were mainly superficial and could be overcome by goodwill and commonsense, the best way would be to cultivate an international outlook. But her interest was not in political matters, it was for the spiritual life. This urge ever drove her on to new interests; she investigated Spiritualism, Theosophy, Christian Science, and also joined the Co-masonic order; she read intensively mystical and occult literature and in particular, Francis Thompson's great mystical poem "The Hound of Heaven" stirred and inspired her deeply. Later, when she read the Sufi poets Hafiz,

Jami, Rumi, she realized that all mystics speak the same language—the language of Divine Love. She now had the curious feeling of being on the verge of knowing something really important, but in trying to grasp what it was consciously, it completely eluded her. It was not until a climax in her life, when everything started to go wrong, and failure seemed the outcome of her hopes and ambitions—that destiny took her by the hand, and led her to Meher Baba. This strange and fantastic meeting took place at the Coliseum, during a performance of White Horse Inn, it was Baba's first visit to the West (September 1931) and it has ever remained with her as a precious memory, and a sign of the manifoldness of Baba's human activities. That week her predominant feeling was one of amazement that she could be near such a wonderful being, he seemed to her the embodiment of Life, Truth, Love. He inspired in her a complete confidence and faith, and she felt the one thing worth doing was to follow him and serve him in any way possible. Her love and faith have grown and deepened since then, as

it must for those who stay in close contact with the Master, and whose lives are guided and directed by him.

Delia de Leon feels it is a great privilege, but also a responsibility to be the disciple of a spiritual Master; for the world is so apt to judge the Master by the disciple, and of necessity, they must be subject to the frailties of human nature, and will often prove unworthy of the Master, even when they love him, but in the passing years she has seen something of the way Baba trains his disciples, his patience and understanding with all; she has seen that if they love him and try their best to obey, he will forgive them and help them to overcome their weaknesses.

Whenever Baba has visited the West, she has been with him, and

twice went to India at his behest, in 1933, and again in 1936, when she stayed six months at the Nasik *Ashram*. Now, she is in the West, but his ever embracing love helps her to face the trials and tribulations of the times, and his words written to her give her an understanding of the Universal Upheaval, and the importance of Baba's work:—

"The world is in a state of fear and perplexity, I know all the present and the future, and nothing can stop the work that I am here to do. Am I not the *Avatar*? The world will know it soon and will accept Me as such. Be calm, be steady and firm as a rock in your faith and Love for me. I can then use you as a channel for my work—the work of Divine Love for the upliftment of all humanity".



Question Baba Answers

BY DR. ABDUL GHANI MUNSIFF

Q.—How to recognise and differentiate the God-mad (*Masts*), *Majzoobs* from the worldly mad? Are there any visible signs and symptoms which will help a layman to understand them?

A.—All these three types of people behave much the same outwardly, and only Masters can tell the difference by special signs and characteristics in each, just as a doctor can differentiate between a drunken man and a worldly mad man by telltale symptoms noticeable in each.

Worldly mad and drunkards behave, talk and have bodily movements almost similar. Only the latter when studied closely betrays signs of alcoholism or doping not to be found with an ordinary lunatic who if one takes the trouble of ascertaining the etiology of the particular case will come by the information that the madness and insanity has been due to some terrible shock, injury, money or women.

The God-mad too behaves and has external characteristics in a greater or lesser degree of the worldly mad and drunkards. But a patient examination of the history of the case will divulge the information that the God-mad becomes so due to too much of study and thinking about religion and God, and they are mostly in planes one and two. These God-mad are not conscious of the planes.

The higher type of God-mad people are known to the Sufi world as '*Masts*' and they are on planes 3, 4 and 5, mostly the 3rd and the 5th plane.

On the 5th plane, there are three types:—*Masts*, *Walis*, (*Saliks*) and *Majzoobs*.

Mast in the 5th plane is unconscious of the world, the planes and longs intensely for God. *Salik* or *Wali* on the 5th plane is conscious of that plane, world and himself and longs to see God. *Majzoob* on the 5th plane sees neither

world, nor himself, nor the planes, and is drowned in that particular plane.

On the 6th plane, the same experience befalls a *Salik* and *Majzoob* as that of the 5th plane. But there is no *Mast* on the 6th plane.

6th plane *Salik* or *Wali* is conscious of world, planes and sees God. 6th plane *Majzoob* is unconscious of planes, the world and himself and is drowned in that plane.

6th plane *Salik* or *Wali* therefore automatically enters the 7th plane (God-realization) after disembodiment. But the 6th plane *Majzoob* has to incarnate again, and it is these types when they reincarnate, are known to the laity as born-saints.

A Master sees clearly the differences of all these types which the average man cannot. The following are some of the external signs and symptoms which a keen observer will find helpful if he happens to contact such people in his search for Truth and God.

OBJECTIVE SIGNS AND SYMPTOMS

Masts.—These are very often to be found wearing iron metal on

their body in the form of chains, locks, rings, wires and knives.

They wear such iron rings or wires, just above the big joints of the human anatomy like the fingers, wrists, elbows, knees, shoulders and neck.

They invariably behave like a child muttering unintelligible words babbling and abusing people for no rhyme or reason.

Some indulge in apparently meaningless activities like picking up pieces of paper, dirty rags and odds and ends of rubbish found anywhere, and some have always with them seated or walking here and there, a bundle of dirty clothing and rubbish as their most valuable belongings in life.

The *Masts* and *Majzoobs* very often have blood-shot eyes like that of the drunkards.

These *Masts* whenever they move their body for action, they indulge in that particular movement, posture or position of the body for a much longer time even for hours together unless some diversion make them recover themselves from that position.

If they utter a certain word or query, they cannot help repeating the idea a number

of times making the layman believe that he has not made the listener sufficiently clear his words or request. If he sings he keeps singing for hours together. While eating he would continue eating irrespective of quantity and the time spent thereon. If he looks at any thing, he would go on looking at the particular object for hours together and would insist on demanding the particular object of his fancy whether it can be had or not.

They are indifferent to their surroundings and habits of cleanliness and go about always in dirty and torn clothing.

They are very garrulous and talkative and when offered tobacco, *bidies* or cigarettes, they sometimes smoke one or two at a time, and sometimes all together.

Majzoobs.—These types are to be found very often very scantily clothed and sometimes in stark nudity. They talk very little and whenever they do so, their words have an authoritative and commanding tone.

They seldom allow people to touch their bodies and even if they do so, they recoil very quickly. When sitting or reclining, some

portion of their body is kept constantly moving and giving jerks continuously with hands, fingers, foot or neck.

The *Majzoob* known as *Ghaous* is very much noticeable in the manner of his jumping and jerking gait, and he appears to walk springily on his toes.

The *Majzoobs* of the planes change places very often and sometimes sweep clean with their own hands the original abode prior to shifting.

The Saliks.—It is these types of people who are known to initiate disciples to the Path and they are instrumental in helping the disciples upto the stage and plane in which they themselves are.

It is these *Saliks* or *Walis* who are invariably found identifying themselves with the background of a particular religion of their birth and they almost always have a sectarian following of disciples and devotees. With such types of Masters, the disciple after initiation has to shoulder the burden of study, meditation and progress all by himself; and the *Salik* only undertakes the supervision and the

task of removal of obstacles, if any. It follows that only true and sincere renunciators find favour with such *Gurus* and the uneligibles seldom have any chance with them. It is

only the adepts of the seventh plane after returning to normal consciousness that can do the trick if they desire for the eligibles and uneligibles alike.



Reparation

BY PERIN B. NAGARWALLA

Across many a weary stretch of land,
 There came your call.
 I shrugged my shoulders in calm indifference;
 For my heart did not understand.
 The MESSAGE had no meaning
 To my pain filled groping mind;
 My eyes were dimmed with tears,
 Lips—set in a mocking smile.
 And then there came the NIGHT
 With BLACKNESS all around,
 A cry burst forth, through parched dry lips
 "Light, Oh Lord, please Light".

A FORM stood in the darkness
 And smiled a friendly smile
 Breathing of FORGIVENESS
 Thou granteth me the LIFE!



Meher Baba through Hafiz*

BY DR. ABDUL GHANI MUNSIFF

(2) DISCIPLE'S ATTITUDE TOWARDS THE MASTER

HAFIZ here presumes that the disciple as such has been accepted by the Master for spiritual training and this stage of discipleship necessarily demands great circumspection from the novice. This stage connotes a very decisive and painful struggle between *reason* and *faith* and which for want of proper discrimination may mar irremediably the disciple's whole spiritual career. Hafiz therefore advises the disciple at this stage not to allow full play to his mind but to evince complete faith in the behests and words of the Master however shocking they may be to reason and intellect. Advocating unstinted *obedience* and complete *surrenderance* Hafiz says:

*Ba mai sajjada rangeen kun garet
peeray mughan guyad;*

*Ke salik bi khaber na buwad ze
ra'ho rasme manzilha.*

Translation.—

Soak your prayer carpet in wine,
if the old tavern keeper
(Master) orders you to do so;
because he is fully conversant
with the vicissitudes of
the spiritual journey and its
stages.

*Sarasar bakhshishe janan tariqe
lutfo chsan bood,*

*Agar tasbeeha mee farmood agar
zunnar mi awurd.*

Tr.—

It is altogether the gift of the
Divine beloved what ever
form His favours and kindnesses
may take; whether He
bestows the rosary or confers
the sacred thread.

*Chu bishnawi sukhane ahle-dil
magoo ke khatast;*

*Sukhan shanas nayee dilbara
khata injast.*

Tr.—

When you hear words of (men
of heart) seers never say they
are wrong; my dear, you
have yet to learn to fathom
the subtleties

* Continued from July 1941 issue.

of their words and the fault certainly lies with you.

Hafiz therefore warns the disciples not to be wayward and recalcitrant with a Master, as the reaction of such an attitude would be very confounding for him in the long run:

*Sarkash mashao ke choon shama az
ghairatat be soozad;
Dilbar ke dar kafe-oo moomast
sange khara.*

Tr.—

Do not rebel, because like the lamp you will be made to burn in your own shame and discomfiture, by the Beloved in whose hands the adamant hardness melts like wax.

(3) DISCIPLES' ATTITUDE TO THE WORLD OF CRITICS AND DETRACTORS

Hafiz very strongly enjoins upon the disciples to ignore completely the worldly-wise who will never give you full credit for whatever you do and in whatever way you may behave in the world of circumstances around you. It is in their nature to criticise you irrespective of considerations whether you have thrown in your lot on the right or wrong side of things. He says:

*Bada khood gham makhood-o-pande
muqallid mashano;
Aetebare sukhane am che khahad
boodan.*

Tr.—

Drink of wine (Divine Love), fret not (over worldly circumstances) and listen not to the words of the blind imitator (the professional ecclesiast); it is no use giving any weight or credence to the words of the rabble.

*Aibay rindan makun ay zahide
pakiza sirasht;
Ke gunahe digari barto na
khahand niwisht.*

Tr.—

O you holy man of the Church parading your puritan make-up nature, do not find fault with the non-conformists (Lovers of God); you are well aware that the sins of others will not be recorded against your name.

*Muride peere mughanam ze man
maranj ay sheikh;
Chera ke waada to kardi wa-oobaja
awurd.*

Tr.—

I am the disciple of the old tavern keeper (Master)

and what need is there for you oh Sheikh to be annoyed with me; the irony of the situation is that you promised (the solution of life's riddle) and he (the Master) fulfilled it.

Bero ay Zahido bar durd kashan khurda mageer;

Ke nadadand juz in tuhfa bama rooze alast.

Tr.—

Get thee away, O holy man and do not find fault with the wine imbibers; because this duty has been endowed on us on the day of creation.

Warai taate diwanagan ze ma matalab;

Ke sheikhe mazhabe ma aqali gunah danist.

Tr.—

Except the worship of the God-mad, do not ask for anything from us; because in the religion of our Master worldly wisdom is looked upon as sin.

Tarsam ke sarfai na barad rooze baz khast;

Nane halale sheikh ze abe harame ma.

Tr.—

I am afraid, on the day of resurrection it will have no precedence: the lawful bread

of the Sheikh over my unlawful water (wine).

Tarsam an qaom ke bar durd kashan mee khandand;

Dar sare kare kharabat kunand iman ra.

Tr.—

I am afraid, that community which sniffs and sneers at wine imbibers, in thinking and talking of wine (constantly) they are likely to lose their religion.

Zahide zahir parast az hale ma agah neest;

Dar haqe ma harche guyad jaye heech ikrah neest.

Tr.—

The worshipper of external formalism, is unaware of our internal state; therefore whatever he says regarding us cannot cause displeasure to us. (He is to be held excused on the ground of ignorance as to our real dignity and status in the scheme of things.)

(4) GENERAL TOPICS

Heaven and Hell

Ze baghe wasle to yabad riaz e ridwan aab;

Ze tabe hijre to darad sharare dozakh tab.

Tr.—

The garden of paradise derives its freshness and life

from the waters of your union;
the pangs of separation give
rise to the tortuous flames of
hell. Hafiz here explodes the
common conception of hell
and heaven as entertained by
the Church. According to
Hafiz union with the Divine
Beloved is paradise and
distance from or ignorance of
such a goal is hell.

Riddle of Existence

*Nashawi waqife yak nukta ze israre
wajud,
Garto sargushta shavi daerae
imkan ra.*

Tr.—

You will not be able to fathom
one single iota from the
secrets of existence, even if
you were to circumscribe the
whole universe with your
mind,

*Transitoriness of the World and its
Affairs*

*Hafiza chun gham-o shadie-jahan
der guzar ast,
Behter anast ke man khatire khud
khush daram.*

Tr.—

O Hafiz, when sorrows and
pleasures of the world are both
evanescent and temporary, it
is better for one to choose
happiness from out of the two
alternatives.

Hopefulness and Disappointment

*Kamare koh kamast az kamare
moorinja;
Na ummid az dare rahamet masho
ay bada parast.*

Tr.—

Here, in the scheme of things the
belt of a mountain is less in
weight and importance to the
waist of an ant; therefore O
wine imbibor (Divine Lover)
do not despair of His grace
and mercy.

*Han, mashao naomeed chun waqif
nae az sirre ghaib;
Bashad andar parda bazi haye
pinhan ghum makhur.*

Tr.—

Beware of disappointment, when
you are not aware of the
unknown mysteries; do not
worry because behind the
curtain undreamt of scenes are
being set up perpetually (and
it is just possible one of them
may turn out to be what you
desired and hoped for).

*Garche manzil bas khatar nakast
wa maqsad na padeed
Heech rahi neest koora neest payan
ghum makhoor.*

Tr.—

Although the journey is beset
with dangers and the

goal is nowhere in sight
there is no road which has
not its end: therefore do not
worry.

Patience and perseverance

*Sabr kun Hafiz ba sakhti roozo
shab;*

Aqebat roozi be yabi kam ra.

Tr.—

Have patience O Hafiz and
persevere day and night; one
day you will surely achieve
your goal.

Divine Beloved's Universality

*Harke khawhad goo biya wa harke
khawhad goo bero;*

*Geero daro hajibo darban darin
dargah neest.*

Tr.—

Anybody who desires may
come and anybody who
wants may go; no guards and
restrictions govern the Div-
ine court of the Beloved.

*Harche hast az qamate nasaz wa bi
andame maast;*

*Warna tashrife to bar balaye kas
kotah neest.*

Tr.—

Every little short-coming is due
to defective formation of our
bodily stature; otherwise the
Divine garment (Favours)
never falls short on anybody.

Love and its Infinite Aspects

*Ashiq ke shud ke yar ba halash
nazar na kard;*

*Ay khawja dard neest wagar na
tabeeb hast.*

Tr.—

Where was the Lover whom the
Beloved never deigned to see
and recognise? O dear me,
you are not afflicted with the
disease (of Love) or else the
physician is bound to come.

*Yak qissa beesh neest ghame ishq
wa in ajab;*

*Az har kasi ke mee shanawam na
mukarrar ast.*

Tr.—

The tale of Love is not more
than an ordinary song of pain
and suffering; but the won-
der of wonders is that every-
one recounts it in a manner
always original and new.

*Ishk mee wirzam-o ummid ke in
fanne sharif;*

*Chun hunar haye digar mujibe
herman na shawad.*

Tr.—

I have chosen Love as the
object of my life and I hope
this noble profession like
many others I have dabbled
in, will not end in failure and
disappointment.

Hafiz in spite of emphasizing the Limitations of the Mind or intellect which cannot grasp the infinite, comes out in his own humorous way and adduces some utility for it and makes it yield some relatively significant results:

Mano inkare sharab in che hikayat bashad.

Ghalibam in qadaram aql kifayat bashad.

Tr.—

I and denial of wine (Divine Love)? What is this story about me? Perhaps this much sense and awareness (intellect) is enough for me that I do not give up indulgence therein.

Having started practising (Divine) love and feeling grateful to his intellect for enabling him to pursue the noblest of hobbies one can indulge in, sometimes the disciple is goaded through sheer

desperation to give up the sponge but to his horror and dismay he discovers that there is no way of escape:

Ze daste jaore to guftam ze shahr khawham raft;

Ba khunda guft bero Hafiza ke paye to bast.

Tr.—

I said that I would leave the city to escape the pains and perturbations at the hands of the Beloved. The Beloved smiling said, "go Hafiz if you want to but your feet are tied". This situation depicts the immutable law of the spiritual domain that none excepting the eligibles are given admission to the portals of the Divine Beloved and once admitted there is no exit or release for all times to come.

(To be continued)



Western Outposts for Baba

WILL BACKETT (LONDON)

*Excerpts from letters to an English disciple of the Master, from
Meher Baba's Western disciples*

Paris (The Siege of 1940):

"WE left Paris on 6th June, after the great bombardment, which was concentrated in our nearest neighbourhood. Like through a miracle, our house stood intact, but nearly all others near by were destroyed..... Never before, so often I have called Baba in danger in Vienna, in Pragus, in Paris, was it so difficult to have direct contact with Him, and to have Him there—at this time the whole of hell was mobilised. But after praying ardently some instants later in the air-raid shelter, a sudden peace came in my heart, and at once I knew "He is here". Thus the miracle of realising His presence happened yet once again, as before on other occasions.

May God give that we are reunited once again in your beautiful house and garden, near the lovely fireside, and the whole house filled with beloved Baba's harmony. *Amen.*"

* * *

A West Coast Town in England:

"I still hope, pray and believe that a miracle will end this war in an unexpected way, sooner than we believe possible.... I often feel the presence of dear Baba, I know he must be grieving for us. In spite of all the sorrow, I can still feel glad to be alive and 'thank God for His inestimable gift of life' as the prayer says. There is a beautiful little church near me where I often go and pray for my beloved child in France, whose whereabouts I do not know and for peace for the world, by the altar of 'Our Lady' where I light a candle to that intention in front of the altar. The atmosphere there is wonderful and helps me."

* * *

Surrey, S. E. England:

"We have taken in a party of refugees, 5 children and two mothers. They had nowhere to go and were going to sleep in the woods.... It is just like a horrible nightmare—difficult to keep sane and balanced—

if it were not for Baba and the understanding He gives, I would think God had forgotten the world. I keep hoping His letter will come soon. The season at the farm is now over, and only the regulars are being kept on. I miss it very much though it was such hard work. I was just beginning to get acclimatised. It gives one a curious sense of well-being, and a kind of solace at being close to the soil. I have been on weeding six hours a day, a back-breaking job."

* * *

Quotation from a letter from Baba to a Western devotee:

"He who would tread my Path,
the thorn of grief will find.

What pilgrim hath in fear of
this, his quest resigned?

Thou knowest well, he who
attains true perfect love

Is he upon whose soul grief
as a lamp hath shined....

(HAFIZ)."

* * *

A West of England Town:

"Thank you for the enclosed papers, which are intensely interesting and make clear some points I have been groping for; it came to me long before, that the world has,

from time to time, been given these God-incarnate Prophets. The idea, is so lovely that since the world began, it has always been given a Guide, when mankind has strayed from his Creator, and so get into such a muddle as now, when it is impossible through worldly means, to get into the right way again. The joy of contact with Meher Baba grows daily and though we are in the midst of much anxiety and have continually disturbed nights, I have never been so happy; then my dear friend is so much better, and those shocks which I dreaded for her, have not been harmful: she too delights in the *Journal*. My husband and I much enjoyed the article on "The God-man in ancient Greece, and a Spiritual Upheaval", and he was very interested; we had both seen the play "The Bacchæ" on which it was based, and puzzled by it at the same time and the article opens quite a new light on it. The author of the play—translator of the play into English—is a friend of ours, and himself a beautiful character. We loved another contribution on "Impressions" of first meeting Baba, it gave such a vivid picture of the

Master. How I wish we could spend a day in your home, and hear you speak of Meher Baba and see the house where He had been."

* * *

A Manufacturing Village in N. W. England:

"Yes I feel with you that everything is being guided, it must be so. What a beacon of "LIGHT" is our loved *Journal* in these dark days. Our faith and love are in the Master and through the Master to all *suffering humanity*.

I have felt my vitality to be rather at a low ebb, these last few weeks, the strain and nerve tension, which seemed everywhere present in the atmosphere, have taken their toll; however I am feeling better again now. I am enclosing a Postal Order towards the Master's work in regard to the Universal *Ashram*. It makes one feel very happy, to be able to help a little."

In love and service for the Master,

Yours very truly,
J.W.

* * *

Sweden, Europe, 21-9-1939:

"I should like to come to India to be with the start of the Spiritual Academy by Baba; therefore I will try to sail from Genova on 14th Sept. I do not lose hope of getting the full amount of the return fare. Please thank the two young friends for their loving help. It is more appreciated since I even do not know them."

* * *

Hollywood, Calif., U.S.A.

"It is almost a year since I returned and a very trying one, as you may well imagine. It is one of those little lessons that Baba sends us all, to learn one thing or another, and in my case I presume it was to teach me humility. It is hard to drop from a highly paid position to "nothing", but I have done my best to keep cheerful and calm, knowing it is all part of the "game." I look forward to the day when we may all be reunited. Do drop me a line, now and then and tell me what you are doing and thinking. I feel that the link of friendship formed under Baba's loving guidance should not be weakened by time and distance."



Notes from My Diary

BY F. H. DADACHANJI

ALTHOUGH Baba's return to Meherabad from Ajmer was heard with great joy and hailed by his disciples as welcome news, his refusal to see anyone during this period of his absolute seclusion came as a great disappointment to all and particularly to those who longed to have a *darshana* even from a distance.

Consequently, his arrival at Ahmednagar station and the march past to Meherabad colony was looked upon by some residents of 'Nagar' as a God-sent chance to have a peep at him either at the station or on the wayside. But like a Perfect Master that he is and determined to carry on his seclusion period in the strictest sense of the word for the sake of his work, he timed his movements in a way that baffled everybody concerned. He travelled third class tourist or pilgrim-car of the G.I.P. Railway, specially arranged for the party. The train was timed to arrive at

the Nagar station past midnight and it was first arranged that he would leave the station with the group for Meherabad immediately after detraining, in the car and buses kept ready at the station. But all of a sudden he decided to remain in the carriage at the station siding till 4 a.m. in the early morning and then leave the station for Meherabad. The message was at once despatched from Manmad to Nagar for requisite arrangements in keeping with the altered programme with specific instructions that none to be present on the station except Sarosh. It was subsequently discovered that a number of devotees from Nagar had actually come to the station even at midnight to take the chance of a *darshana* as he drove past. Surprised and disappointed as they were when apprised of the change in programme they were still prepared to wait till the early hours of the morning but under Baba's specific

instructions for none to be present there they obediently left the station with heavy hearts.

Hopes lingered in the hearts of the closer group staying in Nagar and even in Poona, Bombay and other places nearby that they might have a chance at least to have Baba's *darshana* before the 1st of August but they were soon disillusioned. The seclusion was to be observed and continued very strictly. There were others who were promised a call for particular reasons, but the postponement of Baba's breaking of his silence in the public from 1st of August 1941 to 15th of February 1942 automatically shifted the date of the desired meeting to 15th February and after.

MEHERABAD BUZZING WITH ACTIVITY AGAIN

With the news of Baba's return to Meherabad, life was again revived in the quiet colony and activities of various kinds began preparatory to the party's arrival and their stay there for a few months. Water, food and other arrangements for the daily necessities of life with Baba and a certain number in strict seclusion,

required a lot of work and prompt attention to so many details entailing great labour and severely taxing the mind and body of the trained management. This proved too trying for the indefatigable workers whose services cannot be too highly spoken of.

This time special arrangements had to be made for Baba's absolute seclusion from the 1st of August when he intended to remain beyond sight and sound of man for his work. Changes had therefore to be made in the quarters where he wanted to stay during this period. These were effected in accordance with his instructions. Separate huts had also to be erected for four watchmen on four sides of the hill for constant duty—day and night—to prevent encroachment within the prohibited boundaries. All these activities have been going on ever since Baba decided upon Meherabad and have now come to conclusion.

Except for this and other work in connection with the group's stay at Meherabad, Baba saw none of the *mandali* staying at the Ashram below.

For his world work and to keep connections with his disciples and devotees during the six months of his seclusion from August 1st, some of the working members of his *mandali* stationed at Meherabad, Ahmednagar, Nasik, Bangalore and Bombay, who had been attending to different duties assigned them by him, were called at Meherabad for special instructions for work during the ensuing period. Baba saw them all individually and collectively and gave specific instructions to each of them. All this was done in two days—20th and 21st of July 1941—in a sweeping series of interviews one after the other with the lightning speed characteristic of Baba; and all were instructed to leave Meherabad by 21st evening or the night train at the latest, that very day.

In one of his humorous moods during these talks, Baba gave a very illuminating discourse on the subject of *Maya* (Illusion) and Reality. It started from thoughts naturally lurking in the minds of the *mandali* members present there, regarding personal problems of the individuals and their families and

relations. Some of these were very serious and delicate in nature which truly needed the Master's advice and solution.

When the discussion turned to another subject of opposition and wilful scandalisation, which some of the *mandali* thought affected Baba's work in certain respects, Baba illustrated the point by citing the example of a *mast* at an important railway station in the North and who behaved in a manner that would be termed shocking by the society. Thousands of public passing by daily witness this disgusting phenomenon and said nothing and neither the police interfered with the said *mast*. A similar act by an ordinary sane man would be liable not only for prosecution but severe punishment by law. In the case of this *mast* none took him seriously and nobody cared about it. Why? Simply because they all took him to be stark mad and consequently no responsibility was attached to his actions. "Similarly" said Baba, "I take all who are not realized as mad and pay no attention to what they do or say about me or my work

favourably or otherwise. Even in case of the worst of scandals or foulest of abuses, I know that they are irresponsible instigated as they are by interested parties whose business it is to create mischief. Even if you are to correct them and point out their mistakes you may do so if occasion demands with dignity, affection and grace.

As said above on the 21st of July 1941 when a few of the members of the *mandali* were specially called for specific instructions for work during the six months of his absolute seclusion commencing from the first of August Baba gave the following exposition in one of his lighter veins to the *mandali* before him.

In the Universe there is reality on one side and illusion on the other. Reality is infinite; hence illusion which is the shadow of reality is also infinite. This illusion in its manifold aspects and innumerable forms—life, light, love, power, etc.—is infinite. But these aspects or forms of illusion are so finite that they become negligible which would otherwise be termed as Zero. In short, the One in many is infinite

as also many in One, *i.e.*, lives' innumerable problems, interests and passions in all their variegated aspects and forms, are infinite.

DIFFERENCE BETWEEN GOD-MAN AND MAN

At the back of B. as God-man is infinity because he is one with it. At the back of an ordinary individual is mind ego in its manifold aspects.

The actions of both B. (Infinite) and Man (Finite) appear externally similar because the infinite has come down to the level of the finite. Yet in spite of this apparent similarity, internally and in reality there is a world of difference. At the back of B.'s actions is infinity which has no binding and hence no impressions because he is beyond mind and ego. Whereas at the back of an average man's actions are mind and ego which have bindings and create impressions. For example if one slaps a person, he is actuated by anger due to mind and ego at the back of his action. Hence, it reacts and creates bad impressions on the other and makes him angry too. Quite apart from that in a

similar act (slapping) by B., no impression is created on the other because B. himself is beyond impressions. But on the contrary this action by an infinite power on a finite one being actuated by some very definite purpose contacts and wipes out the impressions of the person slapped and is greatly beneficial spiritually.

Coming to the actual point B. remarked referring to all that they all were there with a cart-load of illusion (numerous questions pertaining to the problems of life of themselves and those connected with them) but as they all form a part of a life of illusion he gave no importance to them except in relation to his work and the duty assigned to each. The other questions he summarily rejected with an assuring smile of "Don't Worry".

THE SECLUSION EXTENDED

On the 1st of August 1941 Meher Baba commenced the period of the strictest seclusion, which, as explained by him, is the last stage of his great inner working prior to the breaking of his seventeen years of silence in public in February next. It's a

memorable period inasmuch as he will commence speaking to himself and within himself.

He will remain all alone in his room or within the enclosed compound unseen by anyone, keeping himself beyond even the sound of human beings for which special instructions have been given to his group living in the surroundings. Even those who have been given special duties—watchmanship on all the four sides of the hill where he has retired in seclusion—are all strictly warned not to make noise and speak among themselves only when necessary in whispers.

Thus in the grim silence and serenity of Meherabad hill where he lived with his first group for years and worked in various ways ever since he started his public activities and where many a manifestation of his spiritual and divine influence and working have been observed by his Eastern and Western disciples, he is now working under entirely different conditions. It may be remarked that he has been referring to such a period of being literally cut off from the world during this

strictest seclusion prior to his public manifestation.

His entering into this absolute seclusion since the 1st of August 1941 therefore marks a period of no small significance during these anxious times when the world is once again emerging very painfully

through the chrysalis stage and a new history of humanity is taking shape. Full and real significance of these years of silence and the present seclusion of Meher Baba will only be correctly understood and assessed after his public manifestation.



THE SAYING OF MEHER BABA

Do not be angry with him who backbites you, but be pleased, for thereby he serves you by diminishing the load of your *sanskaras*; also pity him because he increases his own load of *sanskaras*.



Register of Editorial Alterations Vol. 3, issue 10

Page 556, para 2, line 9 change get to got (see 3-vol Disc: "is")
Page 560, para 3, line 8, change "of lack" to "or lack"
Page 561, para 3, line 23, change distracton to distraction
Page 562, para 1, line 2, change *concentrtion* to *concentration*
Page 567, col 2, para 1, line 17, change laid to lay
Page 569, col 1, para 2, line 2, change permament to permanent
Page 570, col 1, para 2, line 9, change complelte to complete
Page 570, col 2, para 3, line 10, change processess to processes
Page 573, col 2, para 2, line 5, change ingradient to ingredients
Page 580, col 2, para 2, line 16, change spirituallly to spiritually
Page 587, col 1, para 1, line 6, change preparaing to preparing
Page 588, col 1, para 2, line 7, change intuiton to intuition
Page 590, col 2, para 1, line 1, change languange to language
Page 591, col 1, para 2, line 3, change spritual to spiritual
Page 596, col 2, para 1, line 5, change vissicitudes to vicissitudes
Page 598, col 1, para 1, line 2, change anoyed to annoyed
Page 598, col 2, para 1, line 1, change Shiekh to Sheikh
Page 600, col 1, para 3, line 4, change acheive to achieve
Page 601, col 1, para 1, line 5, change humerous to humorous
Page 601, col 1, para 4, line 4, change persue to pursue
Page 608, col 2, para 1, line 3, change varigated to variegated
Page 609, col 1, para 2, line 13, change Dont to Don't

Note that on page 571, col 2, para 2, the 2nd sentence is garbled (words probably omitted), and thereby contradicts what is stated further down in the paragraph.