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MEHER BABA JOURNAL

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MEHER BABA

JOURNAL



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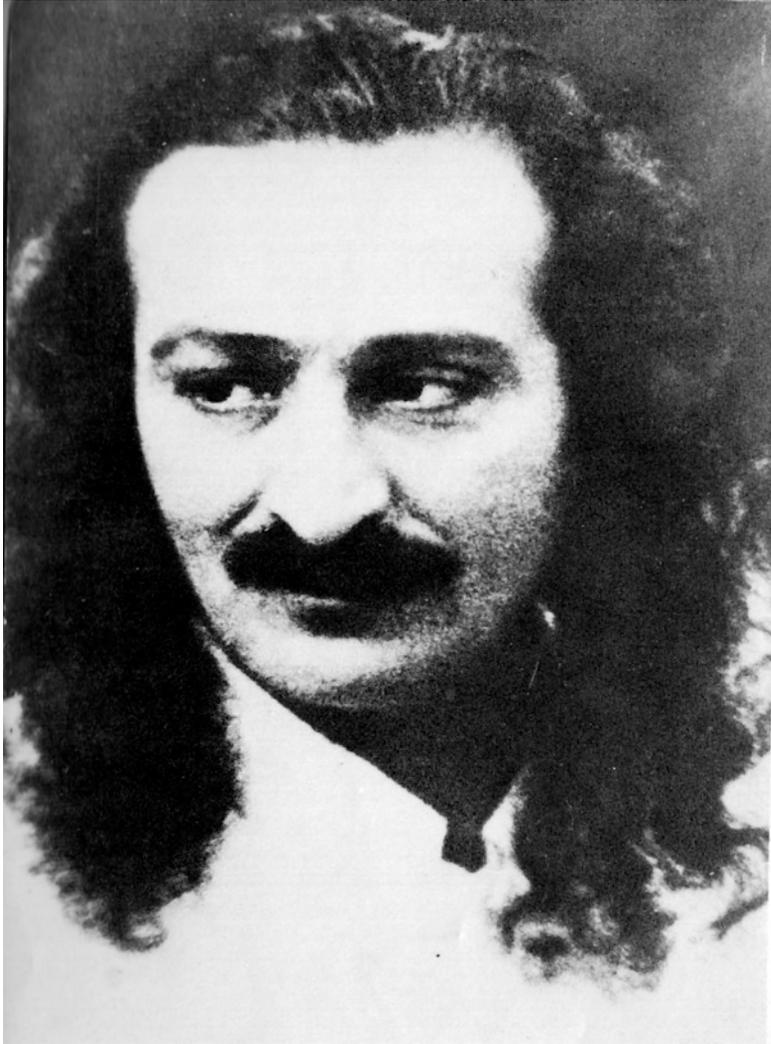
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“I have not come to teach but to awaken”
—SHRI MEHER BABA



Shri Meher Baba

MEHER BABA

JOURNAL

VOL. 3

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NO. 11

Meher Baba

on

The Types of Meditation

Part VII

SAHAJ SAMADHI

THE different forms of meditation which a man practises before consciously entering the Path, as well as the different forms of General and Special Meditation, which he resorts to, after becoming an aspirant, are all preparatory to the attainment of the highest state of *Sahaj Samadhi* or Spontaneous Meditation, in which the aspirant gets permanently established, when he realises the ultimate goal of life. The *Sahaj Samadhi* of the *Siddha* or God-realised person is *continuous* with all the prior forms of meditation and is a *culmination* of them all; and it is, in a sense, the completion and fulfilment of all prior meditations. But it is, at the same time, in many ways, different in kind and belongs to an *entirely different order*.

The spontaneity or effortlessness of *Sahaj Samadhi* must be carefully distinguished from the pseudo-sense of spontaneity,

which is present in the usual 'meditations' of the worldly man, who has not yet entered the Path. The

Pre-spiritual Meditations of the Worldly Man

mind of the worldly man gets engrossed in the object of sense or in other worldly objects and pursuits; and he experiences no sense of effort in all the 'meditations' concerning these objects. His mind dwells upon them because of its natural interest in them and not because of any deliberate effort on his part. The sense of effort arises, not in allowing the mind to dwell upon these diverse worldly objects, but in trying to dissuade it from them. So the pre-spiritual forms of 'meditation' seem to have some similarity with the culminating *Sahaj Samadhi* of the *Siddha*, in having a sense of spontaneity. But this resemblance between the initial phase of meditation and its final phase is only superficial, since *Sahaj Samadhi* and pre-spiritual 'meditations' are divided from each other by vital differences of great spiritual importance.

The sense of spontaneity, experienced in the pre-spiritual 'meditations' concerned with worldly objects and pursuits, is due to the interests created by *sanskaras*. *The pre-spiritual*

The Illusory Spontaneity of Pre-Spiritual Meditations is derived from Sanskaric Interests

'Meditations' are the working out of the momentum of accumulated sanskaras of the past; and they are not only far from being the expression of true freedom, but are actually symptoms of spiritual bondage. At the pre-spiritual level, man is engulfed in unrelieved ignorance concerning the goal of infinite freedom; and, though he is far from being happy and contented, he gets so deeply identified with *sanskaric interests*, that he experiences gratification in their furtherance. But the pleasure of his pursuits is conditional and transitory, and the *spontaneity which he experiences in them is illusory*, because, through all his pursuits his mind is working under limitations.

The mind is capable of genuine freedom and spontaneity of action only when it is completely free from *sanskaric* ties and

interests, and this is possible only when it is merged in the state of the *Sahaj Samadhi* of the *Siddha*. It is, therefore, important to note

True Freedom and Spontaneity Exist only in *Sahaj Samadhi* that though there may seem to be a superficial resemblance between the *Sahaj Samadhi* of the *Siddha* and the pre-spiritual 'meditations' of the worldly man, this resemblance really hides the important difference between illusory spontaneity and true spontaneity, bondage and freedom, fleeting pleasure and abiding happiness. *In the pre-spiritual meditations, the movement of the mind is under unconscious compulsion, and in Sahaj Samadhi, mental activity is released under conscious and unfettered initiative.*

The different forms of Meditation, which characterise the life of the spiritual aspirant, stand *midway* between the pre-spiritual 'meditations' of the worldly man and the final

Meditation of the Aspirant is a Part of His Struggle towards Emancipation *Sahaj Samadhi* of the *Siddha*; and they constitute the joining link between them. When man's primary acquiescence in *sanskaric* interests is profoundly disturbed by set-back, defeat and suffering, or is shaken by an imparted spark of spiritual understanding, he becomes conscious of his bondage and the falseness of his perceptions; and *all the different forms of meditation, which are resorted to by the aspirant, arise as part of his struggle towards emancipation from the bondage of the deceptive desires of the worldly man.* The forms of meditation, which are spiritually important, begin, when a person has become an aspirant or *Sadhaka*.

The meditation of the aspirant, in all its forms, is *deliberate*, in the sense that it is experienced as counteracting some given instinctive or other

Meditation of the Aspirant involves Effort tendencies inherent in the mind. The aspirant takes to different forms of meditation as a means to an end, *i.e.*, because he looks upon them as avenues to the Truth. They are not a working out of some given impulse, but are parts of an intelligent and deliberate

effort. But, though these forms of meditation may be deliberate to start with, the mind gradually gets habituated to them. The mind is also interested in the various aspects of the Truth, which the different forms of meditation try to seize upon; and this interest often makes even these forms of meditation increasingly spontaneous. In none of the meditations of a *sadhaka* is the element of spontaneity more pronounced than in those forms of personal meditation, which give scope for and require the expression of love. But, utter spontaneity and true freedom remain unattained until the goal of meditation is achieved; till then, there is usually a mixture of a sense of deliberateness and a sense of spontaneity. The reaching out towards spiritual freedom is throughout accompanied by a sense of effort, which persists in some degree, until all obstacles of false perceptions are overcome. *Though effort may vary in its intensity, it never disappears entirely except when it is swallowed up in the tranquillity of final attainment.*

In *Sahaj Samadhi* there is no effort because there are no obstacles to overcome or objectives to achieve;

but there is the *infinite spontaneity of unfettered freedom and the unbroken peace and bliss of Truth-Realization.*

Progression to-wards Sahaj Samadhi Progression towards *Sahaj Samadhi* consists in a transition from a state of unquestioned acquiescence in the momentum of *sanskaras* to the state of desperate struggle with *sanskaric* limitations and finally to the state of complete freedom, *when consciousness is no longer determined by the deposits of the past, but is active in the undimmed perception of the eternal Truth.*

The *Sahaj Samadhi* of the *Siddha* is different from the Meditation of the aspirant, not only in respect of freedom and

Only in Sahaj Samadhi is the Individual Mind merged spontaneity of consciousness, but also in respect of many other important points. All the different forms of Meditation in which the aspirant might be engaged, directly or indirectly, aim at securing a complete merging of the mind in the infinite Truth. But they only succeed in partial merging,

and fall short of the total annihilation of the individual mind. They represent varying degrees of approximation towards the spiritual goal, but not its realization. On the other hand, in *Sahaj Samadhi*, there is the realization of the spiritual goal, since the limited mind is completely annihilated and has arrived at a total merging in the infinite Truth.

The aspirant's Meditation, in its higher flights, does often bring to him a sense of expansion and freedom, as well as the joy and illumination of the

Temporary Exaltations in Meditation higher planes; but, neither the sense of expansion and freedom, nor the joy and illumination, which he experiences, are abiding in their duration, because, *in most cases, when the aspirant comes down from his exalted state of Meditation, he is again what he was, viz., an ordinary person, who is held up in the unyielding shackles of sanskaric limitations.*

The incompleteness of the different *Samadhis* of the aspirant may be illustrated by the story of one *Yogi* from Gwalior. This *Yogi* was very greedy; but

The Story of a Yogi through *yoga*, he had mastered the art of going into *Samadhi*.

One day he sat opposite to the palace of the Raja and, before going into *Samadhi*, thought "I must have a thousand rupees from the Raja". Then he went into *Samadhi* and remained in that state for full seven days. During this period he took no food or drink, but only sat in one place, completely wrapt up in *trance-meditation*. People took him to be a saint; and when the Raja came to know about him, he also went to have his *darshana*. The Raja went near the *Yogi* and happened to touch him on his back. But that light touch was sufficient to bring down the *Yogi* from his *Samadhi*: and, as soon as he woke up from his *trance-meditation*, he asked the Raja for a thousand rupees.

Just as a prisoner, who looks out of the window of his prison and gazes at the vast expanse of the sky, may get lost in the vision of the unlimited space, the aspirant who enters into

the trance-meditation, may temporarily forget all his limitations while he is immersed in the light and bliss

which it brings. But, though the prisoner may have forgotten the prison, which holds him, he has not really broken through it: in

the same way, *the aspirant, who is absorbed in the trance-meditation, has lost sight of the chains which hold him to the world of illusion: but he has not really broken through them.* And, just as the prisoner again becomes conscious of his bondage, as soon as he turns his gaze to his immediate surroundings, the aspirant becomes conscious of all his failings, as soon as he comes down to the normal consciousness. The ascending forms of trance-meditation may bring to the aspirant increasing occult *powers*; but, they do not bring to him the unending state of knowledge and bliss, which is continuously accessible, in the *Sahaj Samadhi*, to the *Siddha*, who has attained final emancipation, by breaking through the chains of *Maya*.

There is still another important difference between the trance-meditations of the aspirant and the *Sahaj Samadhi* of the *Siddha*. The trance-meditation

Trance-Meditation is sustained by Some Phenomenal Object

of the aspirant is usually *sustained by some phenomenal object*, capable of exercising irresistible attraction. The lights, colours, tastes, smells and sounds of the *subtle sphere* have their own part to play in helping the mind to withdraw itself from the worldly things, to which it may have been attached, and in alluring it into the lull of trance-meditation. Thus, the trance-meditation of the aspirant is not self-sustained; and it is mostly dependent upon the object, on which the mind fastens itself.

In contrast to this, *the Sahaj Samadhi of the Siddha is self-sustained and is in no way dependent upon any object of the mind.* The trance-meditation of

Sahaj Samadhi is Self-Sustained

the aspirant is, in some respects, like the *stupor of intoxicating drugs*. The intoxication of the drug lasts only as long as the effect of the drug lasts; so, the trance continues to exist as long as the mind is

under the sway of the object by which it is sustained. *Sahaj Samadhi*, which is free from the domination of the object, is, on the other hand, *a state of full wakefulness, in which there is no room for ebb and flow, waxing or waning, but that which has the steadiness of true perception.*

The different forms of general and specialised Meditation resorted to by the aspirant are *useful and valuable within their own limits.* They must not be

**Those who are in
Sahaj Samadhi are
Proper Objects for
Meditation**

looked upon as having the same value for all or as being equally necessary to all. They are among the ways, which lead the aspirant towards his divine destination.

For the few, who are in advanced spiritual state, most of the ordinary forms of meditation are unnecessary. In the same way, for those who are in direct contact with a God-realised Master, many of the special forms of meditation are often not necessary. It is enough for them to be under the guidance of the Master, and to have love for him. And, those rare beings, who have attained self-realization and are always in the state of *Sahaj Samadhi*, do not only not need any forms of meditation, but *themselves become the object of meditation* for the aspirants; for, they are then able to give their best help to those who meditate upon them.

To the Master Sadguru Meher Baba

BY JOSEPHINE ESTHER ROSS (U.S.A.)

He will revive thy own true Self,
And show thee That which thou really art,
He will open the secrets of mind and of matter,
And tell thee the Beauty hid deep in thy heart.

He is the Master, the Knower, the Doer,
It is He who fashioned thee out of the clay,
He who informed thy body with spirit,
And He is the Life, the Truth and the Way.

He is the One who never was born,
He always existed eternal He lives:
Only the pure shall look on His Face,
Humbly receiving the Treasure He gives.

None shall approach Him and leave without comfort;
He hath the Wisdom, the Power and Might;
He is the Guide Who shall lead the true seeker
Out of his ignorance into the Light.

He hath the Love which overcomes sorrow;
Radiant, tender uplifting, complete:
Quietly, silently enter His Presence,
Reverent, suppliant, kneel at His feet.



*Meher Baba and My Spiritual Path**

BY COUNTESS NADINE TOLSTOY

THE Perfect Master is the Supreme Justice of all existence. Knowing all the recesses of human hearts and minds, seeing all the ins and outs of human nature, as well as of all creation, he operates and functions within the substance of being with supreme wisdom and all-embracing Love. Such power wins the heart of humanity for it appeals to the true nature in man, for it encourages and brings out the best in life, the highest intrinsic forces in man which have been created for growth and perfect self-expression.

The Master being the Perfect Pattern and synthesis of being is the God-given Shepherd of all mankind. To follow the Master means to lead a new life, full of enchanting yet hard struggle. It means conscious existence for a higher purpose in which every moment of victory brings you nearer to the goal. Every suffering along the path increases your

endurance, strength and purification of the ego. Life becomes an exalted process of attainment and of creative use of all forces with unceasing increase of inner experiences, with ever-growing compensation of permanent joy.

Life-process becomes more and more a higher attunement and harmony with pure being, with the divine will. The Master who is perfect, and God-realized is the eternal expression and function of this Divine Will. Therefore the safest and easiest and the simplest way of attainment is to follow such a Master and to fulfil all his orders. The greater the love for the Master, the happier and more spontaneous becomes the life on the Path.

To love Him, to follow and obey Him is an act of truth, in harmony with our deepest conscience. It is an act of unity. So to love and follow Meher Baba is an act of absolute good and wisdom. It is the

* Continued from August 1941 issue.

"simple way of Truth". The natural way of God. It may seem difficult until the ego holds to its own and has no control of itself, but the love of Meher Baba melts all the barriers of resistance. His love gives an ever-renewed joyous momentum and willingness to our spiritual will, always increasing the longing for its victory. What a happy game becomes that constant wrestling for the upward climb towards those pure, clear heights of liberation! But once felt, once having chosen the Truth and answered the inner call, one must dare and be constant and faithful. One must seek the high mark, seeing clearly the smallness, vulgarity and cowardice of bargaining with God.

We have to cleave to one luminous point, which is the Master who came to help us to ascend to God within us. No one could sustain the effort—no one could hold on without losing momentum, without losing strength. No one could have the clear vision of ascension, as in our limited consciousness the human means of attainment are insufficient and undeveloped.

Meher Baba says, "*No one ever has arrived at the realization of the higher Self without the help of a Perfect Master.*"

He actually governs the destinies of mankind and leads the whole universe to a new higher cycle. To live in the presence of an *Avatar* or Christ is indeed, an uncommon event, with no precedent experience in this life and age.

One can easily imagine the utmost joy and appreciation when together with other disciples of the Master, I received a "Call" to come to the Meher Retreat at Nasik, India, and live under the close guidance of the Master.

Having already spent one month in California with the Master I knew what a priceless good it is to be close to the Master. It frees the egoism of its attributes one by one, gives greater understanding and peace. My present existence near the Master in this *Ashram* is a unique and extraordinary experience of a very subtle and profound character. It is a laboratory of living entities, who through natural processes of life, within and without, and through the power of love and the divine know-

ledge of the Master, are transmuted and transformed from imperfect beings into more and more perfect characters and types; where the unhappy become happy, the selfish become more and more selfless, the dry egotists yield more and more to the pure impulses of the Divine Love; where the worried confused state of mind acquires serenity, harmony and peace. The lack of balance is turned into the poise of more concentrated calm, the lack of courage into heroic state of confidence, where the gloom and sorrow are turned into joy and profound happiness.

Here under the holy wings of the Guide, we all come closer to our greater selves in union with the Beloved, nearer and nearer to God. We lead a normal, active and useful life, but our activities and all forms of self-expression are linked with *a high spiritual purpose of inner unfoldment*. The Master controls all our inner and outer life and vigilantly guides every moment of our existence.

Purer consciousness, greater selflessness will gradually and naturally evolve out of this divine co-operation of the creative forces of the Master within us and our

whole-hearted efforts towards perfection and closeness with the Beloved.

Human words are quite insufficient means of expression especially for whom those words bring a new message of the unexperienced life within. How words can convey to others the real, alive meaning of all the experiences felt and lived within.

A being who is far beyond the capacity of men to be seen and known as he is, is not so much a subject of words, but the source to be "perceived, felt, experienced and realized".

Everything in him is a wonder, yet he is the most simple and selfless man that ever existed. His state of constant and unceasing Oneness never changes under conditions of any kind. It is really beyond all human understanding. So marvellously human, he is obviously beyond the human plane, yet he is the Friend, the soul and the heart of everyone. God-realized, so divinely supreme, he makes himself so close to humanity and to all living beings—animate and inanimate.

As they cannot raise themselves to his height, so he—

the Christ—comes down to earth to lift and resurrect. His Divine Love is the drawing power and the miracle which opens every heart and gives one a new experience of sacred happiness and blessings. This love, together with his exceptional mystical powers, is an invincible triumphant source of all spiritual well-being of this Universe. The *Avatar* is indeed a great mystery—the gift of God to men.

The truth of Love will perform its wonder and spread its purifying flame. The works of Love will create the new influx of love. The dry gross state of heart will bloom into rich experience and spontaneous expansion. Joy will raise the tonality of life to a happier and higher pitch. Those that are now hazy and confused, heavy and ignorant, will know the happy state of clarity and lightness, the richer tones of living response, of awakened forces within their elated being. The finer and purer perceptions will draw the soul deeper and further in search of a *pure* state of permanent bliss and harmony of union.

Love alone will break the old crystallised forms of existence, promote good-will and bring out

the happy unity of effect towards the eternal good of God.

How often we are given the privilege of witnessing the sacred moments of Baba's universal work. With us, yet absent in remotest spheres of the world, he sends his wireless messages of "spiritual help and love to all who need and seek".

In breathless devotion and amazement of the wonder of his work, we sit around him in silence. Often we receive messages (through the board) which touch the essential points of our spiritual path and the present phase of development. We are blessed as he sends his blessing to others and helped when he sends his help to others. In those intimate moments of profound spiritual contact we cannot help feeling the sacred beauty, the very presence of the Christ.

All renewed, at peace, we become more and more aware of our purer selves as he takes our *sanskaras* or selfish inclinations on himself. He said, "every instant I am crucified and born again". We can almost feel and see how thorns and sorrows of the world sink

in this pure ocean of consciousness, transmuting the consciousness of the world.

I like to quote Baba's own words: "The disinterested services of thousands of selfless workers throughout the world cannot come up to what one God-realized person can do and achieve for humanity. One who realizes God, gets the authority for services; then his very existence is a boon to mankind, nay, to the universe."

Those frequent deeper moments of contact with the Master succeed in our life, with other joys and forms of expression. In games of walks, excursions or picnics, in our sickness of active life, his work goes on as an unceasing stream of life-activity itself. He uses all incidents and forms of imperfections to perform his creative duty towards humanity and towards his closer followers. He uses the slightest subtle occasions, any small or big incident of life, any inner or outer conflicts, as channels of his inner work. Thus he brings out the different elements to work out or to increase life within us.

He is always our companion in all our phases of life. Often he is humouring us in order to bring

out a more spontaneous self-expression and to make our overcoming an easier and less painful process.

To live near him, is to go through constant marvel, and extraordinary observations of his intuitive response to each moment's need. He is a perpetual universal life-activity, reaching to all planes and forms, constantly helping, ordering, raying its power and love—in all directions simultaneously. Never at rest, yet always divinely at Rest—he is motion in stillness and peace. He is always controlling and fulfilling all the needs of the spiritual momentum in the world. It is indeed the Master of the "Divine Art" of a most subtle, intuitive work as he helps and guides,—reaching deep within the root cause of all existence.

In applying to him our human terms, we can give him all names and definitions, but it will be only a part of the truth, and only so far as our own perceptions can go. He remains ever beyond the definitions of the human mind. Being a super-conscious divine man, he is limitless, infinite, free and impersonal—"The Universal One".

Only such an one can be a true spiritual guide for the unhappy, helpless mankind, and accomplish his selfless universal work in a perfect way, with perfect wisdom. Again we will quote his words: "The disinterested services of thousands of workers throughout the world, cannot come up to what one God-realized person can do or achieve for humanity. One who realizes God, gets the authority for service—then his very existence is a boon to mankind, nay, to the universe."

Beyond man's criticism and interpretations, beyond all our concepts, unhindered he does his work of compelling good. Through balance and co-operation of material and spiritual forces in man, of mind and heart, he will bring harmony and unity into the world. He has come as a fact of living reality to give a practical, lasting help. He will redirect all energies in proper channels, in accordance with the intrinsic law and spiritual purpose of life. Love will dominate the lower tendencies of men, and reveal the true beauty of existence right here on this planet, in this life and time. As

he says: "The Perfect Master is permanently united with God, and *without effort, constantly* enjoys perfect knowledge, wields perfect power and experiences perfect bliss."

At the time of Baba's universal manifestation, he will break his sixteen years silence. Then he will give the "Word" of Love to all, pouring life, faith and new joy into the heart of all being. Meher Baba at the 12th anniversary of his silence said: "For nearly twelve years no word has passed my lips, yet I am never silent. I speak eternally. The voice that is heard deep within the soul is my Voice; the voice of inspiration, of intuition and of guidance. To those who are receptive to this voice I speak. My outward silence is no spiritual exercise. My silence has been undertaken and maintained solely for the good of others."

As I said before, Baba represents the most perfect human qualities and unique charm of simplicity. He says himself: "Divinity is not devoid of humanity. The Infinite embraces all expressions of life. Spirituality does not mean renunciation of worldly activ-

ities. It means the *eternal renunciation of mundane desires.*"

Again he says: "Mere asceticism does not lead to spirituality. Perfection cannot be perfection if it shrinks from the dual expressions of nature and tries to escape from entanglements. It must assert its dominion over all illusion however attractive and however powerful. A perfect being functions with complete detachment in the midst of the most intense activity and in contact with all forms of life. Divinity includes all that is beautiful and gracious. How therefore could you expect a Perfect Being not to have a sense of Humour!"

The following quotation of Baba's words will add to the greater understanding of Baba's work in the world and the meaning of Christ's crucifixion. He says: "Some God-realized souls, not only possess God-consciousness, but also retain their bodies, and use them consciously for working in the creation, in order to help the realization of other souls. They are called *Sadgurus* (*Qutubs* in Sufism) for the *Sadguru* knows himself to be One with all other

souls, who are still in bondage. And though, he knows himself to be identical with God and is thus eternally free, he also knows himself to be eternally One with other souls in bondage. And though he constantly experiences the eternal bliss of God-realization, he also vicariously experiences eternal suffering owing to the bondage of all other souls, whom he knows to be his own forms. *This is the meaning of Christ's crucifixion.*

Although *in him*, the purpose of existence is *completely* realized, he retains his bodies and continues to use them for emancipation of other souls from ignorance, and for helping them to attain God-consciousness."

Even while working in the creation, he however, fully retains and enjoys God-consciousness.

Living in this *Ashram* and visiting Baba's other *Ashrams* we could witness and observe the various types and ways of Baba's workings. It is always so individual and in tune with each particular temperament. He makes himself understood and close to all those who seek his help, because he meets

them on their plane. The infusion of his love opens all the recesses of their minds and wins their hearts. He plays, so to say, all the roles of a seer within human nature, and moulds it with his power where there is sincere need of his help.

As much as the Meher Retreat retains its essential Western type so do the other *Ashrams* retain their Eastern type and are more simple and primitive. Here Baba does his unique work with God-mad men—as he calls them—and with some ordinarily insane. Most of them have been on the spiritual Path and have lost their way. They all are different; "some work, some meditate, some play" as Baba said. The utmost confidence and worship fills the *Ashram*. At Baba's smiling glance and loving touch, they all revive. So gradually they become more balanced and happy. Here the Master performs

the most elementary duties, giving them bath and food with his proper hands. It is not only a physical cleansing and feeding, but a much more important and far-reaching "washing away their impurities and sins," feeding their very souls and hearts from the eternal Fountain of love and life!

Baba is for all and any. Did not Jesus go half-way to meet the Prodigal Son? Did He not take under His protection the sinning woman against her accusers?

Baba said, "It is the wicked ones that need me most."

When he appeared in the gay feasting crowd of Hollywood among the worldly stars, he was where his help was most urgent, and where the need for awakening was most essential, for it would bring its greatest results and reflect its good on all humanity.

(To be continued)



Our Endeavour towards Perfection*

BY C. V. SAMPATH AIYANGAR

SHRI MEHER BABA says: "A man becomes wise by *practising*, not by *preaching* virtue." The fourth *Mantra* runs thus: if you have acquired power by understanding the four, do something for the good of humanity: If not your living is worthless. What is this 'four'? It means:—

(i) The four great ideals of life, *Dharma* (righteousness), *Artha* (worldly possessions), *Kama* (legitimate desires), and *Moksha* (eternal beatitude).

(ii) The four eternal Vedas.

(iii) The four *Ashramas*, *i.e.*, stages of life.

(iv) The four *Varnas*.

Let us consider these items seriatim. The *Mantra* first directs us to understand the four ideals of life, and the first is *Dharma*. It comes from a word which means to 'support'. It is defined in the *Mahabharata* thus, "that which supports, that which holds together the whole creation (*prajaha*)". The principles of a healthy and beneficent life are

the *Dharma* of our existence. That is called the *Sanatana Dharma* (*old Dharma*). The word is here translated as *righteousness*. The word 'religion' also means 'that which binds together'. Every true religion binds people together by laying down such principles as would help them to lead a healthy and beneficent life. It is therefore the duty of every religious soul to understand those principles and act upon them.

The next is '*Artha*', which means worldly possessions and prosperity.

Kama is desire for material objects in the *Pravritti-marga*, *i.e.*, the "path of going forth". This is the outgoing of the *Jivatma*, gathering experiences. '*Kama*' also denotes the *Paramatma*, the Universal Soul. In a restricted sense it means 'sexual desire'. Our *Manas* (the sixth sense—*Bhagavat Gita*, XV. 7) receives all the

* Continued from August 1941 issue.

experiences of the five senses through the sense organs. In the *Mantra*, as *Kama* is mentioned along with *Dharma*, the former means legitimate desires. First, there is the experience of varied impressions, when the *Manas* may be the slave of *Kama*. Then, the conflict between *Manas* and *Kama* begins. Then *Manas* begins to understand that "the pleasures that are contact-born are verily wombs of pains" (the *Gita*). *Kama* is purified, and the higher aspect of *Ichcha* (will) is developed. Then the *Jivatma* is led on to *Buddhi*, from which wisdom flows. "By this," says the *Gita* "thou shalt see all beings without exception in the Self, and thus in Me." At this stage, the *Jivatma* is on the threshold of liberation (*Moksha*). One of the *Upanishads* says, "One who sees manyness goes from death to death." It is 'desire' that makes one see manyness. It is why the Lord Buddha enjoins all to kill their desires, which are contact-born. Once the desires are completely annihilated, the *Jivatma* enjoys *Brahman—Moksha*. This process is called '*Nivritti-marga*,' or returning path. From Oneness you go to Manyness, and

again you see Oneness. By *Karma*, *Bhakti* and *Jnana* we obtain liberation (*Moksha*). *Karma* is serving the Self; *Bhakti* is loving the Self; *Jnana* (Wisdom) is seeing the Self; The *Jivatma* has three temperaments. The *Karma-yogin* finally achieves devotion and wisdom: The *Bhakta* finally gets activity and wisdom: The *Jnani* becomes also a *Bhakta* and *Karma-yogin*.

There is a final blending of these three paths. The next interpretation is the understanding of the four Vedas. The Vedas indubitably teach the Oneness of the *Paramatma*, and state how from Oneness the *Jivatma* goes to Manyness, and again returns to Oneness. A true religious soul should understand the divine principles laid down in the Vedas, and apply them in practical life. Mere reading them is of no use.

Another interpretation is, one should understand, the true significance of the four *Ashramas* "stages of one's earthly life". It is the ignorance of the true significance of the *Ashramas* that has brought about the downfall of India. The four *Ashramas* are that of the

Brahmachari (the student), *Grihastha* (the householder), *Vanaprastha* (dweller in a sequestered spot) and *Sanyasi* (the ascetic). Manu says that each order must be properly completed before one enters the next. The *Brahmachari* is bound to celibacy before he becomes a householder. As a householder he practises *Dharma*, and fulfils all legitimate desires (*Kama*) after righteously amassing wealth. In the *Vanaprastha* stage he brings his senses under subjection and regulates his mind. This he can easily do living for some time apart from the world, regulating his life by study, austerity and love. Then as a *Sanyasi* let him do acts purified by reason, unselfishly, for the spiritual upheaval of the Universe: "Rejoicing in the Supreme Self he will become liberated." The first two stages belong to the *Pravritti-marga* and the two latter to the *Nivritti-marga*.

The last interpretation is, understand the true significance of the four *Varnas*,—*Sudra*, *Vaisya*, *Kshatriya* and *Brahmana*. It is not the hereditary caste system that is meant. The idea "though I am a bad son of a good *Brahmin* father

I am still a *Brahmin*" is a vicious one and untrue. The *Varnas* are based on '*Guna*' (qualities) and '*Karma*' (acts), and not merely on birth. Lord Sri Krishna clearly explains it (*Gita*, IV. 13). After examining this important question very carefully and thoroughly, Swami Dayananda Saraswati says, "Classes of all persons should be determined according to their qualifications, accomplishments and character in the twenty-fifth or the sixteenth year, according as they are males or females. They should also marry persons of their own class, namely a *Brahman*, a *Brahmani* woman; *Kshatriya* a *Kshatriya* woman; a *Vaisya*, a *Vaisya* woman; and a *Sudra*, a *Sudra* woman. It is then and then only that the people will faithfully discharge the duties of their respective *classes* and secure thereby, perfect harmony."

Manu clearly says that a *Sudra* may attain the rank of a *Brahmin* if he were to possess his qualifications, and a son of a *Brahmin* may become a *Sudra*, and so on. Division of labour is the essence of His Evolution. The four *Varnas*

are complement to one another. A scavenger is as necessary as a teacher or *Brahmin*. A soldier is as necessary as a carpenter. A soldier cannot all of a sudden become a carpenter, or *vice versa*. But nothing should prevent the one from becoming the other if he has the aptitude. This can be seen only as a person grows. When this important question was properly understood, there were soldiers in India ever ready to defend their country. The *Gita* is clear on this point. It says: *Brahmanas* are those who can control their minds and senses, and have the qualities of austerity, purity, forbearance, uprightness, knowledge and wisdom, and belief in a hereafter. *Kshatriyas* must possess the qualities of prowess, boldness, fortitude, dexterity, bravery, generosity and sovereignty. The *Vaisyas* must be good agriculturists and traders. *Sudras* are good servants. The best test in such matters as the one under discussion is that given in the *Gita*, *Sloka* 47, Ch. XVIII: "He who

does the duty ordained by his own nature incurs no evil." Nanda, the *Sudra* Dravidian Saint, was really a *Brahmin*; he did duties ordained by his own nature, which were those of a *Brahmin*, and attained bliss. If a government understands this secret and acts accordingly, millions of *Kshatriyas* can rise and guard the peace of the world.

Now we understand the real meaning of the spiritual aphorism. Every nation has its four classes—*Asramas* and *Varnas*, their *Vedas*, their *Pravritti-marga* and *Nivritti-marga* in life. Let it understand their true spiritual significance, and let every State make it incumbent on its children to understand them. Then these sensible children will help themselves on the Path, and also help others to perfect themselves. The person says, the *Mantra*, who becomes great by understanding the four ideals of human life, must help their fellow-beings, or else he would have lived in vain. What a grand lesson in the chapter of Universal Brotherhood!

(To be continued)



*St. Francis Xavier**

(A.D. 1506-1552)

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

BY WILL BACKETT (LONDON)

THERE is a link between the Saints of different religions, through the *Avatars*, whom Ramakrishna describes in the following words:—

"It is one and the same *Avatar*, that having plunged into the ocean of life, rises up in one place and is known as Krishna, and diving down again, rises in another place and is known as Christ."

It will be remembered how Ramakrishna reached this spiritual goal through his love for the Divine Mother. The Holy Virgin is revered in the Western Church to which St. Francis belonged, as in the verse of one of their hymns:—

"I'll sing a song of Mary, the Mother
of my God."

The Virgin of all Virgins of David's
royal blood....

"O Lily of the valley, O Mystic Rose,
what tree,

Or flower, e'en the fairest, is half so
fair as Thee."

—(Hymn 112 in "Westminster Hymnal")

Dr. Schliemann discovered the symbol of the mystic rose, when excavating the ruins of ancient Troy (B.C. 1200) and knew it referred to the Virgin in Catholic liturgies, but he said he did not understand what its real meaning could be. The petals of both the rose and the lotus, denote symbolically, as does the spiral of the fire cone, the process of the evolution of consciousness through matter. When the soul is purified after attaining full consciousness, the Christ is born "of a pure Virgin", a truth preserved by the ancients in their symbols. With the advent of the Master amongst us, that inner truth is manifested and brought into active and full operation through His life.

It was at the altar of "Our Lady" in the Church at Montserrat, that St. Loyola found peace through his great love for the Mother of the Lord, and

* Continued from August 1941 issue.

became the teacher and spiritual guide of St. Francis Xavier who was thus led to make the same great renunciation as himself, like the Saint, Francis of Assisi, had done three hundred years earlier. It was from the Cathedral of Our Lady in Paris, to the church of the same name on the hill of Montmartre outside the City, that the little band of 7 Paris Students with Loyola to lead them, made their first pilgrimage together, when they vowed to serve God and the Church. After Mass, they broke their fast by the banks of the little stream outside, talking together of the great Love that had entered their lives.

So complete and serious was the renunciation of Francis and Loyola, and their five companions, who were the first members of the Society afterwards known as the Company of Jesus, that they knew no other name than His and sought to follow in His steps. Baba's description of such *Vairaga* (renunciation) as due to good *sanskaras* in past lives, would certainly seem to apply to their cases.

While Baba was in Cannes in 1937, He invited a Basque refugee to stay as guest with the

party there, thus making a link outwardly, Himself with the Basque people, and in many other places; before and since His visit to Goa, the Master has followed the footsteps of the Saint, in Rome, Venice, Paris, S. India, and as far east as Japan. On several of Baba's voyages, there have been native stewards from Goa on board, and some of them, on the occasion of a visit to Persia, must have recognised something of the Master's saintly character, as they said to the devotee who was with Him:—"Who is this Christ-like person? Is He your (living) Christ?"

Both Francis and Loyola were Spaniards and members of the ancient Basque race, and they united the chivalry of the country with the mysticism of the race. At that time in history, young men of good family were expected to serve the Church as priests or soldiers, for the latter regarded the sword as a symbol of the cross. In that spirit Loyola gave up his sword at the altar of "Our Lady" to become a warrior in Her service with the sword of the spirit, and Francis forgot his aristocratic birth and

forsook his early ambition for a high position in the Church, to become a humble priest, vowed to poverty, chastity and obedience.

When first Francis and Loyola met, the former had already adopted the Church as a career, because of its prospects for fame and position, and he ridiculed the crippled soldier in his ragged clothes, who had come to him for tuition. Francis' biographer describes him at this stage as "a young man of great spirit, with forward and overthwart answers, he oftentimes of set purpose carped at Ignatius and his words; yea and sometimes also in very reproachful manner, scoffed at his excellent piety. But Loyola, on the other side, used all the sweet means he could to reclaim him from his insolency". In Paris, together they faced the intellectual problems which were shaking Europe at the time of the Reformation under Martin Luther, and their arguments would conclude with words from Loyola:—"Master Francis, what shall it profit a man if he gain the whole world and lose his own soul?"

It may seem an irony of fate, that the two brothers of Francis, whose spiritual destiny was linked with Loyola in that incarnation, should both have been fighting in the battle in which Loyola was severely wounded; indeed they may have unwittingly been his assailants themselves, which it would indicate another *karmic* bond. The doctrine of reincarnation is rarely associated with the Catholic Church, but it is held by some of its members and clergy, for a learned Roman Catholic Archbishop in that Church is quoted in an Italian book* in 1911, as accepting the truth of pre-existence and reincarnation, together with other priests.

The ritual of the Mass in the Christian Church, to which the natives of Goa conform, is intended to preserve the memory and efficacy of the supreme sacrifice of the *Avatar* and founder of the Church in its original state. St. Francis was named after one of the greatest saints in the West,

* "Archbishop Passavalli" (1820-1897)... Milano, Fratelli Bocca. 1911 (quoted from book review in "Dawn").

because he was born on the day before Good Friday, in Holy Week, when Jesus' crucifixion is remembered specially, every year in the Christian world. At the moment of his birth, on 7th April 1506, his Mother would be within sound of the Chapel in Castle Xavier, and hear the sacred chanting of the priests, commemorating the sufferings of the Master on the Cross, that St. Francis of Assisi had meditated upon three hundred years ago, until the very wounds of the Saviour became imprinted upon his own hands and feet. Francis Xavier was 28 years old, before the choice of his name by his parents was justified by the change in his life. Many saints have found full scope for service to God and humanity within the Church, around which the life of the people then revolved in the passage of feast days, and fasting, and the regulation of food for body, mind and soul, which were all marked by the ordinances of the Church; through the Inquisition, also, it exercised a direct influence upon men's temporal affairs, as well as upon life after death, by the doctrine of purgatory.

Accepting without question, the *Shariat* or outer observance of the Church, many like St. Francis achieved a lasting consciousness of the presence of the Master and their intense earnestness in the faithful discharge of their duties, invested them with a sacred authority in the eyes of the people. It is impossible for the value of work like that of St. Francis to be assessed by ordinary standards. How many times he brought peace to many minds by hearing their confessions and administering the last rites of the Church, pointing their thoughts to the One Whose Life makes all things new. In the words of Shri Krishna:—

" He who casting off the body, goeth forth
Thinking upon Me only at the time of the end,
He entereth into My Being; there is no doubt of that.
Whoever at the end abandoneth the body, thinking upon any being,
To that being only he goeth, O Kaunteya, ever to that conformed in nature.
Therefore at all times, think upon Me only, and fight. With mind and reason
Set on Me, without doubt Thou shalt come to Me.

With the mind not wandering. after
 aught else, harmonised by conti-
 nual practice

Constantly meditating, O Partha,
 one goeth to the Spirit Supreme,
 Divine".

— *Bhagavad Gita.*

As is customary in the Catholic Church, St. Francis practised fasting, but his enthusiasm, had to be curbed at first, as he was inclined to go to extremes; it will be remembered that Baba has also enjoined the same training for some of his devotees, as well as the nursing of the sick; in 1925-26 he told the *mandali* at Meherabad that while serving the sufferers and disabled persons in the *Dharmasala* and hospital, "they should consider everyone of them to be Myself." "Serve them heartily, and you will be serving Me thereby."

There are several further parallels between the life of St. Francis, and the work of the Master at the Spiritual Centres at Meherabad and Bangalore, which symbolises the character of his Divine Mission on earth. The turning point in the life of St. Francis was due to his personal contact with Saint Loyola after he was recognised in the University of Paris, for his learning and

scholarship.

Baba's Centre at Byramangala (Bangalore), will be for the use of intellectual understanding in establishing secular, social, and international, harmony, through selfless service, and the House of Advanced Souls will prepare practical mystics, to inspire intense creative activity with complete detachment to awaken the feeling for divinity in every phase of life. Both of these tendencies were certainly present in an initial stage in the evolution of St. Francis. Only a Perfect Master can care for the God-intoxicated souls in the *Mast* Institute, but St. Francis alleviated maladies of soul and body with the divine urge of love others could feel in him, through all he undertook. The incident of the soldier whom he accompanied on board, for part of the journey to Aden, is but one of many similar events. The man had an ungovernable temper, with every imaginable sin engrained; and his language even shocked his fellow soldiers. Francis, on making his acquaintance, learned he was to go abroad, and making enquiries found on which boat

the man was sailing and when the fleet would leave, so that he was able to go with him, saying how glad he was that they would be companions. Taking no notice of his behaviour or language, much to the surprise or others, Francis would chat and eat with him, and when he was gambling, became sorrowful if he was unlucky, but pleased with his successes. After having thus gained his confidence, and friendship, he asked whether he had been to confession and mass, the sacraments enjoined by the Church upon all Catholics. The man, with shame, said he had neglected them for 18 years, and that the last time he attempted to confess, the priest was so shocked that he said such a sinner could not hope for any share in Divine Grace.

Francis took a very different attitude and said that great charity should be used for sinners, for whom the blessed Redeemer shed His own blood, and that each one of us had his own burdens to bear, and should therefore be compassionate with others. He even promised to share the penance the man's sins merited, leaving the soldier to bear just as much as he wished,

and no more. God, in His infinite Goodness, did but desire his salvation, and asked nothing but his sincere repentance for having offended One Who loved him so much.

The soldier was quite overcome, and begged the Saint for his help; as a priest in the Church, he had authority to hear his confession and give absolution, and when they had the opportunity to go ashore, Francis went to a grove near the beach with the man to hear his confession under a tree, in tears and truly repentant. He imposed a penance of two prayers, one to "Our Father", and an *Ave Maria* to "Our Lady," the Mother of the Saviour. Then hurrying apart, the Saint was seen to bare his own back, which he scourged so violently that the blood flowed freely. At this the man ran to him, baring his own shoulders, and mingling his blood with the Saint's; his tears and cries continued, for he could not bear to see the Saint suffering for him.

Francis, his work done, left the ship to return to India, having given the man some rules for his future conduct, and from that time, during the

campaign in Aden and afterwards in India, he lived a reformed life amongst those who knew his former habits.

* The delightful humour of St. Francis is such a distinctive trait in his character, that it peeps out or bursts into flame under most varied conditions. It was the great but unfulfilled aim of his life to carry the message of His Lord to China, for he saw that vast kingdom, with its teeming possibilities for evangelisation, to be a worthy offering to Him Who had renewed His own life. Added to the difficulties of travel through perilous uncharted seas, in small ships at the mercy of the monsoon, there were closed seaports, pirates, disease, and absence of reliable communications. These all fed the flame of his unabated ardour, and he sought to enlist the aid of a trader who was solely intent upon the profits of the voyage, by describing his own plan as a guaranteed way of making a profit of 10,000% in the "salvation of souls" if only he would serve God, as he was

servicing his own material ends. In his enthusiasm, the Saint sought to introduce a Portuguese ambassador to China, who would receive political and trading facilities, and negotiate for Francis entry as a missionary, but this scheme, planned with skilful knowledge of man's foibles and cupidity, that gave great credit to the Saint's first-hand experience of human weaknesses, was doomed to failure through the unreliability of the leading personality taking part. This proved to be Francis' last venture, for the privations he suffered on a barren island, awaiting transshipment to the mainland of China, which through treachery never came, snapped the slender physical link with life. Without decent food and shelter, he and the sole companion of his hardships, a Chinese lad, resolved to board a vessel nearby, but the effort was too great, and he returned, with a few gifts from a kindly sailor. The next day he often fainted from exhaustion, tormented with fever and sickness, but he was

* Preface to "Life of St. Francis Xavier", by Edith Anne Stewart (Headley Bros., London, 1917). The incidents recounted in this article are taken from this record also.

patient to the end; even in delirium, his face remained joyful and beautiful, as in those far-off days in India, when he moved about amongst his beloved flock, feeding the Master's sheep, who were his sacred trust.

His sense of humour also revealed another trait which many great men have shared, a certain pre-occupation with their real interest in life, to the exclusion of external details. During his first weeks in India, he wore the old gown he had in Europe, and afterwards he asked for one like the native priests', a cheap sleeveless garment, but a handsome coat of silk was offered instead, which he refused and insisted on the cheap gown.

His shoes soon wore through, and the kindly major-domo brought him a new "payre" (Pair), but he would by no means be entreated to change his old shoes for new. Some Portuguese friends took away his old tunic by night, and Francis wore the new one in its place, without noticing the change, until at supper that night, his friends asked him: "It is perhaps to do honour to our table, that you are so Spruce today in your new habit."

"Then casting his eyes upon his clothes he was much surprised, to find himself as attired." At length, being made sensible of the prank which they had plaid (played) him, he told them smiling that it was no great wonder that this rich cassock, looking for a Master in the dark, could not see its way to somebody who deserved it better (Bouhour's "Life of St. Francis," translated by J. Dryden).

He had a delightful way of going up and down the street, ringing a little bell, and crying "Faithful Christians send your boys and girls and slaves to the *Santa doctrina* (Holy doctrine) for the love of God," and as they gathered around him, he led them to the Church of the Rosary. There, all that he did delighted his hearers and the onlookers. As he raised his eyes to heaven, he seemed to raise their souls. Making the sign of the Cross, he spoke to them in a loud voice with such devotion that the people, and above all the children, fell into complete sympathy with him. He taught them hymns, and with outstretched arms, intoned a kind of Litany, to which they chanted a response;

his words explained an act of faith, for each followed by explanations, in a kind of simple Portuguese patois, which the people could understand. (Cros. Vie de S. Francois.....quotes Goncalvez.) Near the hospital, he took a hermitage and gathered 300 boys for Christian teaching, and on Sundays visited the lepers in their home and said Mass.

The Bishop sent him further to South India and the added difficulties were but opportunities to him. He writes of his long voyages, the care of so many spiritual illnesses, and the many sins of idolatry he sees everywhere, and of the great heat that makes life so difficult, and adds:—"If this be undertaken for whom it ought to be undertaken, it brings great refreshment and many and great comforts."

Ever on the watch for opportunities to carry the message of the Master further afield, Francis eagerly questioned a Portuguese merchant who told him of a tribe in far-off China, who appeared to be either Jews or very early Christians, who were isolated from any other similar sect, and had appeared to have been there from time immemorial; the name

of their teacher is kept secret, but he seemed to have belonged to the same time as Jesus Christ, and bears the symbolic names of "The Warning Bell, which does not trust to physical force," "The Quiet Logos," "The King of the Sons of God," "The first teacher of the true doctrine of Immortality," "the Teacher from Above".

A European official returning to Lisbon in 1544, has left this account of Francis:—

"I lived six months with the Father, Master Francis. He went barefoot, with a poor torn gown, and a kind of hood of black stuff. Everyone loved him dearly. He so gained the heart of a king, that this sovereign made a proclamation, that the people were to obey his brother, the Great Father, as they did himself. He permitted all his subjects to become Christians if they wished to do so, and gave large sums for the succour of the poor.... That is the name which has been given to Father Master Francis in these lands.... Often in that flat countryside followed by 2-6000 people. He would preach to them from a tree.

(To be continued)



Man—Then and Now

BY DR. ABDUL GHANI MUNSIF

HISTORY never teaches and it cannot be adduced with any amount of certainty that it has made Man more wise. The complexity of man's nature never allows him to benefit from the experience of others. The knowledge of history only enables him to be more clever in repeating the mistakes on an ever-growing scale in the name of humanity, culture and civilization. His researches, mostly negative in character, move perpetually in a vicious circle thus supporting the claim of history to repeat itself, however, much I would have liked to believe that 'History proved all history false'.

According to Schopenhauer, "The true philosophy of history lies in perceiving that, in all the endless changes and motley complexity of events, it is only the self-same unchangeable being that is before us, which to-day pursues the same ends as it did yesterday and ever will.... Throughout and everywhere the true symbol of nature is the circle, because it is

the schema or type of recurrence... In general, the wise in all ages have always said the same things, and the fools, who at all times form the immense majority, have in their way too acted alike, and done the opposite; and so it will continue. For, as Voltaire says, we shall leave the world as foolish and wicked as we found it."

Nowhere this unchangeability or rather incorrigibility of man's nature is more poignantly true than in the religious and spiritual domain. The following famous names culled from the Islamic and Sufistic world and reproduced here from the works of Shaikh Jalaluddin Sewti on Mohiuddin Ibne Arabi, will therefore prove historically illuminating to the readers.

Jalaluddin Sewti says, "Whenever a great being comes into manifestation, automatically he finds his enemies also arrayed in opposition. Geniuses everywhere have always suffered untold indignities and agonies:—

ADAM found himself in opposition to *Lucifer (Iblis)*.

NOAH, in his time had his enemy in *Aam* and others.

DAVID was vehemently denounced by *Jalut* and his compatriots.

SOLOMON had his adversaries in *Sakher* and those of his ilk.

MOSES was anxiously pitted against the *Pharoah* of Egypt.

ABRAHAM suffered antagonism at the hands of *Namrud*.

JESUS in his first advent was confronted with *Bakht Nasar*, and in his second advent he will experience the opposition force in the form of *Dajjal*.

MOHOMED was disowned by his uncle *Abu Jahal* and his Meccan following.

OMAR—the Khalifa, had an arch enemy who thwarted him on many occasions.

ABDULLA BIN AMIR was looked upon by his enemies as a rogue and a hypocrite. Once his enemies finding him engaged in prayers, poured on his head boiling water which resulted in the shedding of his skin from the head and face, from which he suffered excruciating pain long

afterwards.

IBNE ABBAS was greatly harassed by *Nafay Ibne Arzaq* who used to accuse him for misinterpreting the texts of the *Qoran*.

SAAD IBNE WIQAS suffered persecution at the hands of the ignorant population of Koofa although he was one of the ten select ones. They even lodged complaints against him with the Khalifa-Omar regarding his unorthodox manner of offering prayers.

IMAM ABU HANIFA suffered very many indignities and he and IMAM MALIK on account of his enemies never ventured to join the congregational prayers for nearly 25 years.

IMAM SHAFAYI suffered silently over being misrepresented and misunderstood by the people of Iraq and Egypt.

IMAM AHMED BIN HUMNBLE suffered imprisonment at the hands of his detractors.

IMAM BUKHARI the greatest Islamic authority on *Hadis* (the sayings of the Prophet), as the result of the machinations of the populace, found himself in exile from the city of Tonag.

BAYAZID fell into disagreement with the ignorant theologians of his time and consequently suffered banishment 17 times from *Bastam* the city of his birth.

ZUNNOON MISRI was made to suffer by being dragged through the streets of the city with hands and feet tied followed by the jeering populace calling him a renegade and a *Kafir*.

SAMNUN MOHIB was scandalized by the people around him and they even purchased the services of a mercenary woman to substantiate the charge against him. Out of shame and fear the Saint hid himself from the eyes of the people for a period of one year.

SAHL BIN ABDULLA TASH-TARI was forced to go into exile to Basrah and in spite of his learning and piety, people adjudged him to be a *Kafir*.

ABU SAEED KHARAJ found himself attributed with a good many sinful acts and on the ground of some unorthodox words found in his book, the dry ecclesiasts of his time gave against him the verdict of 'heresy'.

JUNAID of Baghdad found people marshalling evidence against him for being a *Kafir* (heretic), and whenever he gave discourses on the Oneness of God (*Taohid*), for fear of being misunderstood, he used to retire with a select few to the underground cellars for the purpose.

MOHOMED BIN FAZIL was banished from Balkh on the score of his interpreting the mystical portion of the religious scriptures literally and at the same time evincing faith in the esoteric aspect of the subject. He refused to leave the city unless they took him round the streets with a rope tied round his neck thereby announcing to the populace the fact of his heresy and the consequent decision to oust him. His persecutors accepted the condition imposed and made him undergo the indignity of the situation demanded by him. In the process of thus being dragged through the city of Balkh, he proclaimed loudly saying, "O people of Balkh, today the Almighty God has taken away from your hearts the light of Gnosis.

The City of Balkh was for a long time the treasure-house of Sufi knowledge and wisdom. Before me all have given utterance to the same Gnosis which I have done, but none amongst them was thus treated. It is your misfortune that I am going into exile to-day."

ABU OSMAN MAGRABI was banished from Mecca although he was a great theologian and an ascetic of great merit. He suffered cruel whipping at the hands of the people and was made to ride about in the city on a camel, for demonstration purposes in that sorry plight. Thereafter he settled down at Baghdad to the end of his days.

SHIBLI, in spite of his learning and spirituality, was adjudged on evidence to be a *Kafir* and to prevent people from seeing him he was sent to a hospital for the lunatics.

IMAM ABUBAKAR NABLSI although the fame of his knowledge of religion and spiritual excellence had spread far and wide even to the country of Egypt, he was looked upon as a heretic. His enemies went to the

length of prevailing upon the King to get him hung by the feet and to skin him alive. During the process of being skinned by the people, showing no signs of pain and perturbation he began reciting the verses of the *Qoran* which immensely moved the hearts of the onlookers and everyone was expectantly afraid lest a climax would be precipitated.

SHAIKH NASIMI was similarly skinned alive. When the claims of the oppositionists were smashed to bits by the force of his reasoning and logic and finding themselves speechless before him, they conspired to wreak vengeance against him in a very mean sort of way. They paid a cobbler to stitch a few verses of the *Qoran* in the insole of his shoes and reported the matter of this heinous sacrilege to the Governor of Aleppo. Being in complete ignorance as to the plot hatched against him and confronted with the damning evidence of the verses of the *Qoran*, discovered from his shoes, Shaikh Nasimi submitted meekly to the inevitable and knew what the

verdict of the Governor would be. When he was ordered to be skinned alive, during the painful ordeal he sang and composed *extempore* some 500 verses in Arabic on the subject of God—the Absolute (*Taohid*).

ABU MUDIN also was greatly slandered by the people around him and was called a *Kafir*. He died an exile in the city of Tilamsan.

ABUL HASAN SHAZLI was compelled to leave for Egypt as an exile from the city of his birth and although his enemies conspired to bring against him a unanimous charge of heresy, Providence somehow saved him from the dire consequences of their evil intentions.

AZIZUDDIN BIN ABDUS-SALAM was arraigned before an assembly of learned divines over some words incorporated in the text of his dogma and faith and they unanimously passed a verdict of heresy against him. This resulted in the estrangement and withdrawal of the king's favours from him.

IMAM GAZALI had also to deal with a number of opponents and

critics who tried to tamper with some of the texts in his famous book "*Ahya-ul-Uloom*", but the mischief was discovered in time by Qazi Ayaz who ordered all such copies to be immediately burnt and destroyed.

ABDUL WAHAB SHERANI also found his works tampered with and a good deal of antagonistic controversy arose thereby. The mischievous controversy however, subsided when the author submitted an original copy of his works to the learned theologians of Mecca and Egypt.

MOHIYUDDIN IBNE ARABI, not only the greatest theologian of his time, but also a personality of great spiritual fame and attainments, acclaimed by Azizuddin Bin Abdus-Salam as a Qutub of the saintly hierarchy of the day, suffered likewise at the hands of his enemies who almost succeeded in indicting him for heresy on the ground of his writings being in complete contravention of the established law (*Shariyat*) of the day. But his spiritual Gnosis and the bold exposition thereof had a great

appeal to the Sufi world of his time as a result of which a great number of learned Sufis took up cudgels for him, and wrote many a learned treatises in refutation of the charges levelled against him, incidentally upholding the spiritual status of the Saint in the Muslim world."

Some of the names cited above figure in Muslim mythology but the majority of them are historical ones, held in high esteem and reverence to-day by the Church of Islam and the Sufi world alike. No wonder the Muslims are dubbed as 'the worshippers of the dead'. I am sure, this can be said with equal truth and emphasis of others as well, and the above list could be augmented by instances of persecuted personalities from the mythological lore of other known religions.

From what we know of the historical background of human nature and feeling convinced that there is very little to choose between *Man—then and now*, Hazarat Meher Baba, the

Master-mind of the age, cannot possibly prove an exception to the above category, and significantly enough he himself has referred on many an occasion to the cruel climax of his spiritual mission in life.

Looking at the problem from spiritual heights and believing in the ultimate destiny of man as being divine, I can do no better than commend to all the wayfarers on the pathway of life, the noble sentiments beautifully expressed in the poem (from the "Rosicrusian Magazine") reproduced below:—

"A little more kindness, a little less
creed;
A little more giving, a little less
greed;
A little more smile, a little less
frown;
A little less kicking a man when
he's down;
A little more "We", a little less
"I";
A little more laugh, a little less cry;
A little more flowers on the
pathway of life;
And fewer on graves at the end of
the life."



*Those Who Follow the Master**

RAMCHANDRA BAPUJI KALE, popularly known to Baba's *Mandali* as *Kalemama*, was born on 12th February 1877, in a fairly well-to-do Brahmin family of Kolhapur. His father was a Head Clerk in the *Khasgi Kacheri* (Personal Office) of His Highness the Maharaja of Kolhapur.

After graduation in Engineering in the year 1903 from Poona Science College (now known as the College of Engineering), Kalemama settled down in life and plied his engineering profession in Bombay Presidency in very many capacities—official and private.

Kalemama first came into contact with Meher Baba in May 1926, when he was in service as Chief Officer to the Dhulia City Municipality (West Khandesh).

Although believing in saints and saintliness, Kalemama never bestirred himself to have the *Darshan* of any living saint and the few places of pilgrimage he happened to visit, had no avowed spiritual object behind them.

It was therefore a chance circumstance, that he received a call from a relation to see him at Arangaon (Meherabad) where he (the relation) was staying with Meher Baba for some private and important business of his own. A few months prior to this invitation, in the month of February 1926, Kalemama happened to receive a pamphlet in Marathi styled as "*Satsamagam*" and it contained among others a short account of Shri Meher Baba and his activities for the spiritual uplift of humanity at Arangaon (Ahmednagar Dist.). In the said pamphlet the author had quoted the words of Shri Meher Baba saying, "To serve man is to serve God."

The basic truth—universally acknowledged and sung—underlying the words of Meher Baba, found and touched a sympathetic chord in the heart strings of Kalemama—bespeaking the spiritual bent of mind that he had though unexpressed.

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

Thus the invitation of his relation for him to go over to Meherabad in May 1926 was eagerly availed of and he considered it to be a God-sent opportunity to have Meher Baba's *Darshan* as well. Kalemama was allowed to stay at Meherabad for two days and what looked like a chance meeting and *Darshan* of Shri Meher Baba for him, proved to have a far-reaching effect on the future trend and career of his life.

Hereafter he felt within himself an unspeakable urge and longing to see Meher Baba as often as possible, and he therefore availed himself of all holidays and weekends to run down to Arangaon from Dhulia where at the time he was functioning as Chief Officer to the Municipality. This ingrowing desire to have the benefit of Meher Baba's '*Sahavas*' (company) and to participate in his noble cause of service to humanity, found its fulfilment in the year

1930 when he retired from service. Accordingly he went over to Meherabad and stayed with his wife there with a separate establishment of his own.

After the demise of his wife in 1934, he became a permanent inmate of Meher Baba's *Ashram* at Meherabad, and he is there along with others since then. Besides the life of austerity and self-denial obtaining at the *Ashram*, Kalemama in spite of his age, has proved himself immensely useful in his professional capacity as engineer for buildings and other constructional works at Meherabad and Bangalore which fact has been greatly appreciated by the Master. To-day he is at Meherabad ever eager and ready to serve the cause of the Master in loving co-operation with the other *Mandalis* members who own regards and respect for the seniority of his age, his genial temperament and his love for the Master.



Control

BY ADI K. IRANI

"The real control is the discipline of the senses from indulgence in low desires, which alone ensures purity of character."

—MEHER BABA

THE faculty of discriminate willing at its highest, is the spiritual endowment of man descended from God, in virtue of the consciousness becoming fully evolved in human form. An act of highly intelligent volition separates man from brute and wisdom coupled with it differentiates an ordinary human from a spiritually-minded person. Between man and God is a chasm, that has its significant existence so long as low desires are allowed to play violently and separate us from the true vision of Reality.

The senses promote the play of desires in their *crude* form and act as the outward windows admitting outside influence to the heart and impressions to the mind. Our body being very near to us, is productive of deep coloured *sanskaras* when directly involved in action. Mere thinking of actions—lustful, destructive or aggressive—is harmful, but indul-

ging in their actions for self-satisfaction is suicidal.

Gradual control of desires diminishes the cleavage between man and God and gives the understanding and vision of Truth. Entire destruction of desires brings about the merging of the individual Soul (*Jivatma*) into the Super-Soul (*Paramatma*), and the becoming of *Sat-Chit-Ananda*—Existence, Knowledge and Bliss Absolute.

Control plays a very significant role in the elimination of desires and the development of a true individuality. All energy—physical, mental and emotional—contributing towards this end is drained off through violent outbursts of feelings or slow persistent craving by indiscriminate pursuits of sense-pleasures. *Activities governed by control save loss of energy and enhance the efficiency of control.*

Control should be natural and progressive. It should develop out of the circumstances without undue coercion of the mind. The mind should be, as though, objectified and its likes and dislikes carefully studied. In the light of an unadulterated analysis we should attempt to build up a consciousness that would meet all events and situations in life with willing opportunities to control our senses than be victims of their pain or fleeting pleasures. *All methods may be used involving no after-effects that would weaken a man morally, mentally or physically. No method should be used that would coerce the mind and dry up the heart that is the source of real happiness.*

Nature is co-existent with Reality and 'Man is made after the image of God.' As a shadow follows man in a hideous caricature of his person, Nature represents a complicated and a grotesque double of the Reality that is simple. Man as an epitome of the universe, has his nature an abridgement of the Cosmos. All complications in human nature arise when the three *sanskritic* pro-

pensities or instincts—Lust, Anger and Greed—are allowed to have a free play. They work jointly or severally, and have at their background the exercise of ego—a false identification of our Real Self with the apparent self. All that proceeds from the trinity of instincts is selfish, low and in perpetuation of the false 'I' and all that is exercised in control of these instincts is selfless, high and towards realization of the real 'I' (true Individuality).

Sentiments are the outward modes of all our instincts and come into play when in correspondence with the surroundings. They determine to a great extent formation of our character good or bad, just as much they are used or misused by the free-will.

Essentially energy is one. In its static form it remains latent in *sanskaras* and when expressed, becomes dynamic through action. A period preceding expression, is determined by a modification of *sanskaras*, *via media*, the free-will.

Streams of desire-ideas of diverse nature infiltrated through the developed free-will

can be diverted to spiritually profitable actions, and when allowed to express unaided by the will, run wild and become harmful. If in virtue of a pre-existing preparedness the *sanskaras* of a person are eminently qualitative, the intervention of the free-will is not very necessary. Whatever actions proceed from such a man in the exercise of his genius, are eminently virtuous and helpful to himself and others. If and as is the case normally, the *sanskaras* are both good and bad, the exercise of free-will is highly essential along lines of proper discrimination. Discrimination is the measure that estimates the quality of a free-willed action. True discrimination comes to us with the understanding of the relative values of life and death, action and reaction. A systematic understanding of the purpose of creation moulds the true outlook on life and allows an unhampered willing towards the fulfilment of our higher nature.

Example: A toy-car is necessary to a child so long it helps him to know what a real Rolls Royce is. Having known and appreciated an automobile, his endeavour

should be to give up the toy in order to earn a real car. A hectic clinging to a substitute at the cost of reality is meaningless orthodoxy and a bar to progress. Such orthodoxy stagnates power till it fouls the good principle round which it was weaved. Its morbid influence and fanatical strength is so penetrative to the human mind that it should be dispelled by a conscious effort to give up old habits of thinking. Discrimination aids adjustment to new surroundings by overcoming attachment.

Attachment is the forerunner of lustful actions that imperil the purity of character. *It is impossible to live without any kind of attachment in the world unless one becomes God-realized.* A novice on the path of detachment is not supposed to be without desires from the outset of his campaign. He is too full with the various problems of himself pressing on him, seeking solution either confusedly in the case of a weakling or co-ordinately with his actions in the case of a level-headed. Both are equally ruled by desires that cause attachment. *We have to*

choose our attachments. Those that help us to get rid of their entanglements are good attachments, and those that deepen them are bad ones. *A deed impelled by sensuous motives chains the soul down to flesh as the self-seeking pleasure becomes selfish.* Unselfish deeds liberate us from attachment and pave the upward way of the spirit. To try to overcome an impure desire by a negative method of enforced denial, needs profound will-force and a rigid disciplinary life. Even so it may not result in a final success. Very few may succeed and with the major part of probationers it may result in suppression of instincts or stagnation of feelings.

Unfulfilled desires without positive means of purification become reactionary and at times dangerous to morals and the leading of a spiritual life. If by dint of a singular mental effort one avoids the pitfall of a desire-recoil, he becomes a dull container of stilled forces losing initiative and joy of living. Better be a thorough going materialist full of vigour and vitality than a morbid spiritualist; better be a courageous sinner animate and

active than a stunned down holy. Such and similar thoughts assail the mind of the enquirer when all avenues of desire-fulfilment are blocked and there is stagnation around him.

Limitations of attachments can more readily be broken by positive methods of expansion that needs performance of unselfish deeds. *Self-centred energy liberated and utilized for others selflessly, breaks the bonds of our lustful desires.*

LUST

Lust is not a part of our real self. It is a layer of filthy deposit condensed round our true person in the course of evolution. Ignorance as to its constituents, has led us to identify ourselves with it, and call it our own. It has varied appearances to put on. It can be silent or active, boisterous or scheming, aggressive or passive. It may first assail your thoughts, then emotions and finally actions. Circumstances through which lust vibrations are stirred up, may be mental or physical. Dreams are also responsible in leaving behind lingering impressions of this sentiment, but they are weak, and could

be overcome. *The psychophysical approaches of lust are sight, hearing, touch and thoughts, as wrong choice of friends, wrong choice of reading and entertainments, false creative imagination and recalling of events and images seen before.*

All the impressions that reach us whatever their source, become mentalized perceptions, be they directly through the mind or through the physical senses. Sense-gathered perceptions are more powerful than the mind-drawn impressions. The former are heavily coloured, dense and difficult for effacement than the latter. This accounts for the undisputed opinion of the sages to guard against indulging in sensual experiences. Once the senses are allowed to indulge in lustful actions, the will has a dual problem to grapple—rising of sensual perceptions formed already and the drag of the senses towards sense-objects. Memory recalls for the repetition of past pleasures and the senses hasten for their material fulfilment again. Indulged action in turn implements the craving and the mind becomes more potentized for future desires. Craving through

mind-drawn impressions is not so acute, as the will has only to tackle the light impressions of thinking unaided by actions. Amongst the sensual experiences (sight, hearing and touch), touch is the most irredeemable of its after-effects. Its impressions are so deep and vivid that once a habit of lustful actions is formed, it is very difficult to overcome it. *To avoid lustful actions illegitimate and unrightful, should be the main concern of a man of control. To avoid all such actions legitimate or otherwise, should be the practise of a spiritual aspirant.*

ANGER

Frustrated low desires, chiefly of lust, create anger of the most selfish type. It is bitter than the anger born of thwarted ambition which has element of unselfishness involved in it. The merits of ambitious deeds are shared by others, and the desire-fulfilment of lust is entirely personal. To avoid frustration of low desires, some psychologists suggest fulfilment of them. *Desires fulfilled create more desires and add to the chances of their frustration.* To arrive at this conclusion and realize the

necessity of control, some may take longer than others. Through lack of foresight, we think that the necessity of the fulfilment of our desires would cure us of our mental restlessness permanently and give us peace and happiness. It is true in the sense that a dose of strong drug dopes down a disease for a certain time to come up again intensified with the after-effects of the drug. *To maintain the purity of mind and seek redemption from the dual effects of desire and its frustration, the exercise of control alone is the right remedy.*

GREED

Dispossessing others of their wealth forcefully or by tact, for oneself, tantamounts, to usurping their rights of self-determination, their art and science for self-aggrandisement. The instinct of greed here is at its worst and if allowed to express uncontrolled, would poison the whole system of our psycho-activity and harden up the delicate nerves of our humane nature. Consideration of others and their happiness, the subliminal part of our nature would assume a foreign role in the development of our spiritual quality.

Mine not only the forerunner of
thine
All thine be mine;
Thee will cease to exist save
exploit.
How much could I make thine
mine?

The tentacles of greediness can go deep and wide into the multitudes of human legislation and a few are able to enslave the freedom of millions, depriving them of their capacities, hopes and aspirations and reducing them into dreaded unthinking masses. The effect of enslavement on the subject, people act perversely on their life. Debarred from free thinking and deprived of rightful possession, they seek deviation to escape wanton aggression and become demoralized in body and mind. The responsibility of such a degraded state of affairs lies at the root of the gluttony of those who do not know how to control their passion for possession.

The art of 'getting and spending' with a full play of discrimination is necessary for practical purposes, thereby safeguarding against the voracity of desire for the purity and peace-

fulness of mind and heart. It is useful, and not selfish to save wealth so that the progeny has the benefit of its utility for education and a start in life, but it is harmful when excessive wealth bequeathed, tempts the youth to be indulgent, lethargic or extravagant. Large possessions, riches or any money surplus than its utility as above, should be gifted to persons or institutions—irrespective of caste, creed or nationality—who look after the health, morals, education and above all the spiritual welfare of youths.

Luxury begins where necessities end. *The limits of necessities cannot be defined similarly for all.* Variations in temperaments, health, bringing up and circumstances, need an intelligent and an honest survey to fix up standards of living for groups of persons and even individuals. Luxuries of today become wants of tomorrow and the necessities of the future. In adopting higher standards of living, care should be taken to avoid all luxuries and all wants. Those that we honestly feel are necessities to keep us in pace with the material progress of the country, class or community, should be

embraced. Individual circumstances that affect one's income for want of higher standards, should be considered, and the living adjusted accordingly. Desires promote wants by magnifying them out of proportion to the practical necessities of life. Discriminate control of wants brings out a true perspective of the needs and keep us at par with them.

The ways of Meher Baba in treating his students of control, are unique. Members live together as a community of souls with a free exchange of thoughts and feelings. The benevolent dictatorship of the Master links every one to his personal love, care and instructions. No organizational red-tape interferes with individual liberty for a devotional approach or clarification of orders or setting right a personal grievance save for his periods of seclusion; where also means and mediums are provided for immediate access. This brings one in direct touch with his *Guru*, and opens up a passage for free exchange of blessings and love, commands and obedience, and all the paraphernalia of things needful

for the devout. Being convinced of his love for him—the most unselfish, the Self-realized Master can alone impart—his longing for the Ideal grows making him view the world and the mightiest of its deeds as truly phenomenal, compared to spiritual truths. Having taught this through a period of probation, which differs with every individual, Baba calls upon him the necessity of facing hard and cold facts of life. With every little interest He evinces in the detailed layout of his spiritual schemes big and small, he gives an ocular demonstration of his principle, 'How to humanize spirituality'. The pupil sees for himself that in spite of the acclaimed realization of God and the Ultimate, Baba is as alive to the sufferings of the worldly as the best of patrons who have sought the material welfare of the people. Although His methods are entirely spiritual, He brings home an understanding of the relative values of everyday life.

Disciplinary restrictions which Baba calls upon one to follow are never enforced—although in trying

to obey, one encounters hard times and painful days. Knowledge of controlling the sense, and sensual acts is imparted out of sheer love and personal interest in the ultimate well-being of the pupil. No logical reading or scriptural study can convince the heart as much, and prepare its control over the titbits of worldly pleasures. It may take a life-time or even more for persons to have a near approach to practise principles of living prescribed in books and churches. Here it is taught by a benign look, a loving smile and a graceful smack. *The living example of selfless love, immeasurable sacrifice, profound and deep understanding and a quality of taking pains over intricacies of individual problems, effortlessly evokes and stimulates similar propensities in man.* Control becomes a matter of course, a thing of everyday life and a necessity. Where a pupil finds thoughts, behaviour or action violating the purity of 'Control' there he sees the life unnatural, abnormal and miserable. He lives in control and rejoices having to live it.



The Saviour

BY MANI E. PAREKH

I

' Friend, you have youth; come give it to me ',
said the fair world....

' O, it's surely blessed to give ', said the youth
and gave it all to the fair world.

' Friend, you have wealth and strength,
Come give it away ', urged on the world,
' You shall have it and without delay,
O enchanting world '.

' Friend, you have knowledge and charm and good,
Come spend it on me,
Your poor hungry world, '
' O yes, yes if it be worthy of you,
Use it for your food O beautiful world. '

II

' Friend, who you? I know you not, '
said the fair world,

' O creature of dried bones and weakly flesh
away, from hence. '

'But, know you not me? O ungrateful World.

I was the one who gave you his youth and wealth and
strength
Knowledge charm and good,
Will you not accept my humble services now
Since I have nothing else to give O great world? '
' Services? Who wants service from the hands of decrepit
and withered little being? Go away ', laughed the world.

III

' Ah, Lord, what pain my being does endure, All is not, that
 was once so sure.
 God of my life; Lord of my destiny,
 What terror is this?
 Of my nothingness within me!
 Even the world the neediest of all creation
 Laughs and turns down my services in condemnation,
 Yet, to it I gave my all; the fair world, the
 Reason of my great fall,
 And now I am reduced to nothing,
 Lord, am I not even a little something? '

IV

' O soul, why complain? just know of thy fall;
 Knowest the soul of souls, the heart of hearts,
 The fair world is a speck of the Universe; within all.
 One with God and one with the world, '
 Sayeth the Saviour Sage,
 ' I have you in my fold,
 You had the suffering, and in thy fall
 You have climbed the highest of the fair world's all. '



THE SAYING OF MEHER BABA

The Supreme *Soul—Paramatman—God*, is nowhere to be searched for. For He is very near you; He is with you. Seek Him within. You could easily see Him were it not for the four big "Devils" that stand in your way. They are Egoism, lust, anger, and greed.



Shraddha

BY "V" (BANGALORE)

BELIEF is fundamental in the make-up of man. It is the foundation on which even the imposing edifice of science must stand. Even reason must be believed before being accepted. All knowledge too must be ultimately based on belief. There is, as Keyserling says, no possible knowledge which does not in the least resort refer back to a statement of belief (Immortality). Intellectual knowledge is never ultimate. Knowing as it advances, takes possession of domains of belief no doubt, but the realm of belief grows no smaller. Knowledge of a fact relates back to a statement of another fact and so on *ad infinitum*. But at some point this process has to be, and in point of fact is, cut short and no further question is asked. We now come to an assumption and therefore to belief.

To take a very common-place example, objects of sensory perception require belief before they are accepted by us; belief in our

senses, belief that the senses report properly what they experience, belief that the mind receives properly what is conveyed by the senses and so on. The tacit assumptions underlying all our phenomenal experience become evident when there is a disturbance in the human system. To the jaundiced eye everything appears yellow. To the fevered body, sweet things taste bitter. These signify that what the qualities of a thing are may be different from what we experience them to be. Nevertheless, we accept what we experience as true for practical purposes and this working everyday principle is founded purely on belief.

Belief playing such an important part in matters of direct experience, it is not surprising that an attitude of belief or faith as it has now to be called, should be prominent in matters of indirect experience. In fact faith figures

largely in metaphysical discussions and religion too is canvassed largely as a matter of acceptance. The religions have waxed or waned according as the faith of the people has been accorded to them or not.

Purporting to treat of extra-sensory experiences, of extra sensory values and abstract principles and finally of after-death (*i.e.*, after-world) existence, all doctrines of metaphysics must depend largely on belief before being accepted. This belief is what has been termed "*Shraddha*" in Sanskrit.

The most fundamental postulate of all philosophies appears to be that life or some principle persists after death and that death is neither the beginning nor with the beginning of existence. Whilst normal experience between these two limits requires belief, *a fortiori* experience on either side of the dividing lines or even the possibility of experience.

Before we accept therefore any such principle as a working principle in life we must have *Shraddha*. In fact almost all the *darshanas* insist on *Shraddha*, as a necessary perquisite of an aspirant.

Without *Shraddha* nothing is possible, because there is no foundation which is necessary before any edifice can be built.

There is one other aspect of the question that requires notice. Most of these metaphysical principles involve an orientation of our life here; a particular mode of life, a particular frame of mind and a definite attitude which are conducive to or necessary for the attainment of promised ends. For instance, most of these principles resolve themselves into a promise either of a glorious, happy and permanent existence after death or of a life which is the same as and synonymous with bliss, where existence and bliss and knowledge of their identity all become *One—Sat-Chit-Ananda*. For such a promise to be kept up, it is insisted that we should have *Shraddha* in its possibility and the certainty of our attaining it. Unless we have faith, how can we sacrifice present pleasures to future happiness? It is said, for instance in the *Bhagavad Gita*:

यत्तदग्रे विषमिव परिणामे ऽमृतोपमम् ।

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥

(xviii. 37.)

(That which is like poison at first but like nectar at the end such pleasure is said to be good. It springs from a clean knowledge of the soul.)

Unless one has faith who would like to exchange poison for nectar, now in order that one might have nectar at the end? Only faith can make it possible. It is such faith that makes a man a hero, one who is prepared to discriminate between pleasure and good and choose the latter. That makes a man a *Dhir* (hero) referred to *Yama* in his exposition to Nachiketas in the *Katha Upanishad* (see 2nd Chapter, Sloka 2).

It is the same faith that led Kunti to ask for the curious boon that she might be given suffering always, when Lord Krishna permitted her to ask for a boon:—

विपदः सन्तु नः शश्वत्तत्र तत्र जगद्गुरो ।
भवतो दर्शनं यत्स्यादपुनर्भवदर्शनम् ॥

("Let me have suffering always", she requests, "so long as that means that I will have your *darshan*".)

Faith or *Shraddha*, then, is

fundamental. We must believe that there is life after death, we must believe that our actions here direct our future life and we must have courage to renounce immediate pleasures for the future good. It is for such who so believe, who are heroes, who are the *Dhiras* that the promised reward awaits.

It is said of Shri Meher Baba that when an enquiring disciple asked him for a miracle he replied, with I suppose his characteristic smile: "First *namaskar* and then only *chamatkar*." I consider that the most apt answer possible to silence the questioner. Without faith nothing is possible. With faith everything. I have referred in a previous article to this aspect of faith and referred also to one of Baba's sayings, that a disciple should have, faith to believe that it is night when it is really day.*

I must not be misunderstood as canvassing for credulity, or a gullible frame of mind. Far from it, what I am trying to impress is that whilst even in normal every day experiences even in regard to first

* *Vide* the article "The Way of a Disciple", *Meher Baba Journal*, Vol. 3, No. 7, May 1941 issue.

proof scientific experiments belief is the basis, is the fundamental assumption. Then in regard to metaphysical problems and assertions, belief is much more necessary. Whilst in the latter case, a greater amount of faith is necessary. What is insisted on and what is prepared to be given, is either no belief whatever or a cautious half-hearted admission of possibility.

I personally consider that our *Sadgurus* expect of us less faith than we ought to accord. They evidently are aware of our reluctance to be mistaken for weak-willed and gullible persons and the consequent hesitancy in being prepared to believe. But it is evident that without faith, we will go nowhere, not all the *Sadgurus* can make of us better men, they cannot give us the promised rewards.

What of the *Gurus* themselves? Have they not like heroes sacrificed everything, every pleasure, for the sake of following higher ideals, and have they not in the end attained to the goal towards which either consciously or unconsciously we are all striving? What nobler example of such faith can history

afford than that of Prince Siddhartha who renounced kingdom, wife and child for pursuing the good in lieu of the pleasant and became the Lord Buddha? But latterly the insistence has shifted from the sacrifice of the worldly to the sacrifice of the mental, if I may say so. What is required is not faith that will make us give up all our possessions and pleasures, but faith that will make us give up certain mental attitudes only. In this change, we will notice that the emphasis is shifted from the effect to the cause. It is easy to give up our possessions and yet retain our desires for them. It is easy to give up our pleasures but continue to dream of them, to long for them. The Master therefore very wisely wants that what should be given up is the desire rather than the object; the mental attitude rather than the physical possession. He expects and we can well believe it to be true that when the desire goes, the object becomes valueless and consequently harmless. When the mental attitude changes, what can the senses do?

But what matters to us really is that we should have the inclination to believe. We

should have faith enough to trust and follow, not blindly, certainly with caution and in reason but never with hesitancy or scepticism. There is one quality about faith which is as valuable as it is dangerous. Start with belief and as one progresses, one will find the belief growing. One will ultimately reach the stage of conviction and finally of experience, intimate direct and personal experience. This is the value. But the danger is also there. Start with scepticism, or doubt even and one finds the doubts growing landing us into cynicism and even solipsism. This is true even of ordinary experience and perhaps explains the utterly materialistic devitalising, enervating and disintegrating mentality that is so evident in the world of to-day.

There is therefore the greater reason for faith to-day than ever before. Faith in anything we may do or attempt, but the value of a *Sadguru* is in immense proportion

to the faith he demands since the mentality to-day is definitely one of scepticism. And in this view, Shri Meher Baba stands unique because the very first assertion that Baba makes is "I have come not to teach but to awaken." He does not want us to believe in him. He does not want us to believe in any dogma of his or tenet or any new principle or religion. What he wants is the minimum of faith and that is faith in ourselves, in other words belief in Being. This fundamental, central and inmost ground of one's life, is after all present always and everywhere. For from the moment one ceases to believe, one must also cease to be. With this irreducible minimum, Baba is prepared to lead one to the ultimate goal of all-existence—the *Brahman*. Who would not be prepared to follow, who would not be willing to realize Bliss, *Ananda*? And what is wanted is after all only *Shraddha* or faith.



*Further Lecture Tour of
Dr. C. D. Deshmukh on the Present
Crisis and the Spiritual Mission
of Meher Baba (May & June 1941)*

Indore:

22nd May.—At Maharashtra Club in Marathi.

23rd May.—At Ramkrishna Paramahansa Mandal in Marathi.

24th May.—At The General Library in English. President: Sardar Rao Bahadur M. V. Kibe.

25th May (Morning).—Theosophical Lodge, Indore.

25th May (Evening).—At The Cawas Hall. Specially for the Parsees.

Ujjain:

26th May.—At The Kalpa Vriksha Karyalaya. President: Dr. N. P. Asthana, Advocate-General, U.P., and Ex-Vice-Chancellor of Agra University.

27th May.—At Kalpa Vriksha Karyalaya in Marathi. President: Mr. D. K. Asthewale.

Lucknow:

29th May, 7 p.m.—Under the auspices of Sadharan Dharma Sabha at The Ram Tirtha Publication League in English. President:

Swami Shanti Prakash, a Disciple of Swami Ram Tirth.

29th May, 9 p.m.—At Maharashtra Samaj in Marathi. President: Mr. Sitarampant Gunthe.

Allahabad:

30th May.—At The Besant Hall in The Theosophical Lodge—Ananda. President: Dr. Hafiz Sayed, M.A., Ph.D. (London), Professor in Allahabad University.

1st June.—At Holkar Wada, Dara Gunj, in Marathi. President: Mr. Gokhale, B. R. Retd. Office Superintendent.

2nd June.—At Krishna Kunj (Muthi Gunj). President: Shriman Ambikeshwar Pratap Singhji, The *Raja of Mankapur Naresh* (Dist. Gonda).

Benares:

3rd June.—At The Theosophical Society.

4th June.—At The Nagiri Pracharini Sabha in Hindi. President: Pt. Ram Narain Misra, Principal, D.A.V. College, Benares.

6th June.—In The Hall of Krishnarao Paogi in Marathi. President: Pt. V. B. Kelkar, Vice-Principal, D.A.V. College.

Patna:

8th June.—At The Theosophical Hall, Patna. President: Rai Bahadur Vinod Behari Muzumdar, Retd. Public Prosecutor.

Gaya:

9th June.—At The Theosophical Lodge.

Calcutta:

17th June.—At The Maha Bodhi Society. President: Dr. Mahendra Nath Sircar, M.A., Ph.D.

21st June.—At The Maharashtra Mandal in Marathi.



When the Heart Speaks

F. H. DADACHANJI

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

WE reproduce here 3 notes written by late Sadhu Leik, who contacted Baba and worked for him during the last year of his life.

Sadhu Christian Leik was a Russian monk. He left Esthonia in 1925 for India, for spiritual enlightenment for which he had a keen longing. He accordingly joined the Ramakrishna Math in the Himalayas and stayed there for about 3 years. But feeling a strange inner pull from Meher Baba, he came to him in Toka in Ahmednagar district, when Baba's *Ashram* was there. He thereafter

remained under Baba's guidance and instructions, leading the life of a *Sadhu* that he truly was. He died in October 1929. He contributed his writings to the *Meher Message* in which his life-sketch also appeared.

The notes published here were addressed by him to Baba during the first days of his meeting with Baba whom he at once recognised as his Master. They speak in themselves of his depth of feeling and the profound impression and worshipful regard and love for Baba:—

(41)

Meherabad,

18th October 1928.

"This morning, between 6 and 7, Baba was with me internally, and gave me to understand states of former births. This mark of confidence is knitting the spiritual bond, and meditating, I just have the expression of Baba's eyes. I find myself speaking to Baba. Again I thank Him for all He is to me. I understand intuitively the meaning of the messages Baba sends me, and I am grateful for His interest in me. I felt intuitively last night that Baba had entered "Nirvikalpa" *Samadhi*, and Brother S. said last night to me the same. While sitting near Baba, I was thinking of His great sacrifice and compassion which only Mother can understand,— to return from Above for the sake of those below wandering, in darkness."

* * *

(41 a)

Meherabad,

2nd November 1928.

"Though Baba knows all about the child, yet it wants to unburden its heart in its childish way, and asks Baba to show the right way.

Being late for *Arti*, and standing among the devotees, I felt that I must not push my way to Baba's side, especially as a new arrival. I must consider the feelings of others who, in keeping at a distance, teach me a lesson in humility. And so of late, Baba's physical form, nay, even the personality, seems to have disappeared to be replaced by the impersonal spiritual essence of all that constitutes Baba. This I also experienced with Shri Rama-krishna's form. The form and personality become meaningless, once one felt united and merged in the impersonal essence of that Divinity, and now I feel that even if I do not see Baba for days and days in the flesh, it would make no difference. There is perhaps no longing even for the presence of the form when spirit communes with spirit at all times. One simple look of mutual understanding from Baba would suffice now, and the absence of externally manifested affection would no longer be felt, and the wish comes to remain outwardly in obscurity and less selfish in the eyes of older

devotees. I am trying to explain in my helpless way, but Baba knows all about me and what all the explanation amounts to.

Then again, I always felt that to serve other 'selves' must come first, and not the seeking, with set purpose of our own salvation. Whenever there came a call from the other 'selves', the ' I ' had to step aside, and the duty towards others be fulfilled. And the ideal of the *Bodhi-satwa* arises before me as the higher. Remembering an experience of the *Yoga* period of 1927, when I had promised to return into *Maya*, to work for *Maya* so as to lead others out of *Maya*, I made that return journey so reluctantly, it was so repulsive in the state I was experiencing at the time. There comes the humiliation of Baba having voluntarily made the great sacrifice of taking human birth

and should I see the little ones clinging to Baba, I am reminded of Christ, saying "Suffer the children to come unto Me" and I want to love and serve Baba more and more. There was that message in 1921; Love guided by wisdom, and wisdom tempered by Love, both are the same. To Love all, to Serve all, is the message of Him who in the light of the words saw great consummation. And thus, many spiritual experiences of the past become clear to-day here in the presence of Baba who indeed has always been with me as my unseen Master.

The states of unconsciousness I readily understood, but it was a revelation to me what Baba said about "Samadhi".... By grace of the Master, only one can cross over to the other shore of *Moksha*. All this, I wanted to tell Baba, the *Guru* Mother has given me."



Notes from My Diary

BY F. H. DADACHANJI

God and Maya

THE first month of Baba's extended seclusion passed at Meherabad, Ahmednagar, with the characteristic traits and demonstration of God and *Maya* working in opposition.

Whatever the implications of this extended and absolute seclusion, till February next, it truly demonstrated Baba's inner working under great physical strain as clearly evinced during the very first month and which proved his own significant words in their stark reality. Baba had often remarked in the past that *Maya* always worked in opposition to the working and plans of Spiritual Masters in proportionate ratio. The greater the work, the greater the opposition. In spite of their Infinite powers, however Masters do neither interfere nor destroy these forces of opposition created by *Maya*, but they face all these forces and adjust their working in different ways that essentially entail tremendous difficulties for clearing these obstructions inher-

ent in the situation. That is the unwritten law and process of Master's working.

He has many a time indicated proofs of this in the past to the *Mandali* staying with him, and during this first period of his working in August, gave another positive example of same.

Absolute silence, it may be noted, was one of the essential conditions required for his special working during this strict seclusion. That is why he made all requisite arrangements, looking into minute details for remaining beyond sight and sound of man. But even though his dear group observed the strictest rules and discipline to avoid all interference with his working, as instructed by him, *Maya* immediately started creating disturbances through elements. And ever since Baba commenced this period of seclusion and working, it was observed, to the consternation of the *Mandali*, that unusually strong gales and gusts of wind, never before experienced during this particular

month in all these years of their stay at Meherabad since 1922, started and kept continually blowing, although there was not a drop of rainfall which was the direst need of the whole district. It seemed these forces of elements came deliberately this time during the period of Baba's working, which they greatly disturbed and even made him suffer immensely.

During the seclusion, Baba stayed in a small shed on the hill, previously used as hospital quarters with a roof overhead made not of tiles but of corrugated iron sheets. The vibrations of the terrible blasts of wind that started blowing in this open area and on a higher level of the hill created such a creaking and jarring noise in Baba's room where he worked throughout the day and night that none could stay in it—much less do any work, even under ordinary conditions. To work in seclusion and in silence essential for Baba's working, under these awfully disturbing conditions was next to impossible. And although Baba did not mind this and in spite of all disturbances of the elements, continued his working, it did

eventually tell on his health. It must also be remembered that he was observing fast only on one meal a day. The more he stood all this and continued working nevertheless, the fiercer did the elements grow, and raised the storm to such a pitch as to make it absolutely unbearable for the physical frame to stand any longer. The only remedy seemed to be to avoid this disturbance and that was possible only through a shift from this place to another.

Baba had already arranged for the next shift to be at Panchgani by about October. But now that weather conditions at Meherabad disturbed his working to unbearable limits, he decided for the change earlier, and arrangements were in progress for the same in Panchgani during the middle of month and completed by the end.

Surprising as it may seem, all these elements of nature weakened and became relaxed in their opposition as the awful gusts of wind abated and slackened simultaneously with Baba's decision upon a shift to Panchgani and practically ceased at the time fixed for his

leaving. But much as the *Mandali* expected and even pleaded for an extended stay at Meherabad, Baba's decision once made could not be changed and he left Meherabad for Panchgani precisely on the 3rd of September, as previously fixed. Due to the strict seclusion that he observed, he was driven in a closed car in which he entered straight from his room on the hill at Meherabad and came out to enter his quarters specially kept for him at Panchgani.

How these disturbances of elements told on his health could be gathered from the report given by Vishnu who goes to Baba every morning with reports and telegraphic communications received from the group the world over and have Baba's instructions in reply to these. This communication between Baba and Vishnu was carried on as usual through the black board on which Baba pointed with his finger through a small window specially made between the two rooms, since Baba was NOT to be seen by any one during this seclusion. These interviews lasted for a few minutes generally, but when they lasted

longer at times, Vishnu reports, that he observed Baba stepping aside from the window in the other room every 5 minutes, relax for a moment or two and then come back to the window to continue the communication. It clearly indicated how Baba had gone physically weak to be unable even to stand continually for 5 minutes, Such was the terrible strain of working under these adverse conditions, which eventually compelled him for a shift to another place. But with all that, he did complete his work at Meherabad before leaving.

* * *

A few of the *Mandali* and other group accompanied Baba to Panchgani, while others, about 25, have been staying at Meherabad doing the duties assigned. The free dispensary, rendering its valuable services to the suffering poor and the needy, continues even in the absence of Baba from Meherabad.

* * *

A few additional remarks of Baba about the world conditions and how ignorance misjudges facts and mistakes illusion for reality are worth noting:

THE WORLDLY MAD AND THE
DIVINE MAD

The world is truly in a whirl. It has gone mad. Look at conditions all over. Law and life now-a-days are all upset and in the throes of destruction. There is no regard, much less respect, for either. Laws are broken and lives destroyed inconsiderately and ruthlessly. Words and codes of honour have no value. Solemn promises are sniffed at and documents taken for scraps of paper. All for selfish ends and for the gratification of lust and greed. In short, law and life are as you take them. One is severely reprimanded and even punished for a particular act of aggression and incivility, while another doing the same thing is ignored and even tolerated, all due to ignorance of laws governing life, and all trying to justify their own ends. Spiritually considered these are the worldly mad engrossed in *Maya*, one way or the other.

Then, there is a stage in this *Maya* during its evolutionary process, which is called *Bal-Unmatt-Pishach*, i.e., a stage when

a spiritually advanced soul acts like a *Bal* meaning a child, like an *Unmatt* meaning mad, and like a *pishach* meaning a ghost or a spirit—all simultaneously. Shri Aurobindo Ghose calls it a stage of Perfection. Vedanta, Vivekananda and Sankaracharya also quote and establish this fact.

Even a Master like Shri Upasani Maharaj, during this stage, acted strangely and, oblivious to the external surroundings, actually lived in dirt. That doesn't mean he advocates this for all, nor should this act be taken as going against his saintliness. Those alone who have no spiritual background or understanding of spiritual truths nor are willing to accept these as facts, misjudge things from external appearances and a false sense of cleanliness. Thus self-deluded, they misguide others. It is these people who do not understand spiritual truths that are truly "mad" and not those who actually know and experience these facts in one of these stages of *Bal-Unmatt-Pishach*.

Register of Editorial Alterations Vol. 3, issue 11

Page 612, para 1, line 19, change devided to divided

Page 614, para 1, line 4, change cease to seize

Page 617, para 2, line 1, change specialilised to specialised

Page 622, col 1, para 2, line 14, change reponse to response

Page 623, col 2, para 2, line 7, change constanly to constantly

Page 626, col 1, para 1, line 2, change receses to recesses

Page 626, col 2, para 4, line 2, change Holywood to Hollywood

Page 629, col 2, para 1, line 14, change sixtenth to sixteenth

Page 632, col 2, para 2, line 2, change Spanieards to Spaniards

Page 638, col 2, para 2, line 18, change sumpathy to sympathy

Page 641, col 2, para 3, line 2, change and AND to and he and

Page 642, col 1, para 5, line 6, change ecclesiasts to ecclesiasts

Page 651, col 2, para 3, line 10, change boistrous to boisterous

Page 652, col 1, para 2, line 5, change thorough to through

Page 655, col 1, para 1, line 17, change occular to ocular

Page 660, col 2, para 2, line 6, change chamathar to chamatkar

Page 662, col 1, para 1, line 20, change enervatting to enervating

Note that there is no chamathar in my Hindi/Marathi dictionaries. The phrase "first namaskar and then only chamatkar" means "first bow down, and, then only, miracle"

Kunti's boon (in Srimad Bhagavatam) on column 1 of page 660: the Devanagiri is according to currently available spelling orthography, slightly different from the older usage.