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MEHER BABA JOURNAL

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MEHER BABA

JOURNAL



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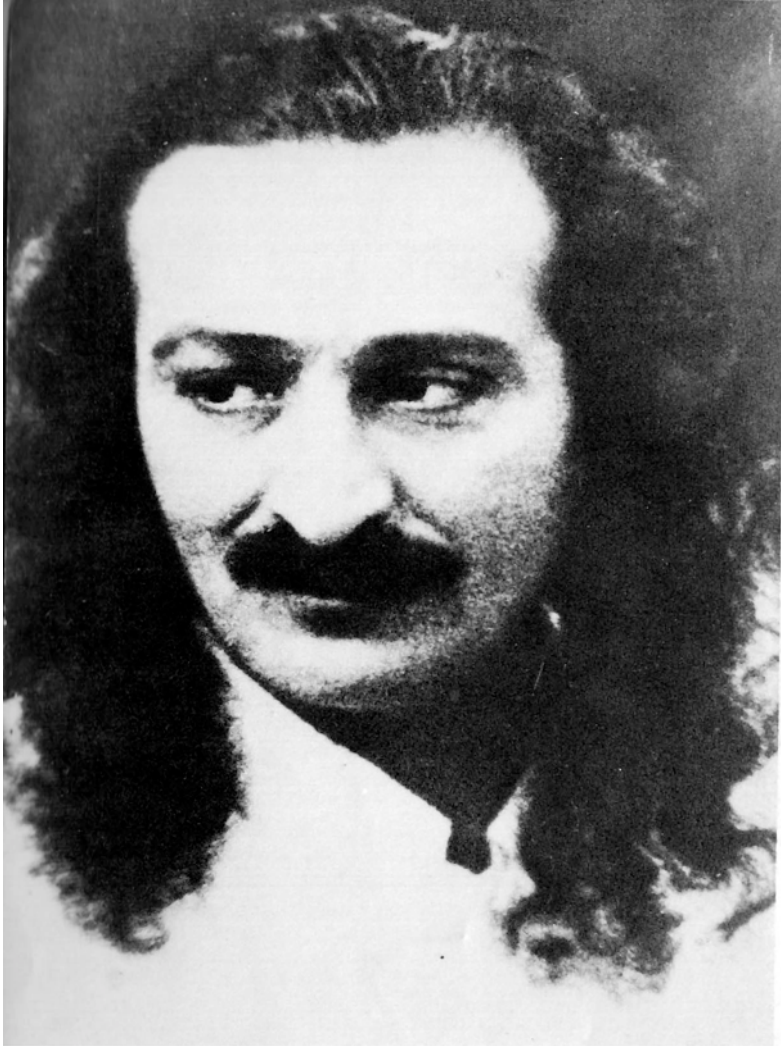
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“I have not come to teach but to awaken”

—SHRI MEHER BABA



Shri Meher Baba

MEHER BABA

JOURNAL

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Meher Baba *on* *The Types of Meditation*

Part VIII

THE ASCENT TO SAHAJ SAMADHI AND ITS NATURE

WHEN the mind is rightly tuned to the object of meditation, it merges in the Truth and experiences *Sahaj Samadhi* or a state of spontaneous enjoyment of

Sahaj Samadhi is a **Culmination of the Earlier Forms of Meditation** in which the aspirant loses his limited individuality, to discover that he is identical with God, who is in everything. The *Sahaj Samadhi* must be looked upon as a *culmination* of the earlier forms of personal and impersonal meditation and not as their product.

All the forms of meditation, which are followed by the aspirant, as well as all the other spiritual efforts of his, have, in spite of their differences, only one aim,

***Sahaj Samadhi* is
Experienced after
attaining Union with
the Infinite**

viz., to speed up the fruition of his longing to be united with the Infinite. When this union is effected, the *Sadhaka* (aspirant) becomes *Siddha* (one who has attained the goal). The union with the Infinite, which the *Siddha* achieves is referred to by the Sufis as '*Vasl*'. It is this state of union with God, which is described by Christ in the words: "*I and my father are one.*" Many have written about this highest state of consciousness; but it remains essentially indescribable. It cannot be expressed in words, and, therefore, it cannot be adequately explained. But, *though it can never be explained by any one to another, it can be experienced by every one for himself.* This highest state of the *Siddha* is called the state of *Sahaj Samadhi*.

To dwell in *Sahaj Samadhi* is to experience the *God-state*, in which the soul knows itself to be God, because it has shed all the limiting factors, which had

**The Life of the
Body**

hitherto contributed towards false self-knowledge. The *God-state* of the *Siddha* stands out in clear contrast with the *body-state* of the worldly man. The worldly man takes himself to be the body and dwells in the state, which is dominated by the body and its wants. His consciousness is linked up with the body and all the time centres round the body. He is concerned with eating, drinking, sleeping and the satisfaction of other bodily desires. *It is for the body that he lives; and it is with the body that he seeks fulfilment.* His consciousness cannot extend beyond the body; and when he thinks of anything, it is in terms of the body. He cannot think of anything, which has no body or form. When he thinks of anything, there is always some reference to the form or body. *The entire sphere of his existence is comprised of forms;*

and the theatre, in which he lives and moves and has his being, consists of space.

The first step towards the *God-state* of *Sahaj Samadhi* is taken when the body-state is transcended. The shedding of the body-state means entering the sphere of existence, which is

The Life of Energy comprised of energy. The soul then dwells in the state, which is no longer dominated by forms or bodies. It is lifted up to the domain of energy. *Body or form is a sort of solidification of energy; and to rise from the world of forms to the sphere of energy amounts to an advance towards the more primary and purer state of being.* The *energy-state* is free from many of the limitations, which obtain in the world of forms. In this state, consciousness is linked up with energy and all the time vibrates in and through energy. In the energy-state, the eating and drinking of the body-state are paralleled by the absorption and assimilation of energy. The soul, at this level, acquires full control over energy. It is through the use of energy that he seeks fulfilment. But his actions, howsoever energetic, are still within the domain of spiritual limitation. He can see, hear and smell many things, which are inaccessible to him, in the body-state; and he can perform many things (*e.g.*, producing light in the dark, or living for thousands of years only on the drinking of energy), which seem to be *miracles* for those, who are in the body-state. But, the entire sphere of his existence is comprised of energy; and the round of his life is dominated by energy. All that he can think of or do is in terms of energy and is achieved by means of energy. The energy-state is the state of the spiritually *advanced Souls*; but, it is far from being the state of perfection, which expresses itself through the *Sahaj Samadhi* of the *Siddha*.

The second important step towards *Sahaj Samadhi* is taken, when the soul transcends the domain of energy and enters the domain of the mind. *All*

The Life of the Mind

energy is ultimately an expression of the mind; therefore the transition from the energy-state to the *mind-state* constitutes a still further advance towards the *God-state* of *Sahaj Samadhi*. In the mind-state, consciousness is directly linked up with the mind. Here consciousness is in no way fettered by the domination of the body or energy; but is mind-ridden. The *saints*, who are in the mind-state, have full control over the body and energy; they can read and influence the minds of others and even raise the dead. However, the mind-ridden state is still within the domain of duality and illusion; and it has to be transcended before the attainment of union with the Infinite.

The entire advance, from the very beginning, consists in gradually curtailing and transcending the working of the individual mind. The mind is

The Mind Veils the Truth

functioning even in the body-state and in the energy-state. But, *in the body-state, the mind thinks in terms of the body; in the energy-state, it thinks in terms of energy; and in the mind-state, it thinks in its own terms*. However, even when the mind thinks in its own terms, it does not yield the knowledge and the realisation of the Infinite, because it itself becomes the veil between its thought and the Truth. Though the mind may be unencumbered by the life of the body or the life of energy, it is still limited by separative consciousness; and it might be compared to a mirror, which is all covered with dust. The mind has, therefore, to be completely merged and dissolved in the Infinite, before it is possible to experience the *God-state* of *Sahaj Samadhi*. *Form is solidified energy; energy is an expression of the mind; the mind is the covered mirror of Eternity; and Eternity is the Truth, which has thrown off the mask of the mind*.

To throw off the limiting mind is no easy thing. The chief

difficulty lies in the fact that the mind has to be annihilated through the mind itself. One indispensable condition of crossing the mind is the having of the

**The Crossing of
the Mind requires
Intense Longing and
Infinite Patience**

most intense longing for being united with the Infinite Reality. But it is equally necessary to have infinite patience during the process of crossing the mind.

One Master told his disciple that in order to attain the highest state, he has to be bound to a wooden plank, with his hands and feet thoroughly tied, thrown into a river, and then strive to keep his garments dry all the time. The disciple could not understand the inner meaning of this injunction. He went from place to place, until he came to another saint and asked him the meaning of the injunction given by the Master. The saint explained that the injunction meant that in order to attain God, he has to long for the union with Him, intensely, as if he could not live another moment without it and yet to have the inexhaustible patience, which could wait for billions of years. If there is lack of intense longing for uniting with God the mind lapses into its usual *sanskritic* working, and if there is lack of infinite patience, the very longing which the mind entertains sustains the working of the limited mind. *It is only when there is a balance between infinite longing and infinite patience that the aspirant can ever hope to pierce through the veil of the limited mind; and this combination of extremes can only come through the Grace of the Master.*

To dwell in *Sahaj Samadhi*, is to dwell in Truth-consciousness. This state cannot be grasped by any one, whose mind is working. The *God-state* is beyond the

**The Self-Knowledge
of *Sahaj Samadhi* is
sustained by Effort-
less Intuition**

mind; for, it dawns when the limited mind disappears in the final union with the Infinite. The soul now knows itself *through itself* and not through the mind. The worldly man

knows that he is a human being and not a dog; in the same way, in *Sahaj Samadhi*, the soul just knows

that it is God and not a finite thing. The worldly man does not have to keep repeating to himself that he is not a dog but a human being; he just knows himself to be a human being, without being required to make any special effort. In the same way, the soul, in *Sahaj Samadhi*, does not need any artificial inducing of God-consciousness through repeated auto-suggestions; it just knows itself to be God through *effortless intuition*.

He, who has *Sahaj Samadhi*, gets established in the knowledge of the soul. This knowledge is not something which comes and goes; it comes to stay

The Life in Eternity permanently. In the state of ignorance, the aspirant looks upon himself as a man or woman, as the

agent of limited actions and the receiver of joys and pains; but, in the state of knowledge, he knows himself as the soul, which is not in any way limited by these things and which is untouched by them. Once he knows his own true nature, he knows it for good and does not any more get involved in ignorance. This state of God-consciousness is infinite in every respect; and it is characterised by unlimited understanding, purity, love and happiness. *To be initiated in Sahaj Samadhi is to arrive at the endlessness of the life in Eternity.*

Sahaj Samadhi has thus two forms: (1) *Nirvana* or absorption in divinity, and (2) *Nirvikalpa* state or divinity in expression. When consciousness is withdrawn entirely from all the bodies

Two Forms of Sahaj Samadhi and the world of creation, it leads to *Nirvana* or the *beyond state*: but, when consciousness is again made

to function through the bodies without attachment or identification, it leads to *Nirvikalpa Samadhi* or the *Sadguru-state*, in which, though consciousness is attached to the bodies as instruments, it is detached from them inwardly by non-identification. The piercing of the mind amounts to the complete withdrawal of consciousness from the universe and its total absorption in

God. This is the state where the universe becomes a zero; this is *Nirvana*. Most persons, who attain *Nirvana*, never come back again to the consciousness of the universe. Those few, who descend to the consciousness of the universe, also experience it as nothing but God, and remain constantly in the *Nirvikalpa* state. *Nirvikalpa* state means a life, where the mental activity of false imagination has come to an end, and where *the oscillations of the limited mind are all stilled in the discovery of the unchangeable Truth.*

The *Sahaj Samadhi* of the *Nirvikalpa* state comes to the souls, who descend from the seventh plane. It belongs to the *Sadgurus* and the *Avatars*. The

**The State of Sad-
gurus and Avatars**

poise and harmony of this state remains undisturbed even while giving energetic response to the changing circumstances of life. He, who has this state, sees God everywhere and in everything; and he sees nothing but God. His God-state is, therefore, in no way toned down, while dealing with the mundane things of this world. While drawing the bow or using the sword in the battlefield, while flying in an aeroplane or talking to people, or while he is engaged in other activities, which require the closest of attention, he is still, every moment of his life, in the conscious enjoyment of the immutable Truth.

The state of *Nirvana* and the *Nirvikalpa* state are like the state of *Mukti* or *Moksha*, in representing the merging of the individual soul in God and in yielding

**Moksha, Nirvana
and the Nirvikalpa
State**

the eternal bliss and infinite knowledge of super-consciousness. But *Mukti* or *Moksha* is experienced *after* the soul has dropped its bodies; and the state of *Nirvana* as well as the *Nirvikalpa* state can both be experienced *before* giving up the bodies. However, though the state of *Nirvana* and the *Nirvikalpa* state are like each other in respect of retaining bodies, and though they are also fundamentally the same in essence, there is a slight difference between the two.

When the soul comes out of the ego-shell and enters into the infinite life of God, *its limited individuality is replaced by unlimited individuality.*

The Difference between the State of Nirvana and the Nirvikalpa State

The soul knows that it is God-conscious and thus *preserves its individuality.* The important point is that individuality is not entirely extinguished; but it is retained in the spiritualised form. However, though the unlimited individuality of the soul is, in a way, retained in the Union with the Infinite, *it may remain eternally quiescent in the experience of self-contained divinity.* None comes back to the world-consciousness from this state of *Nirvana* or absorption. In very few cases, however, the soul, which has just entered the infinite life of God, *establishes its unlimited individuality through the release of dynamic divinity.* This is the *Samaj Samadhi* of the *Nirvikalpa* state.

*Meher Baba and My Spiritual Path**

BY COUNTESS NADINE TOLSTOY

FOR those who follow Him, the most essential is to have a *willing heart*, and *spontaneous surrender* and *readiness*. It is an inevitable destiny yet a willing choice of those who do not delay their immediate good and come to the Master for the ultimate happiness and truth.

What does it matter how we call it? One would name it a natural fulfilment of the law of evolution, another will call it a salvation or liberation, another will call it God or Self-realization or freedom of the soul, etc., etc. Whatever way we choose and whatever name we give it the essence of the truth is the same and one.

It is most important to emphasise the all-embracing and universal meaning of Baba's guidance. Being a perfect pattern and synthesis, He represents and guides in all ways of life.

The most valuable side of his work is, that He does not separate

us from life. On the contrary, through all its manifestations and practical experiences, events and problems, He brings out the inner growth of our spiritual consciousness. It is an unceasing interrelated progression of the outer and inner expressions and efforts of our spiritual energies. Baba *uses life* as a natural field for the unfoldment of our inner nature to complete balance of all its elements. Therefore, Meher Baba can really *serve* humanity *at large*.

The over-developed mentality of this age is one-sided. Lacking the quality of divine intuition and heart, man became subject to great deviation from primal balance and unity. The heart has lost its rich, vital quality of *feeling*; its sacred flames became extinguished. The mind became lost in dry speculations and material interests, separated from the intuitive, inspiring orientation of love. This mind became

* Continued from September 1941 issue.

gradually more and more *mis-used*—a blind tool of egoism. Men are caught in a vicious circle between egoism and the mind, with all its ingenious arguments, imaginations, given to the service of the ego. This self-imprisonment became a dangerous problem, because the ungoverned, separated mind has penetrated our subconsciousness which is beyond the reach of even our conscious efforts. Thus it became linked with psychic forces and caught like a spider in its own web. Disintegration and further discord is the only prospect to such tendencies of this epoch, unless mankind is awakened, and its energies checked and turned into proper channels.

When we are thirsty and want to drink, we have to find the source that will quench the thirst. When our hearts are dark and unexperienced of its own treasures, we need the source that will kindle them and blow the sacred flame. It may go first through more elementary forms of expression—softening, soothing feeling, stirred emotions and tears of awakened joy. Often these are the first blissful experiences of awakening.

For life works step by step; from lower forms to higher, from beginnings to greater outcomes. So, purified of egoism the heart will become alive until the full and free expression of love will be its permanent blissful state.

Men often do not grasp the Master at the first moment, for He is so human and unique. His unexpected simplicity is beyond the trivial, solemn standards of old. But with absolute knowledge of his power and his task, He goes on and on, unconcerned of any judgment, true or ignorant, favourable or unfavourable of men who know so ridiculously little, and are so deluded in their own self-importance. Yet anyone may be blessed by His rays inasmuch as they are capable to behold Him and recognise Him.

To meet Baba and to come in deeper contact with Him will bring sooner or later greater recognition.

Not long ago at Baba's birthday on the 17th and 18th of February 1937 the Master gave His blessings together with grain and a piece of cloth to about ten thousand beggars and poor peasants, who passed before

Him in an unceasing stream of hungry bodies and souls. From all sides of India peasants, untouchables, Mahomedans, Parsees and Hindus come to him.

The Christ had taken their sufferings and evolution on Himself by touching their feet and giving them His blessings. It was an unforgettable day, when the Highest had descended to the lowest, most unfortunate strata of mankind—to lift them and in time to give them their share in one divine birthright. So Christ, in His greatness and compassion, came down to kindle and to raise those who could not raise and help themselves. We also witnessed on the next day, how the happier and more fortunate ones of different classes and races came in thousands to greet their beloved Master and friend. Through His love all became "resurrected", the living-dead—alive. Surely and inevitably men will absorb his blessings and love, so it will spread like flame till truth and love will win.

Knowing our potential spiritual capacity and rhythm of growth in each and all, he expects only so much as we can give and stand.

He is like a mother with her child which tries its feet. It stands up and falls again and finally walks alone.

Each child must be treated according to its particular temperament and character. His divine love makes all his followers fearless as heroes. His love may seem even when necessary for our ultimate good, most impersonally aloof.

Suffering is always a part of all birth and growth. Suffering faced and stood up bravely tunes our hearts to higher range of feeling, increasing the pitch and depth of deeper forces, turning the pain into bliss, giving momentum, "In overcoming and becoming". Death is only a transition, a quickening of evolution. Soul knows no death. So why waver, why lament?

The Master walks in front, giving his grace beyond anything we have ever experienced in our small scope of human vision.

Through my present experience of being with Meher Baba I have come to an absolute conviction that He is an unceasing contact with anyone present or away.

He knows the unexpressed inclinations and moods. He reads our thoughts, even before they are expressed. There is no inner process, conscious or unconscious, which escapes Baba's knowledge and control. For He is indeed one with the heart or being. Though absolute, He does not touch the fundamental law of *Karma*. One never feels the pressure of His will, against our will and our readiness to follow.

No one has ever manifested the superhuman capacity of work and action, day and night, year after year, yet ever supremely placid in the same one rhythm of calm and serenity. One pulse, one life, one breath of being. Motion in stillness, in perpetual creation. Unbound—He is all the ways, and He *uses* all the ways of life to quicken universally the awakening.

In his great plan, he includes not only the present, but seeing the past he provides for the future, and directs even its mould for future incarnations. From the root-cause, He guides into all its ramifications, the vision of which is hidden from human eyes and from human imagination.

Once consciously on the path his followers have to prove no superficial sentimentalism, no complaints, no fear. Honest effort and endurance will be constantly sustained by the help of the Master.

We are only happy to obey Him and surrender to His will. True surrender only increases our capacity of further, greater effort until we learn "the *effortless surrender*". Only perfect obedience to the Master's orders and love to Him can secure and speed up the attainment of the goal.

The small unenlightened human existence with all its disappointments and superficial pursuits only leads to exhaustion and dullness of an aimless end. How can one compare such existence with life full of higher purpose and clear vision—a life full of certainty as only truth can give, and which only a Perfect Master can insure. Such life, full of pure happiness even in suffering, leads to perfection and makes one free.

The Master makes us ready to serve *in the world* as He helps us to be not of the world. He makes us gradually, more and more, the living examples

in service of his spiritual cause for humanity.

Drinking the "Amrit" of His being,—“His sacred love”—we will be able to share its blessings with others, less fortunate ones. In thoughts or deeds, in stillness or action, alone or in multitudes, one will remain inseparately one with the Beloved—One with the Source. All those who follow Him heart and soul “through thick and thin” will become “Masters in servitude and Love”.

One can write volumes or one can say a few words of utmost meaning which will condense its intensity.

So I shall end with a few words from Meher Baba's quotations and have Him speak in His own words:

“The mind which has been sleeping—the sleep of ignorance, for ages, can only gradually be awakened.”

“Mind has become used to see only outwardly. For ages it has concentrated on outer things. It has lost itself in a maze of eternal cause and effects. That is why mind is limited. It sees only the externals. If the mind were to be turned inward—if it could see

only a little within—it would behold the limitless One Itself!”

“It is impossible to get rid of *Maya* and to realize God without the aid of a *Guru*—a Perfect Master.”

“The powers of *Maya* that beset the Path are too alluring for resistance, even in the more advanced stages of spiritual progress. The aspirants are allured by those powers, and even if a few do not make use of these, their enchantment is too great for them to make any further progress, and they are stuck up. While others who are unable to resist the temptation make use of their powers with the most disastrous results and they fall miserably on the lower grade of evolution. It is why the aid and guidance of a Perfect Master or *Guru* is always necessary for all the aspirants of the spiritual path.”

“The difference between ignorance and realization is that whereas one previously consciously did not know his True Nature, he now knows it, and he also knows that it has really been what he now knows himself to be—the Infinite *Paramatman*—or Infinite Soul,

for it is nothing but the process of finding oneself.

"The process of finding oneself, however, becomes extremely difficult, owing to the fact that the soul is caught up in the illusion of this universe. The source of the illusion is to be found in the ego, which the soul develops during the evolution of consciousness, and which prevents the manifestation of the Infinite Knowledge, already latent in the soul."

"The soul in bondage is caught up in the universe and the universe is nothing but imagination. But since there is no end to imagination, he is likely to wander indefinitely in the mazes of the false consciousness. Thus the soul wanders *ad infinitum* from one opposite to another without being able to put an end to his false consciousness.

The Sadguru can help him arrive at the truth by giving him the perception of the Truth and cutting short the workings of his imagination, which would otherwise be endless.

From the most rudimentary consciousness of a stone to the full consciousness of a human being, there are many stages. The evolu-

tion of consciousness is gradual and up to what is called normal human consciousness it may be compared to the process of awakening from deep sleep.

First there is a gradual opening of the eyes; then the blurry hazy vision of the half-opened eyes; then the full vision but instead of seeing himself, man sees the things external to him. The real spiritual awakening comes when man begins to realize that what he sees is entirely unreal, illusory and ephemeral; that Reality lies *only within himself*. Then he turns his vision inward and beholds his own divine Self."

SPIRITUAL AWAKENING

"Ordinary man is completely engrossed in his activities in the gross world. He lives through its manifold experiences of joys and sorrows, without even suspecting the existence of God. He tries as best he can to enjoy the different pleasures of the senses and also to avoid the different kinds of suffering. "Eat, drink and be merry" is his philosophy, but he cannot altogether avoid suffering, and even when succeeding in having sense pleasures he is often satiated

by them, but ultimately he tires even of the joys of the senses. Thus he begins to ask, "What is the end of all this!" Owing to the many frustrations in life, he may occasionally become desperate. And in desperation there is such tremendous power, that he may in some rash moment of impulse, even commit suicide. This is, of course, thoughtless, since the power of desperation is here allowed to work destructively.

But, if a man is *divinely desperate*, he thoughtfully and creatively uses that tremendous power for seeking the ultimate goal of life.

He is no longer content with the fleeting things of outer life. He begins to mistrust the ordinary values which he has so far uncrit-

ically accepted. He desires only to find the Truth. This is the beginning of spiritual aspiration for God-Realization."

"The soul remains as it is—unchanged. All illusions come and go, but the soul is unchangeable and this is to be realized. What is meant by God-realization is to actually experience the important thing—that the Soul is eternal."

"Death is better for him who lives for himself. That man really lives who lives for others."

Let us end with the sublime words of Meher Baba: "Serve him who serves the whole Universe; obey Him who commands the whole creation; love Him who is love Itself. Follow Him in every walk of Life."



*St. Francis Xavier**

(A.D. 1506-1552)

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

BY WILL BACKETT (LONDON)

THE fame of St. Francis sometimes spread like wildfire amongst the depressed and down-trodden inhabitants, when he was about to visit them for the first time, and they would welcome him as he landed, for they felt his love reaching out to them beforehand. One place, where the people had been treated very cruelly, seemed deserted, for they had fled at the approach of a white stranger, but St. Francis, who did not know their language, walked between the long row of huts; singing in his melodious voice the hymns of his church, until the startled natives, peering from their hiding places, were reassured, and came to him in happy surprise for his benediction.

Francis' letters to one of his companions from Portugal, shed

light upon his attitude to the peasants. He writes:—"Behave towards your people as a good father with bad sons. Do not weary on account of the many evils you see.... I am sending you a bailiff, who will serve till I come. I will give him a Fanao for every woman he catches drinking arrack. And more, she may be imprisoned three days. Tell the village headmen that if I know that more arrack is drunk henceforward in Punicale, they will have to pay dearly for it. Make these village headmen change their ways before I come.... they are the cause of all the evils done there.

I pray you earnestly to behave very lovingly to the people; if the folk love you and get on well with you, you will do great service to God.

* Continued from September 1941 issue.

Learn to forgive their weaknesses very patiently. Put it to yourself, that if they are not good now, they will be someday. And if you don't accomplish with them all you wish, be content with what you can. I do so...." But there were difficulties with the Portuguese also. He writes:—"Just now, three heathen came to me, men of the king, with complaints that a Portuguese had taken prisoner a messenger of the *Rajah* of Travancore. Whoever he may be, he is to let the prisoner free, and if the latter owes him money, let him go to the *Rajah* and have the case tried justly, and not stir up the country by such deeds; It is because of things like this that we cannot make more progress. This was never done in the time of the native princes.... I do not know what to do, except that we should not lose more time in living among people (that is the Portuguese) who take no heed. All this is from want of punishment. If those who went to steal that little boat had been punished, the Portuguese would not be doing what they are doing now.... Write to the Captain how much I have suffered about

the seizure of the *Rajah's* servant. May our Lord give us patience to put up with such unreasonable injustice."

A wild marauding tribe from the north had raided the Cape Comorin Christians who, to save themselves, fled out to the rocks at sea, where they were dying of hunger and thirst. Xavier went out with 20 boats that night to relieve them and wrote: "Pray to God for them and us. Make the children especially pray to God for us."

He was at sea eight days on this errand of mercy, a journey that with favourable winds would have been done in a single day, and appealed for help to the headmen to relieve the distressed sufferers, who had been robbed of everything, "but not to take from the poor, nor anything forcibly from anyone, all to be given freely." "Hope", he adds, "is in God, rather than in the headman".

Again he warns them to keep a watch at night against further raids, and to seek help from the local prince and also from the Portuguese Captain, though he has doubts about the latter and thinks he may

be in league with the robbers. But his faith does not waver, and he adds, "Let us not despair. . . . God gives to each his pay at last. If He please, He can be served by few as by many. For those who are against God, I have rather pity than any desire for their punishment." However, punishment did descend upon the Captain, as events turned against him, at which Xavier's great heart went out to him in sympathy for his sufferings. Some relief came to the Christians through the *Rajah*, but then they suffered from the greed of his tax-collectors, and so their troubles were not ended, and Francis still had to face this problem. Later we find him in Malacca, preaching and baptising the children, as in India, and teaching them the Christian faith. "With the help of God our Lord," he writes also, "I made peace between many soldiers and citizens, and at night I went through the city with a bell, commending the souls in purgatory".

The conversion of a Jewish Doctor who had gone to hear Xavier, merely to mock him and warn others, made a great impres-

sion. But Francis met him, dined at his house, and talked with him, and he kept the faith to the end of his days.

He went about the vicious colonial quarters of Malacca, making friends and then reforming their morals, for he was always joyful and full of affection and understanding sympathy. Some soldiers put away their cards, out of deference, as he approached, but, he told them to play on, as soldiers need not behave like monks nor, he added to himself, "need they behave like beasts".

The pilot of a ship in which Francis travelled, was a man of very loose life, and often the Saint would go to converse with him at the helm of the ship, talking about the sea. Letting some words fall that touched his heart, and feeling the Saint's gentleness and great meekness, opened his heart to him and agreed to confess to him when they landed, after the voyage.

When it came to the point, however, the man delayed, until they met each other, by chance as it seemed, on the seashore. Francis was walk-

ing with his eyes up to heaven as was his custom, and the pilot, unable to withdraw, said as if in jest, "well Father, when will you hear my confession?" "Now at once, if you wish, here in this place, if you will, walking together on this shore." As soon as he had said this he made the sign of the Cross, in order to begin the confession. The pilot followed hesitatingly, and then, taking courage, continued with good-will and devotion, what he had begun from shame and necessity. The Father, taking him to a nearby chapel, brought him a mat to sit on, not allowing him to kneel, as he had heard that he suffered with his knees; he asked nothing of him as penance, but that he should have sorrow and repentance for his sins. So the man continued his confession, which came with tears and sobs from the bottom of his heart, and beating upon his breast, he asked God upon his knees for forgiveness for all the sins he had committed. Later, after preparing himself, he made a general confession, and did many acts of restitution, and his entire life was changed thereafter, which he attributed after God, to the

gentleness which Father Francis had had toward him in his weakness. (*P. du Parrie, Histoire des Chose plus memorables.*)

From uplifting the degraded in a civilised community, Francis passed on to minister to native Christians in an island, which his friends implored him to keep away from, as there were great risks of danger and poisons there, for which they gave him antidotes, when they saw he was intent upon the journey. Thanking them for their love and good-will, the Holy Father, not wishing to load himself with fear which he did not have, nor to lose the hope he had placed in God to protect him, omitted to take the antidotes, but asked instead, "for their continued prayers, which are the surest remedies against poisons," he said, "that can be found".

The dangers of such a voyage, in a craft of only 400 tons, were to Francis, merely "the means whereby God would test his faith, and wean him from relying on his own strength or in created things"... "making us strong in facing dangers encountered for His Love." In

addition to dangers from earthquakes there were cannibal tribes in the islands, but undismayed the Saint, with the divine humour which suited him so well, called them "The Islands of Hope in God."

It may seem strange that at a time when Chaitanya, Kabir, and other Spiritual Masters were living in India, that St. Francis was not brought into touch with them, but it is evident that the time was not then prepared for the outer fusing of religion in East and West, which Baba has told us is his own work. The Moghul Empire was also taking shape while Francis was in the East, but he is equally silent about events elsewhere in India. It may be wondered what preparation in the West there had been for such a life, as his.

St. Francis' boyhood was uneventful until the death of his father when he was 9 years old, but he continued to live at the ancestral home of Castle Xavier until he went to Paris University at the age of 19, in spite of the poverty of the family who had forfeited almost all their income at the defeat, of the ruling Prince, for whom Francis' two elder brothers

were fighting. The castle fortifications were dismantled, and it ceased to be the centre of the local government, although its religious influence continued through the chapel in the castle where services were conducted by the priests who also carried on their former work amongst the villagers.

Ignatius Loyola and Francis Xavier, the soldier and candidate for the Church, respectively, represent the fusion of these two tendencies in a higher synthesis. The second great crisis in the life of St. Francis Xavier was his spiritual experience which St. Ignatius Loyola followed, by a new sense of values, when he embraced a life of poverty, chastity and obedience, and became one of the seven original members of the Society of Jesus. Loyola as their head, drew up his well-known "spiritual exercises to free the soul from entanglement, and seek and find the Will of God concerning the ordering of one's life for the salvation of the soul... so that the pupil may understand the matter interiorly." The great love between Francis and Loyola is shown in the letters that passed between them, so

that the vow of obedience to the head of the Order was accompanied by mutual understanding and love. Some alterations were made in the rules, after the death of Francis, but the vow of obedience is still given to the superiors in the Order.

The exercises cover a period of four weeks, during the first of which there has to be followed a definite order of meditation, which in the second week, includes the three degrees of humility:—

(a) When God's Will is man's law.

(b) When God's Will is man's will.

(c) When God's Will is specially pleasing to man, when it involves him in the sufferings of Christ.

This progress in inner understanding doubtless marked the experiences of St. Ignatius himself; the discipline included the practice of control in the matter of food, and certain methods of concentration in prayer, including breath control of a simple and effective nature while holding each word of the prayer in mind, during each respiration.

After meditating during the third and fourth weeks upon the passion

of the Lord and His resurrection and the contemplation for obtaining Love, the aspirant is told in the words of St. Thomas Aquinas in "The Imitation of Christ".—

"After winter, followeth summer

After night, the day returneth

And after tempest, a great calm"

Thus will he reap the result of self-examination, aspiration, prayer and contemplation, in the spiritual fruits of inner calm.

With his companions at the summit of the Hill of Montmartre overlooking Paris, on that memorable day of self-dedication, it must have seemed that the whole world lay at the feet of Christ, waiting for them to enter and possess the promised land. They vowed to meet a year later in Venice and proceed to Palestine to free the Holy City of Jerusalem from the Saracens, not with the power of the sword, as the Crusaders had attempted, but with the might of the spirit of Christ, and His love in their hearts. But destiny had other work in store for Francis and he was to enter the East by another door and hear from a Moslem that all have the same God.

In India—he made great efforts to convert a Mohammedan petty chief, who promised to make one of his numerous children a Christian instead. The chief besought St. Francis Xavier to love him, even though he was a Moor, saying:—

"Christians and Moors, we have the same God; the time will come when we shall be all one."

On the journey from Paris into Italy through the Alps, which were traversed in the depths of winter, we get a glimpse of the spirit which sustained the brothers from the following description:

"Then they presently set out again in their travel inciting one another to employ all their labours in the service of so sweet a Lord. Francis indeed seemed to exceed the others, and many good Catholics were reclaimed by his example and help, as he excelled all in courtesy, fervour of spirit and natural civility. Even heretics would often show them the way.. thus true and kindly virtue showeth itself, and putteth even savage people in mind of humanity.... [Tursellinus, *Life* (English Edition.)"

On arriving at Venice, they found Ignatius and the others already arrived, and according to the custom of the Society, they saluted and embraced one another most joyfully with the greatest demonstrations of love that can be imagined. And this joy made them forgetful of their toilsome past labours.

There were many active social reform and religious movements in Venice at that time, including a non-monastic order of laymen, founded by two members of the "Oratory of Divine Love" which had as its object the upliftment and purification of the Church by the example of personal piety. For a time, Francis and his friends associated themselves with this movement, until he was soon sent to Rome, by Ignatius Loyola, to seek an audience with the Pope and get his permission for them to go to Palestine as missionaries.

Owing to wars in the Near East, the journey could not be undertaken, and Francis, seeing the need for preaching in the cities of Italy, set about that work, although his knowledge of the language was so meagre. His great ardour

communicated itself to his audience though he spoke little but his words had a marvellous effect. Running through the streets, he would wave his hat in the air and cry out:—"Come and Hear the Word of God." Then he would mount the first available place where the people could see him, making it serve as a pulpit.

Like some of Baba's followers who beg their food daily as part of their spiritual training, Francis in all humility, visited the market-place of a village, barefooted with his gown kilted up to the knee, asking for a vegetable, or a little fruit, during a period of 40 days in a deserted roofless cottage, up in the hills, where he was in prayer and meditation. His companion "was greatly moved at the sight of his abasement and poverty, when considering Francis' great learning, talent and deep wisdom and all those qualities which might have made for him, had he chosen it, earthly fame." Heretics and Catholics alike were moved by his sanctity, and the radiance of his face, as when passing through the Alps in the depth of winter on foot, they directed him and his companions,

during the hardships of the journey."

When the door to Palestine was closed, a call came from the Head of his old College of St. Barbe in Paris University, where he had held the Chair as Professor of Philosophy, that priests were needed in the Indian Possessions of Portugal. The two chosen from the little band of "The Company of Jesus" did not include Francis, but through unexpected events, one of the number was unable to go, and Loyola selected Francis to take the vacant place. Months before, Francis had this call interiorly, in a deep mystical experience during sleep, when his companions in the room were aroused by his voice in answer to the call, though, unconscious he was speaking aloud.

No time was lost after Francis' selection for him to proceed to Lisbon, where he arrived with the Portuguese ambassador from Rome—*en route* for India,—they must have passed through the district in S. France, where Baba stayed in 1937, four hundred years before the Master visited the shrine of the Saint in Goa in 1940, for it was about Easter

in 1540 when Francis was near Cannes, and the same season when Baba was at Goa.

St. Francis was in Lisbon for ten months, before sailing for the East, and his eloquence, piety, and simple life won the hearts of high and low, from the King in his palace to the beggar whose sores St. Francis dealt with as tenderly as if they were his own. There was perhaps something in his unassuming natural aristocratic dignity, which his poor clothes could not disguise, that appealed to the Portuguese, who recognised him as a disciple of One Who was the Friend of the poor, but Son of the Most High. An apartment was allotted to him in the palace, but he chose to live in the hospital and sleep at the foot of a patient's bed so as to be at hand when needed. The King welcomed him at the palace, where he was confessor to members of the Royal Family, whose interest he enlisted in his future work, and he commenced classes of religious instruction for the royal pages at the King's suggestion. He also visited the prisons, which were filled with prisoners of the Inquis-

ition but there also he was welcomed, altho' he represented the Church whose servants were responsible for their plight; his appeal to them all to make their peace with God was irresistible, as it was winged with a love to which they could not fail to respond.

In his preaching, as in the "spiritual exercises" of St. Loyola, great emphasis is given to the part of Satan, the devil, in the mediæval conception of the inner conflict of the soul and in outer life. This should be considered with the correspondingly greater prominence Xavier gave to the work of Christ, as Lord and Lover of His Flock, for He is both the Good Shepherd, and the Lamb of God, Who suffers and redeems.

Some writers have urged that the "spiritual exercises" are cold and intellectual in their appeal, and do not speak to the heart, which Baba has shown, ensure speedier progress when balanced with the mind, for intellect alone tends to develop fixed ideas, and a man becomes attached to his intellectual achievements. The mutual love which the founder and early members of the Jesuit

Order had for each other, would render their vow of obedience a glad and happy task.

Fortunate, indeed, are those to whom is given the Grace of obedience to a living Perfect Master, for personal contact with him is more effective in spiritual results than faith in the Prophets and Saints of the past, wonderful though that life of faith may become.

Baba has said:—

"All religion is ascent by stages to Perfect Union with God"....

"There is only One God for All men"....

"All religions are revelations of God"....

He also quoted a Hindi couplet during the journey to Goa:—

"It takes time for the runner to gain speed."

"It takes time for the sleeper to awake."

"It takes ages for one who was spiritually asleep to be spiritually awakened."

The life and work of St. Francis may be summed up in the title he gave himself "THE OPENER OF THE WAY," and Baba has said of himself "I AM

COME NOT TO TEACH BUT TO AWAKEN". It must therefore be remembered that all his words and actions are accompanied by far-reaching activities on the inner planes of consciousness which effect spiritual transformations in those spheres, and this is illustrated by the circumstances under which the above lines were said by him. Chosen with that Divine Humour which illumines so many of his words and actions, they were "spoken" to one of his Western followers, who, after a long and tiring day, driving the laden bus with the party and their luggage, was awakened in the early morning by the Master at his bedside.

This was not merely a physical and individual awakening only for the Master's presence and words have deeper significance *and wider application* than to the person in his physical presence, as his Universal work never ceases, and he uses such occasions as the means for reaching souls, through the inner planes of consciousness, so that the "outer" becomes a "stage" as it were for that wider audience, whose needs must also be met and satisfied.



Thoughts of My Beloved
Shri Meher Baba

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

I

I will dance to my Beloved,
Because He is beautiful!
I will rejoice mightily
Because of His beauty.

At the thought of Thee, Beloved,
My heart leaps within me;
And the joy of loving Thee
Is more than I can bear.

Beloved, why art Thou so beautiful
As to break my heart?

II

My Beloved went away
And left me alone.
Now the nights are filled with longing,
And the days burn with the thought of Him.

The memory of His beauty
Is like a sweet perfume;
And I never cease to wonder
At the sweetness of His Love.

Beloved, why hast Thou chosen
To bless me with Thy Love?

III

My Beloved came to me
Like a thrush's song at daybreak,
Like roses in a garden,
Like snow upon the mountains in a crimson sunset glow.

My Beloved is more beautiful than these:
And a silver star at evening,
And a silver crescent moon,
Cannot rival Him in loveliness and beauty.

IV

I stand on a balcony near gently swaying tree-tops,
And a golden summer moon floods the world with her
light.
Crickets and katydids fill the night with their shrill cries;
And my heart is lonely.

Where is He Whom I love more than all earth's beauty?
I look for Him among the stars
And find Him not.

V

They say that my Beloved is far away,
Across the seas, in distant lands He wanders.
He has forgotten, He cares no longer,
He will never come again.

Thus speak the foolish ones;
But I know better.
Is not my Beloved held forever in my heart?
How, then, shall He leave me?
Do not my thoughts dwell constantly on Him?
Then how can He forget?

VI

My Beloved is like a wheel,
Perfect in symmetry.
His beauty, like a sphere,
Has no beginning and no end.

VII

When my Beloved went away
He took my spirit with Him,
Leaving only the empty shell of my body.

I am as one who has died,
And yet lingers near the earth
Yearning for a joy that is past.

Beloved, why art Thou so cruel
As to take away the Soul
And expect the body to live?

VIII

My Beloved fulfils all my desires;
He is the answer to all my prayers;
The Reality hidden in my dreams,
And the secret beauty in the depths of my heart.

Were it not for my Beloved
I would no longer care to live:
For what is life without Beauty,
And Beauty without Love?

The thought of my Beloved is like a sharp sword
through my heart,
Or a stab of flame in the darkness.

IX

Who shall praise my Beloved save I who adore Him?
Who shall understand His mystery?
He is like a thundercloud, shot through by lightning
 flashes;
He is like the gentle summer rain.

He gives of His beauty like the rich brown earth
That nourishes her children from the fullness of her great
 abundant life.
He lives only to bestow with lavish hand
The treasures of His wisdom and His love.

Who can appreciate the Giver
Save he who has received?

X

My Beloved smiled at me,
And my heart trembled with rapture,
And mountains burst into song.

But when my Beloved wept,
The world was hushed with awe
At the sight of so much beauty.

XI

When my Beloved speaks,
His voice goes out to the far corners of the earth,
Wave upon wave of harmony filling the air with music,
Like the mighty, vibrant chords of an organ.

And the birds are still,
Listening—wondering—
Not daring to stir so much as a downy feather
Lest they miss a single note of that Song.

But when my Beloved is silent,
I kneel at His feet,
And He reveals to me
The beauty of Truth.

XII

Beloved, Thou hast given me too much!
My soul faints under the burden of Thy Love.
My heart is full to bursting with the joy of knowing Thee.

Oh, what shall I give to Thee, Beloved,
In return for the gift of Thyself?

A Prayer

BY A. K. KASTHURI (MADRAS)

(with apology to the saintly author of "Imitation of Christ")

1. Grant me Thy Grace, most merciful Baba, that it may be
with me, and continue with me unto the end.
2. Grant me always to will and do what will pleaseth Thee
best.
3. Let me always will the same with Thee.
4. Grant unto me that my heart may be at peace in Thee.
5. Thou art the true Peace of the heart. Thou art its only
Rest.
6. I am in Thy hand; turn me hither and thither as Thou
choosest. I am Thy servant. I live for Thee—Oh, that I
could do so in a worthy and perfect manner.



*Those Who Follow the Master**

RUSTOM BEHRAM IRANI *alias* AGA BAIDUL is a Persian Zoroastrian by religion and hails from Yezd (Iran) from the clan known as Jaffrabadis who are mostly agriculturists by profession.

Although plying the ancestral profession that of agriculture in Yezd (Iran), his heart was not in the job and being of a spiritual bent of mind, he was always on the lookout for saints and *faqirs* who could show him the way and quench the thirst for knowledge and truth. As was to be expected of such an aspiring soul, he underwent voluntarily a good deal of austerities and self-imposed discipline, with a view to make himself spiritually eligible for the Path and for the grace of a living Master if at all he was destined in life to contact one.

This restlessness of his mind and soul not being allayed by any so-called spiritual personality he had met so far, ultimately goaded him to leave the country of his birth and leaving his family and

children behind, he went over to Bombay (India) apparently with the object of seeking a living. Not long after his landing on Indian soil, he secured interest in a tea-shop at Poona (Char Bawdi) near Malcolm Tank Road, almost opposite to where Hazrat Babajan—the lady Saint of Poona and the Spiritual Master of Meher Baba—had her seat underneath the margosa (neem) tree.

The strange but significant part of the situation remarked by everyone concerned was that Hazrat Babajan began to frequent the particular tea-shop soon after Rustom Irani's concern therein, and the lady saint aroused by his loving service and respectful attention to her requirements, would invariably indulge in remarks (unintelligible to the listeners) the meaningful significance of which was to dawn upon him by the future turn of events in his life.

It was in this tea-shop at Poona that Rustom Irani heard

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

of Meher Baba and the story of his God-realization at the hands of Hazrat Babajan. Having further been informed by Behram Faredun Irani (the late Buvasaheb) about Meher Baba's presence in Poona City at Kasba Peth with a cosmopolitan coterie of admirers and devotees around him, Rustom Irani evinced a desire to have his (Baba's) *darshan* which eventually was arranged.

Rustom Irani was about 30 years of age when he first met Meher Baba in Poona on 22nd May 1922, only a day previous to the latter's programme of a foot journey to Bombay. Meher Baba immediately discerned the spiritual eligibility of the party concerned and forthwith ordered Rustom Irani to give up everything and join him and the party journeying on foot to Bombay the next day. To the surprise of everyone concerned, Rustom Irani discarded his worldly life unreservedly and he considered it a stroke of good fortune for having been accepted by the Master.

On arrival at Bombay with Meher Baba and party and during the stay at *Manzil-e-Meem*, Dadar,

Rustom Irani, ready as he was to do and dare anything in the service of the Master, was found equal to the disciplinary ordeals imposed by the Master on the *mandali*. Consequently he worked in very many capacities, some time assisting in the culinary department at *Manzil-e-Meem* and some period working in a flour mill at Elphinstone Road, Parel, as also the Bombay Backbay Reclamation Works, in pursuance of Baba's orders for every one of his *mandali* to earn a living.

Rustom Irani is familiarly known to Baba's *mandali* as 'Baidul', which was the pen-name unanimously conferred upon him at *Manzil-e-Meem*, owing to the outpouring of his love and devotion for Baba in poetical compositions in the Persian language. In spite of the Shakespearean style of versification which caused great fun and amusement to the listeners, the depth of feeling, devotion and reverence for Baba underlying the words could not be missed, and the mode of address by the *mandali* after his pen-name 'Baidul' has come to stay for ever.

Aga Baidul accompanied

Meher Baba and party during his first visit to Persia, and as per Baba's wish in the matter, he stayed behind at Yezd where he conducted a primary school in the name of the Master. When the primary school (*Premashram*) came to be opened at Meherabad, he came over with a few Persian boys, and took up activities in that connection under the ægis of the Master. His second visit to Iran was undertaken by Baba's orders in connection with the distribution and sale of a book (*Kashful Haqayaq*) in Persian language depicting the life and teachings of Meher Baba.

The most noteworthy feature of his activities and service with Meher Baba has been with regard to the unique phase of *Mad-Mast-Ashram* inaugurated at Rahuri (Ahmednagar Dist.) in the year 1936. When the *Mad-Mast-Ashram* came to be shifted to Meherabad in 1937, Aga Baidul was put in sole charge of the concern and the way he acquitted himself wholeheartedly therein won for him unstinted tributes of the Master and the admiration of the *mandali* alike.

The *Mad-Mast* phase which has been described so very eloquently by many a disciple in the pages of this *Journal*, still continues and Aga Baidul has proved himself an indispensable feature for the same. The severity of the task so ably shouldered by him with regard to the personal needs of the *Mad-Mast* inmates of the *Ashram* in his charge, coupled with the loss of four children, one after another—two daughters having died in Persia and two grown-up sons expiring under tragic circumstances in India,—would, under ordinary circumstances, have found an average man completely heart-broken and disappointed. But the manner in which he withstood all these trials and pains with a brave smile is a tribute to the spiritual greatness of the Master whose presence never allows anyone to sink into despair and dismay, whatever be the vicissitudes of life and circumstances.

Aga Baidul, as stated above, has become a fixed feature of Baba's *Mad-Mast* activities and even in travels when a few *Masts* are required to be looked after, the task is

invariably entrusted to him. Naturally Aga Baidul happened to be in charge of the *Mast* (Mohomed) when the latter was sent for by Baba while he was staying at Cannes (France) in the year 1937. During Baba's stay at Bangalore and in his short sojourns to Ceylon,

Calicut, Jaipur, Quetta, Dehra Dun, Ajmer, Aga Baidul accompanied him throughout in charge of the *Masts* with the travelling party and he is with Baba to-day at Panchgani (Satara Dist.) performing as usual the task allotted to him.



The False Dawn

BY PERIN B. NAGARWALLA

The years slipped by in an agony of hope,
And there has been no change, my Master.
The emptiness I carried within my soul,
Breathes now in the poverty of my heart.

The ashes I clasped so strongly to my heart,
Are ashes still, Oh Lord.
No flame has touched them, with its living fire.
And darkness reigns still where it was.

The blackness of that heavy night
For a moment tinged with new-born day,
Was the flush of a false dawn of hope,
The withered child of a still-born day.

If this be true, Oh Lord,
That hope is ne'er fulfilled,
That man within himself,
Carries the Death of Life
Oh, let mine die an everlasting death,
Wake it not, off and on, to this Eternal Strife.



My "*Impressions*" of Baba

BY CHARLES J. SEYMOUR (LONDON)

A WRITER by profession I have often been asked to do articles on subjects of which I knew little. Almost 40 years of practice and experience—for I began writing when in my 'teens—made such work not too difficult. There are, besides libraries and works of reference, people in the world who *do* know, and with whom I could get in touch, and really giving one's mind to the subject, whatever it might be, soon aroused an interest which required to be satisfied for its own sake. This *interest*, of course, is the whole secret, and it enabled one in course of time to acquire a working knowledge, at least, of a fairly wide range of subjects, and so to write more or less fluently about them. But here is one article that will not be written fluently! Hearing that I have been keenly interested in Shri Meher Baba for better part of a year and am speaking of him wherever I go, Dr. Munsiff has asked me to set down my impressions of the Master for the *Journal*. Willingly I will try.

But what can one write? Meher Baba is not a *subject*, something that one is able to isolate and compactly define and show in its relations to other departments of knowledge. He is universal; he is All. There is therefore nothing to be said, because there is *everything* to be said. That is the difficulty. As I sit at my desk, pen in hand (incidentally, by the way, with an air-raid in progress, and bombs dropping in, as it seems, the next street) words seem to be dancing out there, irrelevant, meaningless. Impossible to give any "description" of Baba that will not convey to other minds the idea of *personality*. Whereas all personal aspects of Baba are merely symbols, phenomena which he exhibits that shall be understandable on the planes on which the diversified types of human beings who contact him respectively function. As every true believer in Baba knows, he is not to be "understood" by the mind;

he is only to be *experienced*. And at this stage of experiencing, the Master as an "external entity" disappears, for what one experiences in experiencing Baba is his own real Self. There is no duality; only the one real Self, which is God. Because man's imagination is held fast by the idea of duality, however, there is Form, with all the illusion of the manifolds and of separate entities, including the Personality-form of Baba, which as Baba will tell those who are fitted to receive such teaching, is equally *Maya*.

You are Baba, I am Baba, Baba is us; yet in this world of manifestation he stands over away from us as a separate visible presence, an Elder Brother, a Good Friend.

As such, as an incarnated being, he will perforce appear to the vast majority of people throughout his sojourn on this planet. It is unavoidably so, at the world's present stage of evolution.

Baba is the opening of a window in ourselves. What is needed so that All can be seen through that window, All can be known? *The intelligence of the heart—FAITH*. "Verily I say unto

you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence; and it shall remove; and nothing shall be impossible unto you." There is little faith in the potency of that Faith. People say, "It is not reasonable, merely to *believe*." But that is what Baba shows: it *is* "reasonable". The appeal is precisely to the reasonable man, for Baba, I am sure, would say something like: "Faith is not what you suppose it to be. 'Faith' is an aspect of the basic energies of the Cosmos. Rightly understood, it is the force in the atom, in the life of a rock, a tree, a beetle, a man. If, therefore, you can really have faith, HAVE it, not see it as something to be 'understood', something to be apprehended intellectually, you are at the centre, you have Mastership, you are Creator. You will find that you have all power, which means that you will never want to *use* 'power': Being then is power, without any need for demonstration. To *test* Faith—to say, for instance, 'I have faith that such and such a thing will come about', is to be devoid of faith: you are trying to

prove it with the mind, to see whether it is 'there' as a 'force' of which science gives report. This is like trying to prove to yourself that you are yourself."

Men cling in faith to Baba because Baba is Faith itself. But while they thus view him as being in any way external, they can never be "faith itself"—which is what Baba wants them to be, and which it is his mission here to teach them to be. But we who have realized this must of course acquiesce in the externalisation, in this illusory duality, because of the everyday, and most urgent, purposes of the world. For, in order that the great work which is proceeding may be intelligible to the world, we must be able to point to a presence, human in form, and say: "This is the great leader. Trust him. Follow him." Thus Baba is the *Avatar*, incarnate, for this age. Coming from the profound mysteries, he has accepted Form for that purpose, knowing it to be indispensable for the world in its present phase. A myriad other orders of manifestation were possible but none of them would be *practicable*, to

make impression upon the human mind and heart, as that mind and heart now are.

The task for us, Baba's disciples, followers and co-knowers, has therefore to be worked out upon the most clear-headed and practical lines. Baba's own directions for action have been communicated by him in the *Journal*, in his Sayings, in Questions and Answers, and elsewhere, in the plainest and most unmistakable language. We have to work to "unite the spiritual with the material," not leave them "widely separated, as now". The following statements and exhortations by him are for me crucial:—

(In Avataric Periods) "Life, as a whole, is stepped up to a higher level of consciousness, is geared to a new rate of energy. The transition from sensation to reason was one such step; the transition from reason to intuition will be another."

"The *Avatar* awakens contemporary humanity to a realisation of its true spiritual nature, gives liberation

to those who are ready, and quickens the life of the spirit in his time.... Those who have the necessary courage and integrity can follow when they will."

"Spirituality must make man more human. It is a positive attitude of releasing all that is good and noble and beautiful in man... It does not require the renunciation of worldly activities or the avoiding of duties and responsibilities. It only requires that while performing the worldly activities or discharging the responsibilities arising from the specific place and position of the individual, the inner spirit should remain free from the burden of desires."

"Selfless service is accomplished when there is not the slightest thought of reward or result, and when there is complete disregard of one's own comfort or convenience or the possibility of being misunderstood."

"The way to restore the dignity of the spirit is not to reject matter, but to use it for the claims of the spirit."

"There is nothing irrational in true mysticism, when it is, as it should be, a vision of Reality as it is; it is a form of perception which is absolutely unclouded; it is so practical that it can be lived every moment of life and can be expressed in everyday duties; and its connection with experience is so deep that, in one sense, it is the final understanding of all experience."

From these few extracts—taken almost at random from scores of passages that I have marked in the *Journal* and other publications relating to Baba—my bent will be obvious: my response is strong to that section of the prospectus for the Universal Ashram which proposes "the preparation of mystics of the practical type".

At times I have been asked by people to whom I have spoken of Baba: "How is Baba now working to bring about this New Era of which you speak?" The only adequate answer is, perhaps, another question or series of questions: "How does the *universe* work? How does a blade of grass grow: what makes your heart leap when

you behold beauty; why do you experience affection for other human beings and creatures; what keeps the stars and planets poised in space?" Baba threads the universe. He threads us, as we thread him—he consciously experiencing with us as we experience; indeed, not distinct from us: we ourselves, for the most part, all unconsciously; "reaching out to him", seeing him as "apart", although we are in him. If there is to be a "new world", by what means will it be born? By, as the minimum, our attaining to the consciousness that Baba is conscious in *us*. So that the coming of the new world *rests with ourselves*. There must be no putting of responsibility on others—"why don't *they* do this; why don't *they* do the other". There must be no leaving it even to Baba, though indeed without him we can do little. Accept this view, and Baba will do all that he came to do. It

would be possible to cut through Illusion and make this world Real to-morrow, were it not that the false self hangs like a blind before the window that looks out upon the true Self. Take Baba in your HEART, consciously, to all whom you encounter, friends and strangers, individuals and multitudes alike, and you may know as certainty that each one, without exception, is being given a "spiritual push" on and up from the plane where he stands.

This is how Baba works. Don't look for exceptional sudden happenings in the phenomenal world. Don't look for "miracles". Know the Truth, that the *Avatar* is here, and by the fact of his presence will lead humanity to the co-operative and harmonious life.

How soon results will appear in the phenomenal world, however, how tangibly those results will manifest, DEPENDS ON US.



A Visit to Shri Meher Baba

BY DINESHNANDINI CHORDIA

(In this article Miss Chordia, a renowned Hindi Poetess, speaks something about her impressions of Meher Baba. She, however, wants to make it perfectly clear that she did not go to him as a man goes to God but as a man goes to a man.—*Ed.*)

WHEN I saw Shri Meher Baba at Nagpur for the first time, he made a curious impression on my mind. It was an impression of its own type. I wanted to know more about him and tried to come in contact with him. I devoted all my leisure in investigating things about him. I kept myself in touch with him through correspondence and he was kind enough to solve every question that I put to him. His replies were always satisfactory. He thus became the source of my sacred inspirations.

I did not go deep in to the religion he preaches. I did not approach him for any spiritual help because I was puzzled with my own peculiar problems. At such a moment I could not have understood anything of the higher planes of spirituality. I went to him as a man in the hope that he would give

me something of that calm of the ever-agitating soul which is one of the human achievements of geniuses. Needless to say, I found him perfect. He could attend to all my internal mental ailments. I began to breathe a new life full of hope, happiness and never-dying charm. He rid me of the rooted despondency in me. I felt infinitely better, and courage to fight the battle of life came to mean as if from nowhere. The more I saw of him, the more I was convinced of his greatness. He seemed to me all love, all truth and an incarnation of pure blissful love and youthful beauty. If at all it is given to man to be a superman, undoubtedly he has attained this much-coveted stage. An open heart is what is needed to approach his august personality. He shuns hypocrisy and makes no

difference between man and man or man and woman in his behaviour. Most natural in his ways, Shri Meher Baba has a lustre of culture about him.

One can love him in any way one likes. His response is prompt and affectionate. He speaks through his silence. One finds in him the best friend, the sincerest lover, worthiest beloved and a sweet companion. A magnetic power in him draws one towards him. After hesitating for nearly nine months I decided to go to Meherabad which is his permanent earthly abode. I reached there on the 26th of June 1938 and was charmed to see the surroundings. I got down from the car and met him in a hut where he was seated like an incarnation. I touched his feet and he greeted me with a grace all his own. He asked me about my journey. I could not speak much. It seemed at the moment that all my aspirations were fulfilled; I was spell-bound. My eyes and heart were full of admiration for him. Every inch of my body was thrilled with devotion. Then during the day I went with him to see the Ashram, the

inmates of which are some God-mad people. They are treated with love by Shri Baba. He does all the menial work for them. He washes them with his own hands and even acts as their barber. They all love him and are loved by him in return. Shri Meher Baba says that they are God-intoxicated. It is very moving to see him work for them. He says that he lives for them. Baba's life is just like that of a flower but he is busy like a bee in doing God's work. He attends to all his correspondence himself, personally dictates all his letters and takes every possible care of those who look for help to him. His method, of course, is different for different individuals.

While staying with him, I loved to watch the pigeons that flew about the Ashram, Baba is fond of all creation,—birds, beasts, flowers. Children are a great favourite with him. These days he is staying in a bungalow with some of his European disciples. The main building in Meherabad was under construction. I had the privilege of meeting nearly all his lady disciples—European as well as Indian. The daughter-

in-law of the Russian thinker Count Leo Tolstoy was among them. Like flowers in a garland they forget their differences and maintain a perfect harmony among them.

To conclude, Meherabad in my opinion is a happy home for all those who have fallen upon the thorns of the world, and who bleed. Dio Chrysostom remarked about Pheidias's statue of Neus at Olym-

pia: "Any man, who is heavy-laden in soul, who has suffered many misfortunes and sorrows in his life, and who has no comfort of sweet sleep, even such a one, I think, if he stood opposite this statue, would forget all the dangers and hardships of this mortal life."

I have no hesitation in remarking the same thing about Shri Meher Baba—the Saviour.



You Must Meet Him

BY DR. WILLIAM DONKIN, M.B.B.S.

THE following lines are written for those Westerners who have not yet met Baba, yet who may have heard sometimes of him, and be turning over in their minds whether their curiosity is worth pursuing.

Indian spirituality is considered by the majority of Westerners from orthodox Christians who dismiss all religions save their own as heresy, to those who visualise spirituality in the East either as downright superstition, or as a pot-pourri of *Yoga*, snake-charming, horoscopes, and the wondering of eccentric ascetics with matted hair,

and ash-covered bodies, using nailed boards for a bed, and performing such prodigious austerities as are described in travel books and magazine stories.

Those Westerners too, who have developed a sympathy with Eastern thought, through Theosophy and similar movements of recent decades, seem almost too bound by purely Hindu religious ideas; they know everything in theory, about this world and the next, and about all the seven Heavens, yet they lack the genuine spirituality of many a more orthodox Christian,

who keeps within the tenets of his own faith.

After all, what we all need, is not more religiosity, but more spirituality, to love God, and to serve our fellow-men without thought of self.

This may perhaps be achieved by becoming virtually a Hindu or Mohomedan, or by repeating Sanskrit *mantras*, or by Yogic practices, but such methods are definitely unnatural to the modern man of the West.

Most Westerners have, unhappily, lost that consuming passion for the person of Christ such as was possessed by St. Francis and others, which lifts a man to the heights of spiritual ecstasy. For it is this personal attraction of a great spiritual Master, whose influence, like that of Christ, flows down across the centuries, which draws souls near to God.

Our heads are too active and distracted for that sort of thing these days, so preoccupied have we become with the amazing things of our world of to-day.

It is nevertheless our hearts, and not our heads, which draw us with most forces nearer to God,

and our hearts can only be touched by a great spiritual personality.

This awakening of the heart is exactly what Baba achieves; contact with Baba literally kindles a flame in the heart: just as a pile of dry wood in a fire grate leaps into flames when a match is set to it, and lights and warms every corner of the room, so the heart which Baba ignites with Divine Love, warms and illumines the whole man.

Perhaps one of the most striking features of Baba's followers is their diversity. Baba's own spiritual background is from three sources: Zoroastrian, in which he was born; Islam, through Hazrat Babajan; and Hinduism through Shri Upasani Maharaj. Thus followers of Baba from these faiths act towards Baba as they would act towards any great saint of their own faith: that is they behave in their own spontaneous and traditional way.

This spontaneity of behaviour applies also to the Western followers of Baba, who act towards him as they would towards anyone whom they deeply revere.

A contact with Baba will naturally bring about a sympathy with India and the East, and perhaps a love of it, but the real thing which Baba gives is this kindling of the heart, which illumines the drabbest life. It rekindles also a love of the faith in which a man is born, for to a Christian, love for Baba causes a flood of feeling for Christ, and makes a reading of the Gospel pages more significant than ever

before.

It is therefore not in the least necessary to think of Baba in terms of Oriental religions and philosophy; for good as these are, they unfortunately tend to repel so many Western minds.

It is for those who genuinely long to feel the flame of the Spirit in their heart, such as they have never felt before, to take the first chance they get of meeting Baba.



*MEHER BABA THROUGH HAFIZ**

BY DR. ABDUL GHANI MUNSIFF

IN the foregoing series of articles on the subject, some of the prominent characteristics governing the life of an aspirant, the disciple and the Master (which practically depict the whole range of the journey of the Soul to the Oversoul) have been dealt with through the odes of Hafiz; and the best study thereof would still leave any student of spirituality dissatisfied for not taking notice of a relevant couplet embodying a particular aspect of the Divine

Theme or for not saying enough on the various features already discussed. The difficulty with me in the study of Hafiz has been what to choose and what to ignore. The *Diwan* of Hafiz is such a vast storehouse of information for sincere aspirants of the Path that any the best effort consistent with the space available in these pages would still leave much to be desired. However, I confidently maintain that no study

* Continued from August 1941 issue.

of the spirituality of Hafiz through his odes can be complete and satisfactory unless the esoteric side of his teachings is brought to light which only advanced Sufis are capable of doing. I have not come across in the most learned commentaries written on the subject any the least reference or hint as to the esoteric explanation of the spiritual Gnosis, symbolically and metaphorically represented by the Poet. It would therefore be too much to expect of any commentator to read in the couplets of Hafiz the particular plane of spirituality which is evidently clothed in the language of similes and parables. It is not so easy as it looks, and the task is only meant for people far above the average, for, according to Hafiz:—

*Bas nukta ghair-e husn be bayad ke
ta kasi
Maqbule tab-ay mardume saheb
nazar shawad.*

Tr.—

Many points of (inner) qualifications are required besides the (external) marks or traits of beauty, wealth and fame, before anyone can aspire for eligibility in the eyes of saints and seers.

I therefore conclude this series by studying with the readers the Seven Planes of the spiritual journey as described symbolically by Hafiz in the couplets selected from different odes (*ghazals*):—

1ST PLANE

*Khabar na shud ke manzil-gahe an
yar kujast;
In qadar hast ke bange jarasi mi
ayad.*

Tr.—

I do not know where the (real) abode of the (divine) Beloved is; only this much is clear that I hear the sound of bells (from the travelling caravans).

It will be seen that Hafiz evidently refers here to *sound* (in the form of ringing of bells when a caravan is marching) as being characteristic of the 1st plane of the spiritual journey. What he really means is that *sound* or celestial music is the predominant characteristic of the 1st plane though the features of sweet *smells* and *sight* are also present throughout the seven planes along with the *sound*. In order therefore to clarify the situation and remove any possible misunderstanding, I would quote Meher Baba on the subject of sound

and planes (*vide* "Question Baba Answers," *Meher Baba Journal*, January 1939):—

"However, know this that *sound* obtains throughout all the seven planes differing in its expression of feeling and bliss.

The sound, sight or smell of the higher planes can, with no stretch of imagination, be likened to what we are used to on the physical plane. Our physical organs of hearing, seeing and smelling are useless for experiencing and enjoying the higher planes. Therein it is a different eye that sees, a different ear that hears, and a different nose that smells. You know already that there are inner senses, a counterpart of the external senses in man, and it is the former that experience the higher planes.

Avoiding the mistake of likening the sound of the higher planes as something different in intensity and frequency of vibrations to the sound of the physical plane, know it for a certainty that there is actually what may be called 'sound' in the first 3 planes. The form, beauty, music and bliss of this sound is beyond description. The *nad* or

celestial music (sound) is peculiar to the first plane *which Hafiz in the above couplet describes as 'Bange jaras' (the ringing of bells)* (italics are mine). As stated above, although there is sound in all the seven planes, it is smell that is peculiar to the second and third planes; and sight (illumination) belongs to the fifth and sixth planes .. In the fourth plane, the bliss of sound, smell and sight are all subdued and repressed. The fourth plane connotes the darkest night of the spiritual journey .. It is for this reason the wayfarer traversing the Path alone, unaided by a Master, finding himself benighted and forlorn in the fourth plane, is very strongly tempted to make wrong use of his psychic powers of the three lower planes, culminating in the fourth as '*Siddhis*' (*Kashf-o-karamat*)....

The seventh plane stands unique. The sound, sight and smell here is divine in essence and has no comparison to that emanating from the lower planes. In this plane one does not hear, smell or see, but *becomes* sound, smell and sight simultaneously and is divinely conscious of it.

The different religious practices and the *yogas*, after establishing contact with the higher planes, induce experiences peculiar to those planes. For instance, contacting the first plane (sound) engenders *inspiration*; the second and third planes (smell) beget *intuition*; the fifth and sixth (sight) give *illumination*. The experience of the fifth and sixth, the Sufis term as '*Maarefat*' (Gnosis). The seventh plane stands for *Revelation*, and this, according to Sufis, is *Haqiqat* (Reality)."

In the light of the above explanation, the study of the planes to be described below as depicted in the couplets of Hafiz will become tolerably easier to understand.

2ND PLANE

*Ba booay nafaye ke akhir saba zan
turra bukshayad;
Ze tabay jaade mush-kin-nash che
khun uftad dar dilha.*

Tr.—

In the hope of what would be wafted (of smell) by the zephyr from the opening pod of the tufted hair (of the Beloved), what hearts have bled and suffered at the thought of the musky curls therefrom.

Herein Hafiz evidently refers to *smell* as characteristic of the second plane, and this the Sufis interpret as a bait which draws and attracts the aspirants further and nearer to the Beloved.

3RD PLANE

*Saba bakhush khabari hudhud-e
sulemanast;
Ke muzhdae tarab az gulshane saba
awurd.*

Tr.—

The zephyr in bringing good tidings is like the pigeon of Solomon (*Hudhud*), which brought to him the happy news from the garden of *Saba* (the country of Queen Bilqees whom eventually Solomon claimed in marriage).

*Che rah mizanad in mutribe muqam
shanas;
Ke dar miyane ghazal qaole ashana
awurd.*

Tr.—

What perturbation and distress this musician with knowledge of (spiritual) states and stages is causing the listeners (lovers), by interpolating in the midst of his performance the words of the (divine) Beloved!

It will be noticed that the first couplet of the 3rd plane refers to smell as is its characteristic, while the second couplet refers to sound in that very plane. This dual experience is dependent on individual experience.

4TH PLANE

*Shabe tarik beemay mauj wa
girdabi chunin hayil;
Kuja danand haley ma subuk
barane sahil ha.*

Tr.—

What a dark night, with frightful waves and engulfing whirlpools around! How can those who have crossed over to the opposite shores and unburdened themselves of the loads (of fears and anxieties) have an idea of our sorry plight?

*Bar astanay janan az asman
beyandish;
Kaz auoje sar bulandi ufti ba
khake pasti.*

Tr.—

On the threshold of the Beloved, beware of the (allurements) of the heavens, lest you bring about your fall from the heights of progress and

greatness to the depths of degradation and ruin.

These couplets clearly refer to the temptations of succumbing to the lures of utilizing supernatural powers (*Siddhis*) for self-aggrandisement and material benefits. In this stage the wayfarer (*Rahrao—Sadhak*) invariably falls to the lowest rung of the evolutionary ladder unless helped forward by a Perfect Master.

5TH PLANE

*Ayinaye sikander jame jamast
bingar;
Ta bar to arza darad ahwale mulke
dara.*

Tr.—

The mirror of Alexander is like the cup of Jamshed wherein discern deeply, so that you would be illumined as to the state of affairs in the kingdom of Darius.

The mirror of Alexander is the heart which like the fabulous cup of Jamshed (*Jame Jam*) will afford you knowledge and illumination into the working of the whole Cosmos (the kingdom of Darius). This is the stage of *illumination* peculiar to the 5th Plane.

6TH PLANE

*Ma dar piyala aksey rukhe yar
deeda eem;
Ay bikhavar ze lazzate shurbe
mudame ma.*

Tr.—

We have seen the face of the
Beloved reflected within the
cup of our mind or heart. O
you ignorant one, what idea
have you as to the eternal
Bliss that we enjoy!

*Khatiram waqti hawas kardi ke
beenam cheez ha;
Ta tura deedam na daram juz ba
deedarat hawas.*

Tr.—

Once my mind longed for the
manifold and variegated
experiences (of the planes);
but after seeing YOU I wish
to see and enjoy nothing but
YOUR sight.

Both the above couplets connot-
ing the 6th plane, represent and
describe the stage of *sight*, i.e.,
seeing the Divine Beloved.

7TH PLANE

*Nehalay aisham az waslash bar
awurd;
Ze bakhte kheesh bar khurdaram
imshab.*

Tr.—

The tree of my Bliss has sprout-
ed from out of His Union; I
have to-night realized the
fruits of my destiny.

*Kashad naqshe anal-huq bar
zameen khun;
Chu mansoor ar kashi bar daram
imshab.*

Tr.—

The drops of my blood trickling
on the ground will assume
the form of and read like the
word '*Anal-huq*' (I am God), if
you were to put me on the
gallows like Mansoor tonight.

This is evidently the 7th plane
of *Realization*.

In conclusion, I would approach
the Master through the words of
Hafiz praying:—

*Ma badan maqsade aali na
tawaneem reseed;
Han magar lutfe shuma peesh nehad
gami chund.*

Tr.—

We, the strayed ones, can never
hope to reach the Divine
Goal, unless your all-em-
bracing grace comes forward
a few steps to receive us.

And perhaps it may sound
impertinent to remind him about
my humble self by saying:—

*Mara bar astane to bas haqqe
khidmat ast;
Ay khawja baz been ba tarah-hum.
ghulam ra.*

Tr.—

I have many a claim of service
at the august threshold of
your Divinity; O Master,
deign to bestow once again
a glance of mercy on your
humble slave.



WESTERN OUTPOSTS FOR BABA

WILL BACKETT (LONDON)

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

Canada:

"BABA'S message has reached me this morning, and it has helped so much in all this confusion—for we have not escaped coming out to this country—the confusion is in our hearts. . . . And yet I am peaceful. . . . I have started a tiny white-washed studio, and Baba is my president—His photo stands on my desk, and I ask His guidance and blessing each morning—and I am strangely happy in it. . . . I often reach out to you both—not now with need for help for I can get straight to Baba, but with a longing to make the circle *strong*; to feel the group

all together and to pass out what great blessing and proof I am receiving of Baba's guidance. And there in poor England staggering under this mad and cruel burden of war—are all I have left and loved.

In the long summer holidays, while the cities are unbearably hot, we live in a little log cabin.... made of old beams axed out of hemlock by an old settler about 60 years ago. The beams are about 10 inches by 14 inches in thickness, laid one on top of the other, held in place by white cement, and the base of the cabin is made of some dug out of the hill on which it stands, likewise the

stone fireplace and chimney, which runs up the centre of the cabin.... Baba's beautiful picture is framed in wood in one of the doors, so He will always be here, even if I am not. I like to think this cabin is a shrine and that whoever comes is blessed by Baba, in this wonderful country of lakes and forests."

* * *

London, England, August 1940:

"It is terrifying, I must confess I find it so, but I try to think of Baba all the time. Please give our love unspeakable to Baba when you write to Him."

* * *

Lancashire, N. W. England:

"On my return, I poured out all the love I could to Mother and it must have helped, for she went about singing—which just shows how badly she needs love... Please ask Baba, when you write to Him next, to give me enough strength to make her a little happy, and yet not to harm myself."

* * *

Elsewhere in Lancashire:

"As I write you these few lines, it is Sunday evening, and the hour

of even song, I am having a quiet hour alone; through our cottage window, the sunshine lights up the peaceful country hillside, before slowly sinking in the West, and everything in nature seems to breathe the song of thankfulness and peace. To us humans, the war clouds grow darker, and more threatening as the days go by, and the words of the poet are full of grace meaning: "Man's inhumanity to man makes countless thousands mourn" Well it seems apparently inevitable that these things must first be, and we know that all things serve the "One Universal Will." It is for each one of us to take our place towards the final consummation, the "Awakening of Divine Love." May the Grace and love of the Master continue with us to that end."

I have been deeply moved by the present discourses passing through the *Journal*; words seem but a poor medium in expressing one's feelings. The war has now reached a stage which appears to show more clearly the final effects and repercussions upon the world. Our youngest son is now

in the army and playing his part in perhaps the only way he knows how, at the present stage. He is a finely sensitive and conscientious boy, who appears to be "up against" it at every turn. It is well for us if we are able to learn the lessons which life has to teach us."

I am very pleased to be able to tell you that our youngest son has made himself completely at home amongst his fellows and comrades, with whom he has been brought in contact. The out of door life and training generally suit him down to the ground, and he appears to have thrown himself wholeheartedly into the task in which he may soon be called upon to play his part. We know the divine providence is over all and for the good of all, and that the end will be Love and Truth and Peace."

* * *

April 1941, in North England:

"I am glad to be able to tell you of a remarkable increase in concentration power, and relaxation of nerve tension, and though it may fluctuate, there is undoubted evidence of changes taking place.

It is a wonderful experience to feel the Love influence of the Master, helping and guiding us on the Path. I was delighted to note a reference in one of your articles to a periodical which I have been taking for a number of years, which has greatly helped me through the past, but strange as it may seem, the source from which I obtained it, automatically dried up from the time of receiving the first copy of the "Meher Gazette"... many a time ago, I have attended lectures, which were an undoubted help; yet I felt somehow, left high and dry, isolated perhaps I was too dense, I cannot say, but I just went on searching for something that always seemed to elude me. Then I found the Master, and like a shaft of Light piercing my soul I knew I had found that for which I searched and, consciously entered on the Path towards the final goal, Realization of God and Truth...."

* * *

April 1932, in South England :

"To-day, it almost came upon me as a shock when I thought that I had found out what the "finding Him" means.

Constantly in the Scriptures—ours, the India, Chinese, etc.—you are told to seek and you *will find*. Seek ME, and you will find ME said in hundreds of different ways. Even that word of the Christians "behold I stand at the door and knock" etc. I was walking in the sunshine on my way to two farm children and I said to each of my

steps: "Thou now, Thou now—then quicker than it takes me to write it I said "THOU" to everyone and everything I saw—and in a moment I saw I had found HIM... *because I saw Him in everything*. It came like lightning—and fixed itself in me so that I can never lose it. I knew theoretically *now* I *feel* it.



Notes from My Diary

F. H. DADACHANJI

AN EXPLANATION

I WISH to take this first opportunity of rectifying a mis-statement that has erroneously crept into these columns of the last (September) issue.

It is with regard to a discourse Baba gave on the "*Bal-Unmatt-Pishach*" state. In order to make it clearer and easy to understand, I tried to expand and reproduce the discourse quoting Baba's words in the same.

The names of Shri Aurobindo, Vivekananda, Shankaracharya and Upasani Maharaj were inserted *by me* out of respect with which I

hold these and all other saints and Spiritually advanced souls of whatever state and stage and with the specific idea that all spiritually-advanced souls say the same things regarding spiritual truths.

* * *

BABA'S SECLUSION AND WORK DURING THE MONTH OF

SEPTEMBER IN PANCHGANI

Baba's stay and seclusion in Panchgani during the month of September passed quietly, although not without those pranks of nature (*Maya*) which seemed to be persistent in her efforts to create disturbance.

Ever since his arrival in Panchgani on the 3rd of September, the weather remained quite pleasant for a week, with bright sunshine, but from the 12th it took a sudden change, towards making things uncomfortable.

It may be remembered that during this seclusion, Baba has been observing fasts, remaining for some days on one meal, some days on liquids (fruit-juice, or tea and milk) and some days absolutely on water. Strangely as it happened, the very day he decided to start fasting on orange-juice, it began to rain; the weather changed from dry to damp until it

became very chilly, and continued so upto the 22nd. Living on orange-juice during such weather is not advisable. Baba however did not mind and observed fast on liquids, after taking orange-juice for 9 days, remaining only on water for the last 3 days.

* * *

On Chatti-Baba's own desire to go to his native place after a stay with Baba for 21 months, he was sent back with the Master's love and blessings. Two of Baba's *mandali* accompanied Chatti-Baba to see him safely settled in his native town at Negapatam.



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Page 674, para 2, line 19, change *miror* to *mirror*
Page 679, col 1, para 1, line 7, change *immeddiate* to *immediate*
Page 685, col 1, para 1, line 1, change *tries* to *tires*
Page 686, col 1, para 1, line 13, change *Fransis* to *Francis*
Page 687, col 1, para 1, line 8, change *Portugese* to *Portuguese*
Page 687, col 1, para 1, line 11, change *Portugese* to *Portuguese*
Page 687, col 1, para 1, line 13, change *Rajha* to *Rajah*
Page 687, col 1, para 1, line 15, change *his* to *him* (?)
Page 687, col 1, para 1, line 16, change *Rajha* to *Rajah*
Page 687, col 1, para 1, line 25, change *Portugese* to *Portuguese*
Page 687, col 1, para 1, line 29, change *Portugese* to *Portuguese*
Page 687, col 2, para 3, line 8, change *but* to *"but* (?)
Page 687, col 2, para 4, line 4, change *Portugese* to *Portuguese*
Page 692, col 1, para 4, line 7, change *weere* to *were*
Page 692, col 2, para 2, line 13, change *Igantius* to *Ignatius*
Page 693, col 1, para 1, line 10, change *as as to as*
Page 693, col 2, para 3, line 4, change *Portugese* to *Portuguese*
Page 694, col 1, para 2, line 13, change *Portuguse* to *Portuguese*
Page 694, col 1, para 2, line 19, change *paitent's* to *patient's*
Page 694, col 2, para 3, line 5, change *ensurse* to *ensure*
Page 695, col 2, para 1, line 6, change *consicousness* to *consciousness*
Page 695, col 2, para 2, line 7, change *Universial* to *Universal*
Page 702, col 1, para 2, line 10, change *evrything* to *everything*
Page 702, col 1, para 3, line 3, change *Mamzil* to *Manzil*
Page 705, col 2, para 1, line 16, change *meanigless* to *meaningless*
Page 705, col 2, para 1, line 19, change *personlity* to *personality*
Page 708, col 2, para 1, line 5, change *absoluetly* to *absolutely*
Page 710, col 2, para 1, line 22, change *approacht* to *approach*
Page 714, col 1, para 1, line 11, change *Chirst* to *Christ*
Page 722, col 2, para 1, line 14, change *any* to *many*