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# MEHER BABA JOURNAL

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# MEHER BABA

## JOURNAL



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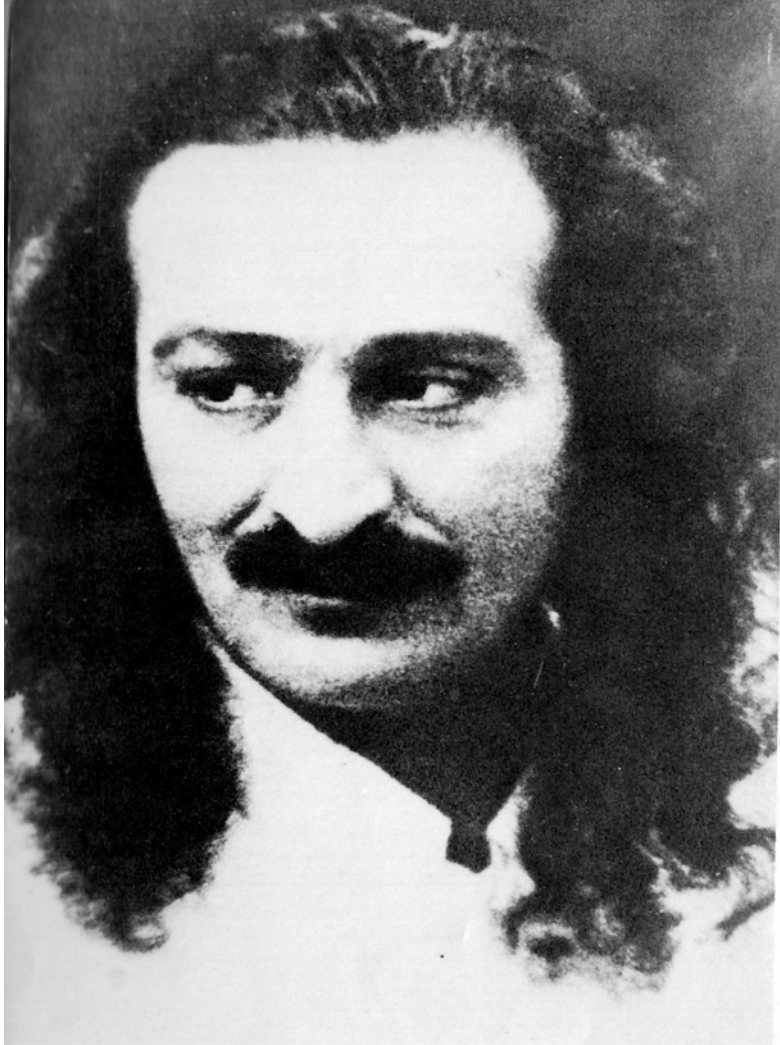
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“I have not come to teach but to awaken”  
—SHRI MEHER BABA



Shri Meher Baba

# MEHER BABA

## JOURNAL

VOL. 3

DECEMBER 1940

NO. 2

### *Meher Baba* *on* *The Place of Occultism* *in Spiritual Life*

#### Part I

#### THE VALUE OF OCCULT EXPERIENCES

SPIRITUAL emancipation of consciousness brings with it an unfoldment of many psychic capacities which are latent in the human soul: and this unfoldment increases the scope and the range of facts which can come within the ken of human consciousness. These new facts often play an important part in helping or hindering the spiritual emancipation of consciousness; and, therefore, the aspirant has not only to understand the value which belongs to occult experiences like unusual and significant dreams, visions, glimpses of the subtle world, and astral journeys, but he has also to learn to distinguish such occult realities from hallucinations and delusions.

#### **Psychic Capacities can help or hinder Emancipation**

Though it is usual to exaggerate the importance of occult experiences, it is not uncommon to doubt their claim to validity

and to treat them with a sort of contempt which is characteristic of the general attitude to all forms of

**Contempt for  
Occult Experience  
is born of Ignorance**

mental aberrations and abnormalities. *The attitude of unqualified contempt for occult experience is of course most pronounced in those who are not even abecedarians in the direct know-*

*ledge of occult realities.* It hurts the Ego to admit and feel that there might be vast unexplored fields of the universe, which are accessible just to a limited number of persons, from whom one happens to be excluded; and the undeserved contempt to which occultism is at times exposed is almost always, the outcome of profound ignorance about what it really means and stands for. This attitude of contempt is of course different from cautious and critical spirit. *Those who have the cautious and critical spirit are endowed with humility and openness of mind; and they are ever ready to recognize and admit the existence of occult realities, when they come within their reach.*

The Master usually helps the aspirant through ordinary means and prefers to take him under the veil; but when there is a special indication, he may also use occult medium to help him.

**Some Dreams are  
Spiritually Important**

Special types of dreams are among the common media which are used for touching the deeper life of the aspirant.

*Masters have not infrequently first contacted the aspirants by appearing in their dreams.* Such dreams, however, have to be carefully distinguished from ordinary dreams. In ordinary dreams, the subtle body is active in exercising its functions of seeing, tasting, smelling, touching and hearing; but the soul is not using the subtle body with full consciousness. As these experiences of ordinary dreams are received *subconsciously*, they are in most cases purely *subjective*, relating to physical activities, and concerning the gross living and being the creations of the nascent *sanskaras* stored in the mind. In some cases, however, a dream, which is indistinguishable from ordinary dreams, may be the reflection in the subconscious of some objective experience of the subtle body and not merely a product of fancy.



Most dreams are purely subjective and subconscious experiences of the subtle body and they have no special spiritual significance, except that they can be the occasions for the forging of new *sanskaras* or the spending up of old ones and that occasionally they shed a light upon the hidden complexes and unfaced problems of personality. But such dreams can never include something which is not, in some way, a part of the past experience of the person; and they allow scope for novelty only in respect of new combinations of the items which have already appeared in past experience. *The rare types of dreams are the dreams of persons and things which have been known to the man not in this life but in some past life or lives; and even still more rare are the dreams of persons and things which have never appeared in his life or lives but are going to appear in his life in future.* Ordinary dreams are thus utterly different from dreams which have occult significance.

Very often, when the aspirant is having psychic unfoldment, he has occasional experience of the subtle world in the form of significant visions, lights, colours, sounds, smells or contacts. To start with, these experiences are fitful and the aspirant is likely to treat them as hallucinations. But, *even when he treats them as hallucinations, he finds it impossible to resist their directive influence because of their intrinsic potency.* The spiritual journey, however, becomes more smooth, if the aspirant learns to cultivate for occult experiences the right attitude, which consists in taking them for what they are worth. But, this balanced attitude is just the thing which the aspirant, in the initial stages, finds it difficult to maintain.

*The beginner is either found to exaggerate the importance of his glimpses into the hitherto known facts of the inner worlds and develop an ungovernable craving for the further repetition of these experiences or he tries to treat them as abnormal phenomena and underrates their significance.* Of these two alternatives,

#### **Rare Types of Dreams**

#### **The Beginnings of Occult Experience**

#### **Balanced Attitude to Occult Experience is very Rare**

the attitude of exaggerating the importance of occult experiences is the most common, because the novelty and rarity of the occult experiences are the factors which contribute in charging them with overwhelming importance.

In fact, the Ego of the aspirant has a tendency to fasten itself upon this new field which comes to be revealed to him; and he derives

**Craving for Occult Experiences**

the feeling of being a rare person who is admitted to an exclusive privilege. The more experiences a person might get the further expansion of his scope he desires. And he also develops the habit of depending upon occult goading for each step in the Path, just as those who take the drugs get addicted to them and require stimulation even for doing things which they could formerly do without such stimulation. In order to avoid this pitfall for the aspirant, the Master takes good care not to cater to his new craving for occultism. *Occult experiences are vouchsafed to the aspirant if and when they are absolutely necessary for spiritual purposes and not when he wants or asks for them.*

If the aspirant is found to attach undue importance to occult experiences or develop ungovernable craving for continued and consistent development of the same, the

**Dealing with the Craving for Occult Experiences**

Master might in his own way, deal with this obstacle by actually weakening and annulling the occult experiences which have become the basis for false search. This is like giving immediate relief to the patient by the surgical removal of the root cause of physical disorder; and it serves the purpose of protecting the aspirant from forging fresh chains for self-limitation. The aspirant must, under no circumstances, be allowed to get caught up in false values and wrong search: these can only lead to side-tracking and cause unnecessary delay in achieving the real goal, which is to get initiated into the truly spiritual life. The introduction of the aspirant into the occult realities is necessarily a very gradual and prolonged process; and the Master is never anxious to expedite it, as

*few persons are really qualified to stand the expansion of their experience in this new dimension.*

In the initial stages, the appearance of occult realities is very fitful and the aspirant sometimes doubts their claims to validity and treats them with

**Validity of Occult Experiences** caution in order to rule out the possibility of his being deluded.

*But occult experiences often bear unmistakable credentials of their own claim to validity: and even when any such credentials are not patent on their very face, they compel due respect and attention because of the unusual significance, bliss, peace and directive value with which they are surcharged.* It is mainly because of these characteristics that the aspirant is able to discriminate real occult experiences from hallucinations and delusions.

Hallucinations are erroneous perceptions and consist in actually seeing or hearing things which do not really exist; but, though they are, in this respect,

**Occult Experiences must be Distinguished from Hallucinations and Delusions** clearly different from merely imagining things, they remain objects of doubt, in spite of their likeness to normal perceptions. Delusions represent a greater degree of

deceit because they consist not only in actually seeing things which really do not exist, but also in believing them to have real existence with a certainty which leaves no room for any doubt. But, ordinary hallucinations as well as delusions do not bring with them extraordinary bliss or peace to the person who experiences them. *The bliss and peace which are attendant upon real occult experiences is a fairly reliable criterion to distinguish them from hallucinations and delusions.* Hallucinations are like the nightmare of wakeful consciousness.

Even when occult experience is such that it can be clearly and unmistakably distinguished from illusions, it suffers in its power and efficacy and becomes the object of poignant doubt. This happens when the person who has had the experience

discusses the matter with others, who, because of their incapacity to understand such things, in all good spirit,

**The Beneficiary of Occult help must Develop Self-Confidence** throw out contrary thoughts and shake him in his own conviction. It is for this reason, that, in ancient times, the Master usually required that the disciple should maintain strict *secrecy* about his

occult experiences. *Even a deep experience is likely to become weak through the contradiction and scepticism of others, unless the aspirant has learnt to follow his own inner experience irrespective of what others might think or say.* If the aspirant is to make quick progress and profit most through the occult help he must develop immense and unshakable confidence in himself and the Master. He must not look to others for guidance, because *those who will understand his problems or his experiences are very few.* The aspirant must, indeed, be prepared to face the possibility of his not being thoroughly understood by all friends, or relations of his, for they might be in the dark about the grounds which determine his ideology and course of action.

If an occult experience has, at the time of its occurrence, served the purpose of giving a new momentum to spiritual endeavour, it often does not

**The Effect of Doubt on the Potency of Occult Experiences** matter, if, in retrospective analysis and thought, the aspirant considers it as being a form of delusion. However, *there are some occult experiences, which are deliberately vouchsafed to*

*the aspirant in order that they should be a standing source of inspiration and guidance:* and, with regard to these special experiences, it becomes necessary that the aspirant should cease to doubt their validity and importance. But the general attitude to seek endless corroborations of occult experiences is definitely unhealthy: and the Master gives corroborative confirmation only when he considers it as being necessary. Further, he takes the initiative in this matter, in the way that he judges to be the best under the situation. Whatever he does, arises entirely out of his *unfettered discretion* and is in no way related

to or dependent upon any expectations, which the aspirant, in his limited knowledge, might have developed. But, when it is spiritually necessary, the Master does increase the efficacy of occult experience, *by confirming its validity and authority through some direct or indirect corroboration from ordinary experience*, which is within the normal range of the aspirant.

In the advanced stages of the Path, the aspirant becomes spiritually prepared for being entrusted with the free use of the forces of the subtle world. Then, he

may get used to undertaking astral  
**Astral Journeys**    journeys in his subtle body, after  
                                 leaving the physical body in sleep  
or wakefulness. The astral journeys which are undertaken unconsciously are much less important than those which are undertaken with full consciousness and as a result of deliberate volition. This implies conscious use of the subtle body. The conscious separation of the subtle body from the outer vehicle of the gross body has its own value in making the soul feel its distinction from the gross body and in arriving at a fuller control of the gross body. He can, at will, put on and put off the external gross body, as if it were a cloak and use the subtle body for experiencing the subtle world and undertaking journeys through it, if and when necessary.

The sights, smells, tastes, contacts and sounds which are experienced through the conscious use of the subtle body are clear and definite like the experiences

gained through the conscious use  
**Enlarged Scope**    of the gross body. They are not  
**for Advancement**    vague or subjective, as in ordinary  
**and work**                dreams, but are as objective and  
                                 effective as other experiences of  
wakeful consciousness. The power to undertake astral journeys, therefore, involves considerable expansion of the scope of experience and work; and it brings its own opportunities not only for promoting one's own spiritual advancement but also for helping others, who have not yet entered the Path.

The raining of occult forces is not to be regarded as in any way a substitute for the inner effort which the aspirant must



make to advance further. *When the occult experiences are gifts from the Masters or spiritually advanced souls, they serve the purpose of unveiling much of the hitherto obscured intuition,*

**Occult Experience** *removing some of the difficulties*  
**is only an Aid to** *on the Path and filling the aspir-*  
**Intuition and not its** *ant with the great confidence*  
**Substitute** *and enthusiasm which are*  
*necessary to cope with the new*

*requirements of each stage of the Path. But, the aspirant makes real progress by putting into practice the best intuitions of his heart and not merely by being the passive recipient of occult experiences.*

# *Shri Upasani Maharaj\**

## II

### THE ATTAINMENT OF PERFECTION AND STAY

#### AT KHARAGPUR

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

BY the orders of Sai Baba, Maharaj stayed in Khandoba's temple at Shirdi. Sai Baba used to refer to this very temple as the temple of Vithoba. Dadasaheb Khaparde was one of the devotees of Sai Baba; and during his stay at Shirdi, he felt an inner call to give to Maharaj discourses and explanations on *Panchadashi*. Maharaj was not particularly drawn to intellectual discourses; but Dadasaheb Khaparde persuaded Maharaj to attend to all the explanations.

The stay in Khandoba's temple was very eventful for Maharaj. Most of the time, he used to meditate in Khandoba's temple with closed doors, and he went to Sai Baba only at the time of *Arti*. Later Sai Baba told him that he need not go to him every day. In 1912,

Maharaj received the news of his third wife having passed away due to illness; and this made him completely detached from the world. One day, Sai Baba told him: "I have filled all existence. Wherever you see, there is none but me." Since then, Maharaj began to get many occult experiences, which brought home to him the unity of Sai Baba, Maharaj himself and the whole world.

Once Maharaj discovered that he was not quite welcome at the place, where he used to take his food. Since then he gave up eating all food and went on a very severe fast for over a year. Owing to the prolonged fast the body of Maharaj became very lean and thin; and his pulse went down to an abnormally slow rate; but his face looked fresh and

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\* Continued from November 1940.

bright. He did not break his fast even at the entreaties of some disciples of Sai Baba. Dishes that were brought for him were left untouched for being used by dogs and crows. It was only when a special disciple came to him with Sai Baba's own order that he began to partake of some coffee and little food.

The place in Khandoba's temple was not only unclean but infested with scorpions and serpents. But Maharaj stuck to the place according to Sai Baba's orders and did not care for cleanliness or any other things of the world. Sometimes, he used to go out and help poor people in their works of physical labour. Occasionally, people came to him for *darshana* or with dishes; but mostly he discouraged them by abusing them or throwing out those dishes along with their contents. Some devotees, however, persisted in their practice of regularly bringing a dish for Maharaj, whether he accepted it or not.

During his stay in Khandoba's temple, Maharaj was the recipient of many occult experiences. Most of them carried their meaning with them. He saw his own departed

grandfather four times in different contexts. Once he felt that the entire gross world including the earth, the sky and the sun, was revolving around him, who however was outside the revolving circle; the revolving circle then became narrower and narrower until at last it completely vanished. Sometimes he used to see things at a long distance as if they were quite close to him. One day, in the afternoon, when the sun was bright, everything including the sun suddenly became dark for him. He found himself enveloped in complete darkness even at midday for sometime. At times he used to see circles of light of various dimensions coming and touching him. Some circles included different departed spirits connected with him. Once Maharaj saw that some principle rose from his head, like contents of a syringe, went high up and piercing the external sheath of the universe, became one with the principle, which is beyond the universe.

Some circles were accompanied by experiences which were full of spiritual meaning. In one circle, he saw a great

meeting of saints and masters of the past and the present. They were discussing some question of great importance concerning the world and were awaiting the arrival of Sai Baba before arriving at a decision. When Sai Baba came with one Christian saint, the question was decided. In one circle, an evil person who looked exactly like Maharaj, received a sound thrashing at the hands of Sai Baba and was thrown away by him into a burning pyre; Maharaj was later on introduced by Sai Baba to a Master. In another circle, Maharaj saw Sai Baba showing him another good person, who also looked like Maharaj, and was seated comfortably on a heap of rupees. Sai Baba explained to Maharaj that the evil one in him was burnt in the pyre, and that the good one in him was seated comfortably on a heap of rupees. Maharaj asked him, "He is the good one; and the other was an evil one; who then am I?" Sai Baba replied: "You are beyond both these; you and I are one; and all this wealth belongs to us."

Some experiences disturbed Maharaj profoundly. At times, Maharaj inwardly felt like a woman

and spoke and acted as if he was a woman. When Maharaj became *unmatta* (unconscious of the body) he went completely beyond the sense of comfort and discomfort, good and evil, agreeable and disagreeable. One day he bathed with his own hands a leper and washed his dirty clothes. Once, Maharaj embraced a dead horse and spent the whole day with him, although the body of the dead horse was all the time being devoured by birds. Sometimes children and ignorant persons used to trouble Maharaj; but his patience and forbearance were unailing. The external behaviour and talk of Maharaj often seemed to all appearances to be like those of a mad-mast.

Maharaj thus went through many phases of consciousness and occult experiences during the period, which he spent in Khandoba's temple. From the point of view of bodily life, the stay in Khandoba's temple of Shirdi, was for Maharaj a severe ordeal of all kinds of sufferings and trials; and from the point of view of inner life, they marked the different stages through which the Grace of

Sai Baba led him to spiritual perfection and God-realization.

Sai Baba, at times sent some of his disciples to Maharaj with the express injunction that they should look upon Maharaj as their Master. It was towards the end of this period in Khandoba's temple, when Maharaj had become spiritually perfect, that Meher Baba first came into contact with Maharaj. The history of this incident as well as of the later developments in connection with the nature of the spiritual help, which Meher Baba received will be narrated in Part IV. It throws considerable light on how Meher Baba's exalted God-consciousness was gradually adjusted to the requirements of the mundane world, through a long period of seven years, during which Meher Baba remained in contact with Maharaj,

One of the frequent visitors of Maharaj was Dr. Pillay, to whom Maharaj once predicted the last Great War, one year before it started. After the completion of four years at Shirdi, Maharaj quietly left Shirdi with Dr. Ganapatrao, at twelve o'clock in the night, without informing any

one about it. None but Dr. Pillay was present when Maharaj left Shirdi on the 15th August, 1915; and though he stayed back at Shirdi, he kept the news of the whereabouts of Maharaj, a guarded secret. When people used to ask Sai Baba about the sudden disappearance of Maharaj, Sai Baba told them that Dr. Pillay had concealed him.

At Shindi, Dr. Ganapatrao brought a civil surgeon to perform for Maharaj the operation of piles; and Maharaj submitted himself to the operation, on the condition that he would not take chloroform. Though Maharaj had not taken chloroform, he remained quiet and still throughout the operation; this shows how he was utterly unaffected by bodily pains. After a short stay at Shindi, Maharaj went to Kharagpur, in October 1915, on the invitation of Dr. Ganapatrao's brother (Chinnaswami), who, however, was warned not to disclose to any one the past history of Maharaj. For some time, Maharaj used to prepare his own food; later, he preferred to beg for it at a few houses, collect it in the broken pieces of an earthen pot, and



wash the pot after partaking of food.

Maharaj was completely indifferent to bodily comforts or cleanliness. He did not wear any clothes and used to lie in any place. The very pieces of earthen pot, which he used for holding and throwing out his own stools, were, after washing, used by him to keep his food and to eat it. Chinna-swami had kept the story of the previous penance of Maharaj and other saintly associations a guarded secret; but people of all castes and denominations were irresistibly drawn by his magnetism and took him to be a great Saint and *Avaliya*, of their own accord. Maharaj used to tell interesting and instructive stories to a ten-year old Maratha girl named Mira, who developed such strong devotion for Maharaj that after some years, when she was seriously ill, she required her husband to take her to Sakori (which later became the chief seat of the residence and activities of Maharaj) and preferred to die at Sakori.

Maharaj had become *Purna Parabrahma* (God Absolute) and therefore had no regard for the distinctions of the world. Being

one with all life, he felt at home even at the houses of those, who are regarded as the lowest strata of the cast-ridden society. He soon gave up the residence of Chinna-swami and shifted to the house of Namdev Mahar, who like his wife Bhagubai, was very devoted to God and Maharaj. But in spite of the close association with the depressed classes and the shifting of his seat to their locality, the devotees of Maharaj stuck to him and went even there to have his *darshana* and offer their prayers.

Ladies and gentlemen of higher castes and positions surrendered their pride of distinction, and owing to the respect, which they had for Maharaj, they frequented the residence of Maharaj, even when he shifted to the locality of *Bhangis* (sweepers). When they wanted to worship him Maharaj usually placed before them some improvised symbol of divinity for worship and asked them to worship it rather than his own person. Once, when he was helping some workmen with a hammer, some devotees turned up; Maharaj asked them to worship the hammer itself. Sometimes,

Maharaj asked them to worship the bricks, which he used for passing his stools; after the worship was over, he used them again for the usual purpose. One lady devotee whom he asked to worship a torn shoe, took it home as his *Prasad* (holy gift). He always used to insist that God is in everything, good or bad, lovely or ugly, clean or unclean. Once a man from another place, came to Kharagpur, hearing the fame of Maharaj as a great *Avaliya* (saint). He brought with him a sandlewood seat specially prepared for Maharaj to sit on; and he wanted to worship Maharaj on that seat. Maharaj, before giving his blessings, made him burn the sandlewood seat and pour the offering of his *Puja* (worship) into the fire thus created.

Once, Maharaj went and lay in a *Masjid* (mosque), where a handful of Mohomedans came, offered him *bidi* (Indian cigarette made in leaves) and went away with his blessings. Maharaj also, at times, went to the quarters of Christians and explained to them many spiritual things. Many devotees made it a point to see Maharaj every day; and some

brought for him dishes of food regularly. Some times, under the inspiration of Maharaj, big feasts were give by his devotees to all types of persons irrespective of caste or creed.

At Kharagpur, there was one great *Siddha* (perfect one) who used to wear nothing but a small piece of lion-cloth (*langoti*); sometimes, while walking on the roads, he took it off and put it on his shoulders. He was known as Chandu Baba. Once Maharaj and Chandu Baba met each other on the road; and when Chandu Baba looked at Maharaj he took off his *langoti* and put it on his shoulders. They looked at each other for a while and went their own way. When Maharaj spoke to his devotees of Chandu Baba as a great *Siddha*, his devotees told him that Chandu Baba had always been directing people to go to Maharaj and have his *darshana*.

After a very eventful and long stay at Kharagpur, for about ten months, Maharaj left Kharagpur, on the 4th August 1916, without informing any one about it. He knew that if he were to disclose his intention, the devotees would find the separation

unbearable. From Kharagpur Maharaj went to Nagpur to the house of Dr. Pillay. The devotees of Kharagpur missed Maharaj and were extremely uneasy till Chinnaswami, by wire, ascertained from Dr. Pillay about the return of Maharaj to Nagpur.

When Maharaj was at Nagpur, a Police Officer came to him, by the orders of his superior, to ask him to wear some clothes, since walking naked in the streets was forbidden. Maharaj just asked the Police Officer if he looked naked to him. After this, for sometime,

the Police Officer as well as hundreds of other persons are said to have seen Maharaj as wearing a *Pitamber* (silk cloth with a golden border) for a short while. The Police Officer offered his homage to Maharaj and went away in humility; and the devotees took Maharaj through the roads of Nagpur with great acclamation. After a short stay at Nagpur and Shindi, Maharaj went back to Shirdi and stayed for about three months in the temple of Khandoba, where many of his old devotees gathered round him.

*(To be continued)*



## INSPIRATIONAL FRAGMENT

BY ELIZABETH C. PATTERSON

My spirit is lifted like a cup  
 To receive the wine of perfection  
 Pour into me Thy sanctified love  
 That I may be filled with eternal grace.

2

Radiance sublime shine upon my soul  
 Draw me into Thy effulgent light  
 Consume me into Thy sacrificial fire  
 White soul, enter thou into the pure Good.



# *The Good and Bad in Mysticism*

BY PRINCESS NORINA MATCHABELLI

*THE* problem of life as it is, is to be realized in the Spirit.

This is to say: to realize, is to know and to feel the true meaning. It is to feel the real sense of things, and to see the real sense of things is to see the true real Order in the sense. The sense of things is far deeper than the intellect can understand.

The true sense of things is to see, to know, to feel and to see in SELF. SELF is to see in the realm of BEING.

The new UNDERSTANDING is to see the NEW WORLD as 'One All Show' of life in Existence. This is to say: 'One All Show' of life in Existence is to know how in the world, man has to be real good—real happy.

The state of mind of the world of to-day, as it is, is to make through the mind the real experience of BAD. It is to make in the head the real Experience of right, good and bad in selfish expression in order to bring out in all as experience—the show of evil. The

show of EVIL is to make the world be bad. It is to make the world show how it is to be GOOD. It is to let the HUMAN GOD bring EVIDENCE of GOOD as PURE EXISTENCE.

The human GOD is good and bad in SELF to make in SELF as PURE PORTION—the show of I—be right, real, true.

I here use the word of Truth which is dictated to me through the Intuition by MEHER BABA. The word of TRUTH is a word which is brought down to our head as the intellect by ONE who is GOD in SELF as human creature.

The Master says: "Let the mind go and the HEART come."

What is the HEAD and what is the HEART? It is the opposite of mind and SELF. It is the opposite of SELF and MIND as human intellect. It is the SELF as show of head in Unison with the MIND as Universal Knowing. It is the SELF in head, which is in

mind universal, the head as show of thought as ideas; and which is in the HEAD as SHOW of GOOD and BAD—none other *than the 'I'*. So it is the 'I' as the SHOW of the mind, which is in SELF real and good and true and right; which is, to *bring out* in the dual order of the mind as show universal—the HIGH ORDER of SELF—Self as UNISON of head and heart in SELF-REALIZED STATE of BEING.

*The process of consciousness is more or less the same within.*

It is to bring out the dual Self and to make it become the PURE SHOW of SELF. In other words: *It is to make good what is bad. It is to see and feel.*

THE SELF in UNISON of HEAD and HEART is to fulfil the scope of SELF; as UNISON in SELF of mind in BEING it is to bring the REAL SELF to right indivisible experience of LIFE in LOVE with the DUAL I. It is creating ONENESS in MANI-FOLDNESS and this is to LIVE in UNISON with all and everything. To live in UNISON of HEAD and HEART is to make in SELF the

progression of the SELF. To see, to know, to feel, is to show in I in Self as unison of the SELF in mind in SELF REAL—what is the scope of the RESIGNATION of the mind as intellect.

Good in bad is the state of life in the mental show of Self in realization reaction. This is the show of life as it is now. ONE who is realized in SELF in head and heart in UNISON is right, real, just. Such a One is MEHER BABA.

The world at the stage in which it is now, is false and true. It is good in being false; it is individual in being right; it is false in being true. *What is good and bad in the real sense of the world?*

It is to see, to feel, to live and experience *all as it is. It is to make it be as it is.* It is to see it as it is. It is to make it bring *good and bad in one all act of LOVE. It is to find in SELF as state of head and heart in SELF-Expression—the UNION STATE of ONE EXISTENCE.* Good is ONE WHOLE STATE of life in UNISON of SELF in Experience of mind, in SELF in BEING. It is to bring to full realized ORDER in SELF, both GOOD and BAD.



Through comparison we realize. In being real, we know. In the Self in Experience we see, know, feel. So it is progressing and realizing in the SELF in all and every phase of I in Evolution.

*The SELF-ORDER as state of Unison of Head and Heart*, is to make it sure and clear that in the mind of every human creature is GOOD. That in Self of every human being is GOD. It is to see and to show in every human creature that in every human creature is GOOD the show of mind in SELF, as state of mind Universal.

The show of SELF as show of mind universal—is far too pure and too good for our limited finite self-experience in I as the individual self to real and true see and know. To be sure of the GOOD one has to realize in one's own I as the PURE I, as SELF universal the show of right, real, GOOD. THIS EXAMPLE we see in one who is GOD-REALIZED and who is GOD in SELF as show of life in REAL LIBERATION-State of the I as SELF—of the ONE-in-I as pure portion—of Him in I as the human SELF which is the show of the I as EGO.

This living GOD is here to make us grow and prosper and fulfil the show in full of the I. He is here to make us know what is the worst in our own Self as nature and in the show of mind in SELF-ONE, as liberated I from all which in SELF in I as finite order in mind as intellect, has to be ONE-in-I REAL—ONE-in-SELF PURE—One-in-HEAD in HEART as the human REAL GOOD SELF. Man is yet unconscious of him the GOD. By him, I mean the human as the individual SELF in mind universal.

I am one of his disciples who is still in the state of good and bad, in the show of the Self as the Ego.

I see as staunch and firm believer of GOOD, the difference of being good and bad in One-All-Show of GOOD.

I see the GOOD in men. I believe in the GOOD in men. I am in the Good of SELF, conscious of being the GOOD. I here affirm the I of men as being GOOD. I affirm the show of all in the world as GOOD.

Man is bound to discover in the PURE I HIS own ORDER to be RIGHT REAL SURE

GOOD. This is to be FOUND in SELF in I as human creature. The SELF is in our own head and in our own mind THE TRUE REAL SHOW of SELF when HE, THE ONE who is GOD-REALIZED *shows in us the WAY to find it*. To FIND in US THE GOD—is to grow in US NEW and REAL and UNSELFISH. It is a very small acting realizing reaction. *It is to overcome the limited SELF* and to let the DIVINE ORDER in our own CONSCIOUS I—be DICTATION of RIGHT TRUE REAL FEELING. *TO FEEL THE GOOD is the WHOLE THING to EARN*. TO EARN is to live and die. It is to live and real and true find in use of I as good as bad order of the head—ONE ONLY SHOW of RIGHT GOOD LIFE and that is TO LIVE in UNISON of GOOD in USE in the SELF in all as human order in head and heart. It is unison of FEELING of RIGHT REAL GOOD. So it is a matter of living and acting in UNISON of GOOD that one has to find and fulfil real and true the scheme of the I in the show of the limited SELF, as EGO, as the human SELF in the realizing reaction

show of the world, as it is. We see the true real I in HIM who is here to make it real and *new in us in EXPERIENCE*. *So it is in the Real EXPERIENCE of Self as One that one IS GOD as the HUMAN SELF*.

By saying his own word I do the GOOD. So I here say HIS own DICTATION in INTUITION:

"When I say to give up the intellect as head in use of SELF—I do it in bringing the SELF to the CONSCIOUS I as mind in men. It is here in men that ONE-in-I is to be the NEW EXISTENCE of HEAD in HEART in UNISON of BEING, as state of RIGHT GOOD—REAL FEELING, as show of GOOD LIVING. So I here say to you, the GOOD in BAD has to be given in—as giving in, I may say—renounced or given up or made impersonal, or made indifferent—or shown in SELF as state unattached in I and in SELF. This show, I here have to burn out in I as the individual SELF and make NEW and free as show of GOOD. I am here to do the EARNEST WORK of SELF-LIBERATION. This is to FREE from the

unconscious SELF in I as PORTION of GOOD.

To create in good and bad, ONE-ALL-I-Life of REAL PURE EXISTENCE of GOOD is to make in all—as ONE-ALL-I-Life of REAL FEELING—GOD, be the SELF.

My own word is GOD'S WORD as it is SELF in REALIZATION ORDER to make the SELF in I—be, I, as the human show of SELF—which is the I as ORDER in CONSCIENCE. This is to be the NEW WAY to earn the TRUTH in the NEW DISPENSATION of GOD.

I here say: *it is to all to be of REAL VALUE to join MY LIFE.*

It is to all of GOOD USE to live a life of SELF-SACRIFICE.

It is to all an ORDER to live a LIFE of GOOD in BAD to know, to see, *to find in SELF as MOTIVE of I—ONE WHOLE REAL I EXISTENCE in UNISON of I, THE ONE-in-I, the REAL SELF, the PURE EXPERIENCE of GOOD.*"

So let it be a state of NEW BEING. Let it be a life of NEW real EXPERIENCE to HELP the true real ONE to make in I—as any

I—as any human SELF—ANOTHER HEAD and ANOTHER HEART which is able to give the EVIDENCE of BEING. *To see, to know, to feel is to make it ONE in US.* That ONE, is TRUTH in EVIDENCE of mind in SELF as right EXPERIENCE of GOOD and BAD as show of REALIZATION of GOOD in USE in I. This is the spiritual scope of US as human SHOW in PAIN in JOY.

MEHER BABA says: "ONE ONLY WAY to give the BEING in men an ORDER is by creating LOVE. This is to say: LOVE ME more than YOUR SELF—YOUR own I. Your mind in SELF is ME as Show of KNOWING which is universal. YOUR SELF, as BEING, is LIFE of UNSELFISH REAL GOOD REACTION. *SEE this and in this JOIN ME as the ONE WHO is HERE to REALIZE in all in the WORLD—ONE-ALL-I-LIFE in LOVE.*"

*I here confess to have seen GOOD be impersonal and right and just when I have seen MEHER BABA give me 'less' and to another 'the most'. How you may ask, is less as*

*much as the most? It is both less and most when it is given by HIM who in giving has made it so that it becomes to one's SELF the ORDER to realize in the GOOD of HIS DOING the GRACE of GOOD. This is the act of GRACE—when in DOING, the DOER IS UNSELFISH. MEHER BABA IS UNSELFISH IN GOOD AND IN BAD.*

This is the difference between an ordinary human Self and the ORDER OF SELF IN HIGH REALIZED STATE OF PERFECTION AS HUMAN BEING.

I am His adherent in all whatsoever He is ordering and saying and doing as HE is more than my own I which in the I—is unconscious of GOD.

To all who have read the MEHER MESSAGE of the FUTURE, in which MEHER BABA has stated that HE shall play the GREATEST PART in THE NEW ORDER which is TO LIFT the TRUE REAL SELF out of the DUAL IGNORANT I, as the human SELF in realizing reaction—we all as HIS DISCIPLES *confirm the ACT of GRACE which HE is doing in SILENCE and SECLUSION.* To-day

MEHER BABA is the STILL WORK in all as THE TRUTH AWAKENING POWER which has to LIFT out of PAIN the UNIVERSE as the head in disharmony with the heart. This ONE-in-I-LIFE which HE is preparing—WE HERE as HIS own LIVING LIFE in SELF-Renunciation of the head and the heart in SELF-realizing reaction—*SEE and KNOW and FEEL as ORDER.* We act in accordance of HIS SHOW WITHIN and WITHOUT. We show in our I—*NON-resistance to GOOD and EVIL in mind,* in SELF-ORDER to capitulate the SELF in I which is individual and selfish. We obey to HIS DICTATING ORDER in CONSCIENCE as we KNOW it is FOR REAL GOOD that we create in our I—the SELF-ORDER to real and true CAPITULATE the SELF and the I. So it is in UNISON of LIFE REAL as HIM in US, as our CONSCIENCE, *that we live to serve HIM as HUMAN DICTATION of RIGHT JUST REAL REACTION.* To be ONE-in-I as LIFE in UNISON of MIND in BEING—one has to capitulate the SELF which

is false unreal—unconscious of GOD.

*GOD is HERE to bring to life THE GOD in US. LIFE is without GOD in the strife of the head in the SELF-realizing reaction of the heart which is GREED and LUST—FORCE of the individual SELF. No one is GOOD in heart in head till head and heart is SURRENDERED to GOD.*

MEHER BABA says to create the right HEAD and HEART in BALANCE the following:—

"Good is I. BAD is YOU in I in Use of ME. HAVE FAITH in YOU OH SELF. HAVE FAITH in you OH LIFE in STRIFE. HAVE FAITH OH MIND in SELF in agony in I. TO LIVE is to ACT in I for GOOD. To live, is to live in I for USE of GOD. BE CONFIDENT OH I. BE quiet and sure of MY SELF in you. OH LIVING FULFILLING I—be sure of SELF. GOD is I in human Self.

I am here to lift the I to the real STATE of LIFE in FULFILLED real mind in UNISON of GOOD in Use in GOOD for Use of GOOD.

This small SELF in man is GOOD and it is BAD for GOOD

HAVE confidence in SELF in man. Good is the HOLY MAN. GOOD is the GOD-REALIZED MAN. GOOD is the SHOW of the UNIVERSE in SELF."

MAN be sure to see to know that in the GOOD in man is HE, the GOD in Unison of HEAD and HEART. He is GOD and HE is PURE as MAN as GOD. He is MAN as GOD as HE is GOOD as MAN. He is RIGHT as HE is GOD as MAN.

Once more I here quote the WORDS which HE has dictated in my HEART in Unison with HIM the GOOD as GOD: "LOVE ME MORE THAN THE IMPERSONAL GOD. LOVE ME MORE THAN YOUR OWN SELF. LOVE ME as HUMAN CREATURE WHICH is ONE IN LIFE WITH ALL, AS IT IS.

SEE ME LIVE AND SEE ME GIVE THE LIFE TO THOSE WHO SHOW THE NEED.

SEE THE MAN of the ORDINARY TYPE REALIZE in the ORDINARY TYPE—THE ONE. IT IS I who is THE ORDINARY MAN in SEARCH OF TRUTH.



SEE THE GOOD and BAD, REALIZE in SELF the BAD—it is for GOOD.

SEE ME live and ACT UNSELFISH in SELF, UNSELFISH in I as HUMAN SHOW in SELF-reaction—THE REALIZATION ORDER OF GOD.

*I AM HERE TO TAKE YOU—as HUMAN ORDER in CONSCIENCE to the NEW ORDER in SELF which is to SELF-REALIZE ONENESS in MANYNESS. SEE this and REACT in this humanly and individually till I—as the GOD-REALIZED MAN shall SHOW THE I REAL—ME as GOD—in USE in ALL, as HUMAN SHOW*

*in TRANSMUTATION in CONSCIOUSNESS.*

It is to be small—GOODNESS; real small Righteousness. *Real small GOODNESS is to be kind to everybody.* To be right in SELF is to be good in full. It is ONE-ALL-I-EXISTENCE of GOOD for the USE of ME—HERE—as GOD in REALIZED STATE of GOD as HUMAN CREATURE.

LOVE the GOOD in every human show in SELF. Love true and Good the I of all in SELF in pain in I. LOVE and bring GOOD to all whosoever, *as ALL IS ME, HERE, in THE SHOW of TRUTH MAKING GOOD.*"



## *Faith i.e. Shraddha*

### I

BY C. V. SAMPATH AIYANGAR

WE have seen what the Ultimate Truth is. It is the One Reality which appears to be Many. It is *Paramatman*, *Allah*, God, Dieu, *Khuda*, *Bhagwan*, Father, Mother, Jehovah and so on. As the great Sufi Inayat Khan said, "The God of the Sufi is the God of

every creed and the God of all". Self-realization is seeing the One in the manifold Many. That One is "*Om-Tat-Sat*" (*Gita* XVII. 23). These are the names of that One which is Real. *Om* means all that is manifest and unmanifest (unreal and real). *Tat*

means the Indefinable That. *Sat* means Reality.

(*One word of caution:* Real means Permanent: Unreal means impermanent, so it is called *mayic*. It is through the beautiful impermanent Manifestation that we should realize the *Permanent Sat*.)

So everything (*Yagnya*—Service; *Dana*—Charity; *Tapa*—self-sacrifice) must be done with *Shraddha* (faith) in the One Reality (*Gita* XVII. 24) by the seekers of *Moksha* (liberation from *sanskaras*)—*sloka* 25. This most important qualification for a person on the Path—*Shraddha*—is the doing of anything disinterestedly, with the sole idea of helping the Evolution planned by the One Reality. This will be possible only when we do 'good' (*Sat*) deeds (*sloka* 26), *steadily* and for the sake of the Lord (*sloka* 27).

Whatever is done without faith or *Shraddha* is '*Asat*'. It is what we call 'sin', as it will retard evolution (*sloka* 28). There is a very beautiful and instructive *mantra* in *Brahmananda Valli* of *Taittiriya-Upanishad* which clearly explains this (Chap. IV). It may be translated thus:

"Whence (*Brahman*) all speech turn back: the *manas* does not reach it. The *Vidvan* who knows the *anandam* or bliss of *Brahman* is not afraid of anything at any time. Of the *Pranamaye* this *Manomaya* is the embodied self. Different from this is the inner Self—*Vijnana*. This is filled by that—*manas*. It has the form of man. According to the human form of *manas* is the human form of *Vijnanamaya*. Faith is its head. Right is its right wing. Truth is its left wing. *Yoga* is the *Atma*. *Maha* is the tail, the seat."

Faith is said to be the head of the *Vijnanamaya*. Unless there is faith, *Vijnana* cannot rise, says the *mantra*. Faith is necessary for determinative knowledge. This knowledge is sustained by the two wings Right and Truth. It is then by *Yoga*, the *Atma* realizes *Maha*—the principle of *Mahat*—the Cosmic Mind. Faith is therefore of the utmost importance to an aspiring soul.

This *Shraddha* or Faith cannot easily be got. The *Gita* says that it is inherent (*Svabhavaja*) in the nature of the embodied. It is the result of his previous *sanskaras*. It is

therefore threefold—*Sattvika*, *Rajasika*, and the *Tamasika*. The *Gita* unfolds a very important truth that the "faith" of every person is according to his constitution (the word in the *Gita* is "*Satvanurupa*": *Satva*—*anurupa*—to the extent he understands the '*Sat*'. '*Satvanurupa*' is translated as 'according to the constitution of (his) heart'. The heart is the seat of the Lord (*Gita* XVIII. 61). The *Shraddha* one has depends on concentrating his mind on the seat of the Lord and trying to become one with Him).

*Sattvika Shraddha* makes one worship great Beings. *Rajasika Shraddha* (it does not concentrate its mind wholly on the seat of the Lord) worships physical strength, and its cult is "Pure physical might". *Tamasika Shraddha* worships ignorance (*Gita* XVII. 4). The *Gita* emphatically says that the body is a temple, wherein dwells the Lord. It should not be tortured, nor should it yield to lust, attachment and power. *Satvika* food, *Satvika Yajna* and *Satvika Tapa* (of body, speech and mind), are necessary for the development of *Shraddha* (faith). Speaking of

*Sharira tapa* (austerity of the body) we are told that it consists of, *inter alia*, worship of Perfect Masters. There is no doubt that contact with a living Perfect Master creates faith.

"Ask, and it shall be given: seek, and you shall find: knock, and it shall be opened to you" (Math. VII. 7). The Lord Jesus said, "Amen I say to you, if you shall have faith, and stagger not, not only this of the fig-tree shall you do, but also if you shall say to this mountain, take up and cast thyself into the sea, it shall be done" (XXI. 21). "And all things whatsoever you shall ask in prayer believing, you shall receive" (XXI. 22), "And Jesus said to the Centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour" (VIII. 13). "And behold a woman who was troubled with an issue of blood twelve years, came behind him and touched the hem of his garment. For she said within herself,—'If I shall only touch his garment, I shall be healed'. But Jesus turning and seeing her, said, 'Be of good heart, daughter, thy faith

hath made thee whole.' And the woman was made whole from that hour." (Math. IX. 20, 21, 22). And the Lord said: "If you had faith like to a grain of mustard seed, you might say to this mulberry tree: Be thou rooted up, and be thou transplanted into the sea: and it would obey you" (Luke. XVII. 6). And such is the force of Faith in a Perfect Master. The sea did not obey the King Canute for obvious reasons!

There is a very interesting story in the Dravidian books which clearly shows the tremendous spiritual force of Faith (*Shraddha*). It is this: Saint Pundarika wished to present a flower garland to God Vishnu, who rests in the Milky Ocean (*Kshirabdi*). He went to the sea-shore and began to empty the ocean with his hands in order that he might reach God's resting place! Here we see his faith and determination. (*Shraddha and Vijnana*). God, in human form, appeared before him and asked him whether it was possible to empty the ocean. Pundarika

replied, "If you can help me, do so: If not go away". The Man and the *Bhakta* worked together for a while, and the former wanted some food and water. The *Bhakta* fetched some food and water, but to his surprise he saw Him wearing the garland he intended to offer. Faith produces all-absorbing Love, and God is Love. Selfness is spiritual death, for then God is far away: Love is spiritual Glory, for then God is near. A Perfect Master proves this spiritual Truth, for saints are Gods on earth. To humble me Shri Baba is Love-incarnate. I can see nothing but Love in him. I drink Love-*Amrit* at his hands. It is slowly but surely transforming me. I have begun to see Love everywhere—Baba everywhere—Oneness everywhere. This transformation I owe to Baba—a friend, philosopher, spiritual guide, because he is undoubtedly the Perfect Master.

In the next Article I shall succinctly state what the oldest book in the spiritual library of mankind has to say on *Shraddha*.



# *Side Lights upon Some Early Aspects of Christianity*

BY WILL BACKETT (LONDON)

IT has puzzled many thoughtful students of religion, why there should be no absolutely authoritative written life of Jesus that could be referred to for clear guidance, instead of the four gospels that supplement each other to a certain extent but leave so much unsaid that all would like to know.

From the gospels however, it is clear that the Master turned His hearers' attention from external authority to the inner light of spiritual understanding, and His parables illustrated the nature of the kingdom of heaven within the heart, while to His inner circle of disciples, he gave the key to His own Divine Life, pouring out that Divine Love and leading them step by step into their spiritual inheritance, while all the time He was carrying out His Mission through them, unknown and often misunderstood by them. Jesus once said to His disciples, "I have meat to eat

that ye know not of". Their comment shows how little they understood, "Hath any man brought him meat?"

There were however many attempts to record what had been related by those who shared the Master's earthly life with Him, and during the first three centuries of our era, many apocryphal gospels and other writings came into existence, which for many centuries had a wide circulation, if one may judge from the references to them by different recognised leaders in the early Church, despite the fact that later the four gospels now embodied in the Christian Bible were alone regarded as canonical and were supported by Church Authority as inspired.

During the three hundred years between the crucifixion of Jesus in Judea, when Pilate was the Roman Governor there, and the adoption of Christianity as a State religion by

the Roman Emperor Constantine, who incidentally ordered the destruction of all heathen temples within his domain, there were ten great persecutions of the Christians, who thus suffered during every generation, the last extending over 10 years, and it was this harassed and tortured community that treasured the records of the Master, sustained as they were by His Love and Presence, eventually permeating the ruling class, in the person of the Emperor as head, with the recognition of the undying witness of the Prophet of Nazareth.

Those who do not meet the *Avatar* in the flesh are yet affected by His universal spiritual work, which Baba has explained, is carried on while the *Avatar* is in incarnation in the mental and subtle spheres in which are sown by Him the seeds of future progress and events, which evolve for men to discover and express in art, science, religion, commerce, etc. Thus seen in the perspective of His life and work, the ancient tales of each race which have been recognised to contain valuable clues to man's unfolding consciousness, receive added

significance, and legends and imaginary tales are invested with meaning, while even fanciful stories of the Christ investing His life with details that clearly belong to the narrator's experience in another country, are the response to the inspiration that can be felt elsewhere.

Many apocryphal stories have been dismissed as almost worthless, because they seem to try to establish the spiritual status of the Master by multiplying miracles connected with His origin and early life, but some of these tales, have an undercurrent of spontaneous love and reverence in the sincerity and quaintness of their presentation. It is related how the Divine Child comforted His parents when they encountered wild beasts during their flight to Egypt from the terror of King Herod's persecution, reassuring them by saying that they had not come to hurt any, but to pay him homage. Some critics have disputed that that journey was ever taken, so Baba's visit to Cairo in 1932 is of special interest as his object was to make outer contact for his spiritual purposes, with the cave in which the holy

family stayed on that occasion leading out of the existing ancient building of the Cairo Coptic Church. The Coptic Christian church of Egypt came into existence very early in the Christian era, and Baba's visit in Cairo is another instance of how he makes links with spiritual centres in the world, as at Avila in Spain, and Assisi, in Italy, where St. Teresa and St. Francis had laboured.

There is also another story of that journey to Egypt which perhaps reflects the earnest desire to establish the Divinity of the Master upon His power to perform miracles, which, then as now, some ask as evidence of His Divine Mission. It is related how Mary, overcome with the heat and fatigue of travelling, was resting under a tall palm tree, and said how she wished she could have some of the refreshing fruit she saw high up amongst its branches, Joseph, who was more concerned about their empty water bottles, pointed out how impossible it was for her to get what was so far out of reach. "Then the child Jesus, reposing with a joyful countenance in the bosom of his mother, said to the palm tree: 'O tree, bend thy

branches, and refresh my mother with thy fruit'." Immediately, at those words, the palm tree bent its top down to the very feet of the Blessed Mary, and they gathered from it fruit with which they were all refreshed. Jesus then commanded the tree to rise straight up again, and to be strong, and the companion of My trees which are in the paradise of my Father. The needs of Joseph were satisfied also, as He added, "And open from thy roots a vein of water, which has been hid in the earth and let the waters flow that we may be satisfied from thee".

Amidst the rejoicings of man and beast, they gave thanks to God for the refreshing water and the luscious fruit, and Jesus blessed the palm, and gave it the privilege to be visited by an angel, to carry one of its branches into paradise, decreeing thereafter that all who conquer in any contest should be said to have attained the palm of victory .

In ancient mythology, the palm was sacred to Apollo, and the worship of Phoebus Apollo was particularly wide spread in Greece, Italy and Egypt and linked with the very

remotest legends of the earliest infancy of the race, so that the simple story, which invites merely an incredulous smile at first glance, may also be a slender link with some long forgotten appearance of the *Avatar*, associated in the popular mind with the sun as the source of physical light and life.

Proceeding on their journey, Joseph suggested they should travel by the seashore, to avoid the boiling heat, and then rest in the cities of the coast, but Jesus miraculously shortened the journey, and they reached their destination in a day, instead of the normal period of a month for that journey. That the Masters have the power to thus cover long distances is well recognised, and there is the instance of one of the Persian Journeys in which Baba impressed the chauffeur of the bus he and his party were travelling in, but enabling them to cross the desert under every difficult conditions of travelling, in much less time than the man had ever done the journey before, so that he regarded it as a miracle.

We know from Baba, that the Perfect Master does perform

miracles but solely with spiritual purpose; nevertheless there are well authentic instances of the effect upon the forces of nature of the presence of Saints. One of the Western disciples of Inayat Khan, in a brief sketch of his work in the West, records how the trees in the avenue they were passing through with their Master, and all felt the exaltation of his spirit, were seen to bend over him as if acknowledging the occasion.

There is an almost universal association of trees with the Holy Ones of the past, as the stories of Buddha and Krishna witness, and Baba has explained that the *Avatar* uplifts the whole of creation, including the mineral, vegetable and animal kingdoms, which all receive a great impetus at the time of his manifestation, and respond to His Blessing and the spiritual outpouring. In the legends, it is often a different tree which figures in the story, the one chosen being characteristic of the country; thus in Italy, the story says, the olive protected the Holy Family and in a Jewish legend it was the cedar that sheltered the prophet Isaiah.

It is significant to find in the



ancient Gaelic tales of the Highlands of Scotland, that are linked with a past so far distant as to disappear in the mists of time, when their origin is sought, how Brigid or Bride, as she is called as the Foster Mother of the Christ, was born of a Princely Irish family, but none but the Druids knew of her more than human parentage.

On one of her birthdays, when she had attained womanhood, she disappeared for a year and a day, after witnessing the kindling of the holy fire at sunrise by the Druids on a mountain top near her home, whither she had wandered filled with the ecstasy of that marvellous moment when the sun is reborn into the world, and peace reigns over heaven and earth and sea. As the chant of the Druids rose like incense, they kindled their tiny flame, she knew not how, from the embers where every morning they celebrated the daily miracle of renewed life and light above them, in the sky.

The story tells how Brigid awakes to find herself in Palestine, with the memory of her Scottish croft in the Highlands seeming a

blurred dream, as she feels the heat of the parched land; her journey to the well of the "Camels" with her pitcher on her head, is insufficient to replenish the supplies at the Inn at Bethlehem, known as "The Rest and be Thankful" kept by her father Dughall Donn, who sallies forth with horses and camels and his collie dogs and servants to a distant stream he has heard of with running water still, and Brigid is left in charge of the Inn and cautioned against letting any strangers in while her father is absent.

Three days later there is a loud knock at the door and weary looking old man who speaks to her in Gaelic, calls down the blessing of God upon the house mounted upon the tired ass by his side is a woman whom Brigid recognises as one she saw in dream years ago, and who also welcomes her in Gaelic "the good sweet Gaelic of the Isles", as the account in Fiona Macleod's tales of G  l, says.

Mary recognises her also, and the two wayfarers are invited to enter, and before them are placed the last flagon of ale from the cellar, and all

the remaining water. "Then Mary says to Brigid, Go to the byre and the first of the kye shall give milk." But Brigid returns to say that the creature will not give milk without a song, which Mary gave her to sing thus:—

" Give up thy milk to her who calls  
 Across the low green hills of  
 heaven  
 And stream cool meads of  
 Paradise."

So the milk came then, amidst great rejoicing, and then they had to be told that they could not stay because of Brigid's oath to her father. Joseph, too tired to go further, asked whether there was not a stable where they could both rest that night, and one was found for them, sweet and clean. Returning to the Inn, Brigid found that the flagon and water vessel were again filled to the brim, and the scones and oatcakes they had eaten, filled the platters as before. Next day her father returned, and she could hear the Scottish pipes playing them along the homeward road. After his meal, and he was mighty pleased to find so much ale left for him, Brigid told him of their visitors and took him to the stable, where pushing open the

door, they saw a bright light for Mary, with her heavenly beauty upon her like sunshine on a dusk land had in her lap a Babe, laughing sweet and low. Never had they seen a child so fair. He was as though wrought of light. "Who is it?" Dughall Donn asked of Joseph. And he answered with rapt eyes, "It is the Prince of Peace". And with that Mary smiled, and the Child slept. "Brigid, my sister dear," the Mother whispered, handing the little one to Bride, who took Him in her arms and covered Him with her mantle. Therefore is it she is known to this day as Brigde-nam-Brat, St. Bride of the Mantle. And as Mary slept, Bride crooned to the Christ Child:—

" Ah baby Christ, so dear to me,  
 How sweet Thou art,  
 Heart of my heart,  
 Sit on my knee," sang Brigid  
 Bride.  
 " Sit here, O Baby dear, close to  
 my heart  
 For I Thy Foster Mother am my  
 helpless lamb  
 O have no fear," sang good St.  
 Bride.

There is a delightfully human touch about the "little reward"

of one of the swaddling bands of the infant Christ which Mary offered the three wise Men from the East after they had been guided by the Star to the manger of the Infant Christ, and given Him their presents of gold, frankincense and myrrh. The story goes on to relate how they received it as "the most praiseworthy present from Her, and on their return home, showed it to their chief men when questioned as to what they had seen and done. According to their custom, a feast was then celebrated, and a fire kindled and worshipped, into which the swaddling cloth was thrown, but it was taken out unharmed when the fire was out, although all could see how the fire had laid hold of it. Whereupon they began to kiss it and put it upon their heads and eyes, saying, "This verily is the truth, without doubt. Assuredly it was a great thing the fire was not able to burn it" and with great honour they laid it up amongst their treasures. This may be merely a story which illustrates the link between the Master and the earlier *Avatar*, for whom fire worship is still celebrated, as indeed in the deepest sense the

lives of all the *Avatars* are One and united in the single object of the salvation of humanity, for as Jesus said to the Jews:—"Before Abraham was, I am."

Some may recognise in such stories older beliefs of the race perhaps reincorporated in Christian thought. How much more real, we know must be the actual life of the Master, for we have seen Baba in daily life and a thousand incidents are recalled by which He has imprinted his love indelibly upon our hearts and minds. Once He was leaving us after ten days spent in the country with Him in England, days of bliss and also of internal turmoil, days of revelation of Himself as Father, Mother, Lover, Brother and Friend of each and all, and as playmates too, turning the searchlight of Truth upon us all in infinite love and tenderness, strength and humour that healed as well as revealed the chaos within.

Crossing the wide-open downs on the hillside above the sea, surrounded by the whole group, some asking questions, and others with their silent thoughts but also seeking, to get ever nearer to Him, before He left,

we all entered a cart track that led to the roadway where a vehicle was ready to take Him on the long journey to London. He stopped to gather a little flower, a primrose from amongst the wealth of bloom that marked the approach of Spring, where a rivulet splashed against a boulder, on its way to the stream that went into the sea beyond. The fragrance of the brown earth, and overhanging branches of trees in the bright sunshine, formed a wonderful picture in which the Master—ever mindful of all—stayed His steps for a moment to give the tiny flower to one following Him in the background, as those more active pushed ahead. He accompanied that simple gift with such a wealth of Love and meaning that His gracious act alone can convey, and all knew that with the gift of the flower there was imparted the Master's Grace to seal a great spiritual event of his Blessing. It is characteristic of our Beloved Master to remember His humble lovers by such a simple action that can never be forgotten.

During another visit to Europe, Baba took up a book of the

"Confessions of St. Augustine" and pointed out the words to some of His close followers who were with Him, in which the Saint speaks of those who are not willing to suffer for the Master adding: "I am testing each of you in turn here for future work, and see how some take it when called upon to suffer for the Master."

There is a similar note in the Gospel of Barnabas which reads:—"They who wish to see Me and lay hold on My Kingdom, must receive Me by affliction and suffering." One of the latest discoveries of further words of the Master, made at the end of the last century, uplifts mental labour: "Raise the stone and there thou shalt find Me; cleave the wood and there am I."

Privileged indeed are those, who have the living example of our Beloved Baba, and His loving care in tending to the lowest physical needs of the God-mad with His own hands, however, menial such attention may be considered, "teaching us all", as He has Himself said, "by serving all humanity Myself". It was in Jubbulpore that He took a large house at Easter 1939, "with plenty of

open space around here", He wrote, "I have from 15-20 on the Path. Here I can bathe them, shave them and feed them quite freely. There needs are so simple. Some only eat after much persuasion and are so indifferent to what most think are absolute necessities. But all are loveable and in them all I see myself."

In a recent letter to the West, Baba wrote:—

"Experience all must have..... of being the Saint as well as the sinner, which is only the lesser good..... You must see Me in all in order to help all."

In the apocryphal gospel of Eve, there is the same truth re-echoed:—

"I heard a voice as of thunder, which spoke to me: 'I am Thou and Thou art I, and where Thou art there am I also, and in all things am I sown, and from whencesoever thou gatherest Me, thou gatherest thyself.'"

To His disciples, another apocryphal text gives the Master's words:—

"You see Me thus in Yourself, as one of you see himself in the water or in a mirror."

Thus do we meet the Master face to face, whether looking within, seeking to plumb the depths of the soul of man, or gazing backward to unravel the secrets hidden by time and there are signposts all along the way that the saints have trod, pointing to Him, until the veil is lifted and we know Him as ourselves. Of Jesus an unknown apocryphal writer records these words, which are as true to-day of Baba:—

"He who is near Me is near the Fire, and he who is far from Me is far from the Kingdom."

The Perfect Master is Himself a Fire, Divine Fire that burns up all dross in His Presence..... "He exacts the highest that He knows the individual is capable of giving, and the highest can be known, not to the individual but to the Perfect one, who sees, not the small ego only, but Himself within"

—(Shri Meher Baba).



# *Spiritual Anecdote*

BY DR. ABDUL GHANI MUNSIFF

RAJA JANAKA, when the thirst for Divine Knowledge gripped him, sent for all the *sadhus* and sages in his kingdom and enquired of them if any one from amongst them was capable enough to impart to him the knowledge of God and that too, instantaneously.

All the sages assembled, expressed their inability to perform the Divine trick for the King there and then, as they were not imbued with such powers. They however, were ready to initiate him by slow degrees in the mysteries of the Path in the manner taught them by their forebears.

This plight of the King Janaka reached the ears of the famous sage Ashtavakra Muni who sent word to him saying, "I would fulfil your heart's desire, on the condition that you would unflinchingly give me anything that I may demand of you." Raja Janaka accepted the proposition.

To begin with Ashtavakra Muni demanded of the King, first his kingdom, then his personal

belongings and wealth, next his wife and children and ultimately ordered even his body and mind to be surrendered to him. Finding the King, true to his word, fulfilling all the conditions of the contract the Master addressed him thus:

"O Janaka, when you have discarded everything and nothing belongs to you, not even your body and mind, just ponder deep within yourself as to what you really are and what you are not." Instantaneously the recollection of the situation dawned on the King who came out of his self-introspection and replied, "Yes it was a nightmare, me and my belongings. Neither I owned anything yesterday, nor have I lost anything to-day. It was an imaginary claim on my part. Neither Janaka is, nor his belongings, and if there IS anything, then Janaka IS everything."

The above is the amplification of the words of Meher Baba when he says, "When

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

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In reply to the request of a visitor to explain the meaning of God-realization, the saint Ghausali Shah Qalander related the following anecdote:—

A certain king, on a visit to Hardwar, made it known to people far and wide, that he would be celebrating the occasion on a very grand and lavish scale on the banks of the river Ganges and one and all were expected to participate in the festivities.

Princely programme was arranged and heaps of delicious eatables, dainty fruits, flowers, costly clothings, glittering jewellery and various other items of luxury were literally scattered all over the extensive grounds. The most bewitchingly attractive feature of the show was the sight of a gaily decorated and dazzlingly lighted boat standing in the midst of the river, with an ornate

jar of exquisite workmanship carefully sealed and prominently displayed thereon.

At the appointed time the signal for the universal loot was given and the multitude fell greedily for things small and great goaded by their aptitudes and inherent desires. There were some who were attracted by the boat standing so very tantalizingly in mid-stream and imagined that the jar must contain untold riches. Thousands jumped into the risky waters of the river, hundreds, being weaklings, perished a few distance from the bank, many sank just in the vicinity of the boat and only a few succeeded in climbing on to the boat itself. On eagerly breaking open the sealed jar they found that it was empty. A hint to the wise is enough.

*Ibtada hi men rahgaye sub yar,  
Ishq ki kon inteha laya!*

(All lovers have succumbed to the allurements of the early stages; very few have endured to the end, *i.e.*, Nothingness.)



# *To Sadguru Meher Baba*

## The Lotus

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

A thousand-petalled Lotus, He,  
And I a wand'ring honey-bee.  
Straight to His heart I fly, and then  
Away into the world again.  
(Ah! bitter-sweet, that mystic kiss,  
From dark despair to highest bliss.)

A many-sided prism, He;  
Each side a different quality.  
Yet all are One, and He above  
Transmutes them by His power of Love  
Into a perfect, matchless whole;  
Immutable, eternal Soul.

The Master of all life is He,  
Complete in His Divinity.  
And who approaches shall be given  
A taste of hell, a glimpse of heaven,  
A cup of fire, a sword of pain....  
Disciple, wilt thou come again?

A flaming-petalled Lotus, He,  
And I a questing honey-bee.  
But now again unto His heart  
I'll fly, not ever more depart;  
To rest upon that couch of Gold,  
And let the petals, round me fold.





## *Those Who Follow the Master\**

DR. C. D. DESHMUKH, M.A., PH.D. (London), like many followers of Meher Baba has responded to his Divine love, by surrendering himself to his will and offering his whole-hearted services for his Cause. Though born and bred in India, he was destined to establish his first contact with the Master, not in India, but in London, where, from 1930 to 1933, he worked, as a research student, in the University of London, and wrote his Thesis on *The Problem of Individuality and Its Implications for Modern Idealism*. He first knew about Meher Baba from the newspaper, '*Daily Herald*', which had published an account of Meher Baba, along with his photo. The effect, which the photo had on him, might be best described in his own words; he says: "As I looked at the photo I found in his eyes, just that assurance of Divine Guidance, which I had been looking for. The expression of his eyes brought to me the tidings of the Truth—that far-off land unseen, where

there is the final Realization of the Eternal and Infinite Source and Goal of life."

After knowing about the Master through the paper, he inwardly felt an irresistible urge to have his *Darshana*; and though he had to wait for several months in order to meet the Master physically, Meher Baba fulfilled his longing much earlier, by appearing in a powerful *dream-experience*. Long before he actually met Meher Baba, in the physical body, he had, because of this *inner* experience, accepted him as his Master, though it was later, in December 1932, that he had the opportunity of being admitted in the holy presence of Meher Baba, and experiencing the happiness of being accepted by him.

After finishing his work in London, Dr. Deshmukh was confronted with the conflicting alternatives of joining the Master forth with and of getting settled in life in the usual worldly way. On his way to India, he, therefore, met the

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

Master again in 1933 at PortoFino Mare (Italy), to seek his advice in the matter: and according to the instructions, he received from the Master, he decided to serve as an educationist and also to remain in constant contact with the Master. On his arriving in India, he was appointed as a Lecturer in Philosophy, in Morris College, Nagpur: but even while carrying on his duties in that capacity, he not only remained in constant touch with the Master, but felt like giving expression to his experiences about the Master through several articles and poems in the *Meher Gazette*, which, in 1936, later appeared in the form of his book—'*My Master and His Teachings*'.

Under instructions from Meher Baba, Dr. Deshmukh got married in April 1934. His wife, *Indumati*, has, like Dr. Deshmukh, been one of the enthusiastic writers, who have regularly subscribed to the articles, in the *Meher Baba Journal*. Dr. Deshmukh is the father of two kiddies—a daughter (Sanjeewani) and a son (Prabodhchandra). During his years of educational service in Nagpur, the Master's inner work-

ing brought Dr. Deshmukh in contact with many saints like Shri Dada Maharaj (also known as Ukirda Maharaj, owing to his having spent many years on dung heaps, in his *Videhi* State of consciousness), who later met Meher Baba at Jubbalpore, Punyashil Maharaj (who later passed away), and Shri Babaji Maharaj of Lodhikhera (who accompanied Dr. Deshmukh to Nasik for participating in the celebrations of Meher Baba's Birthday in 1937).

*All these saints, in their own way, recognized and confirmed the divinity of Meher Baba* and helped Dr. Deshmukh in arriving at that complete surrenderance to the Master, which is an essential condition of receiving his help. He also had the privilege of personally witnessing a similar helpful tribute being given to the perfection and divinity of Meher Baba, by Shri Upasani Maharaj himself. When Dr. Deshmukh presented to Shri Upasani Maharaj, his *Marathi* Biography, *Shri Meher Baba*, in 1939, Maharaj honoured Meher Baba's photo, on its cover, by garlanding it, though Maha-

raj is related to Meher Baba, as one of his two Masters.

In 1938 Dr. Deshmukh went through many agonising troubles, characteristic of the 'dark night of the soul'; but the Master's compassion and help, enabled him to prepare himself for a work of a different nature. Since May 1939, he felt an inner urge to go out to different towns and speak about the divinity and the Message of the Master: and he has spent most of his vacations towards this purpose. His lecture-tours have so far covered not only many important places in C.P. and Berar and Bombay Presidency, but also important towns like Mysore, Bangalore and Madras in South India. At Mandla, Poona, Bombay, Mysore and Bangalore, Dr. Deshmukh had the advantage of the full and whole-hearted co-operation of Countess N. Tolstoy and Princess N. Matchabelli, who also joined with him, in spreading the Gospel of Meher Baba, through lectures and speeches.

In August 1940, the Publication Committee published Dr. Deshmukh's book '*Meher Baba—The Awakener*', which is an enlarged edition of 'My Master and

His Teaching'; and this book has been very well reviewed in the papers. It is valuable not only because it presents Meher Baba's Teaching in a concise form, but also because it contains many expressions of personal experience about Meher Baba. The nature and magnitude of response, which Meher Baba has awakened in him, might well be gathered through some of his poems addressed to Meher Baba. The spirit, characteristic of a devotee, finds expression, in one of his poems, when he says:

Like the stars which vanish  
In the flooding light  
Of the morning Sun,  
Like the sunset rays  
Fading into the shades  
Of a dark night,  
Like the winding river  
That pours itself  
Into the roaring deep,  
Like the song celestial  
Melting in deep silence,  
Take me up into You.

Equally expressive is the following poem which brings out the joy of having found the Master; he says:

Long have I wandered  
In the thorny mazes  
Of the shadowy world.  
Long have I played

With its vanishing things,  
That give delight and pain.  
But now my steps  
Are homeward bound  
Speeding to meet Thee.  
Thou art my true Home,  
Eternal Abode of Ecstasy.  
Let me dwell in Thee.

Dr. Deshmukh has recently started a *Meher Spiritual Centre* in Nagpur; and the weekly programmes of Bhajans etc. invariably end with the Arti of the photo of Meher Baba, along the lines suggested in Meher Baba Journal. Dr. Deshmukh is a Hindu *Brahmin* having profound admiration for the

Ancient Wisdom, which has been recorded in the teachings of the long line of Indian Seers. But his love of Hinduism did not in any way stand in the way of his allegiance to Meher Baba, because in Meher Baba, he not only recognized the Living instance of the God-man as envisaged by Hindu Philosophy, but the *Avatar* of our age: and he has whole-heartedly dedicated his life to the Cause of the Master whose universality of appeal has drawn to himself aspirants of all creeds, sects and religions, irrespective of distinctions.



## THE SAYING OF MEHER BABA

### SERVICE

*That is real service where there is no thought of self at all.*

Selfless service may not only bring you to the foot of that mystical mountain whose summit is Self-realization, but it may enable you to climb far on the path. Finally, it may bring you in contact with a Perfect Master and cause you to surrender to him.



# *Twenty Years with Meher Baba\**

BY DR. ABDUL GHANI MUNSIFF

## **BOMBAY PHASE** (*Contd.*)

IT is necessary to point out that some of the esoteric facts and occult truths recounted herein have been given out by Meher Baba to his disciples in *Manzil-e-Meem* piece-meal, stretching over a long period of time and these stray bits as far as I can recollect them to-day are put together in order to make the subject as informative as possible.

### ESOTERIC FACTS GIVEN OUT BY BABA

"There are always five Perfect Masters (*Qutubs* or *Sadgurus*) who are the leading lights of the saintly hierarchy which governs the world.

Every *Qutub* or *Sadguru* has an esoteric circle or twelve disciples, whom it is his divinely incumbent duty to make as perfect as himself.

The disciples are one with the Master in point of Realization, but differ in duty and authority.

Realization may be likened to the store-house of Divine Treasure and authority is the ability to help others therefrom. Want of this authority to use the Divine powers born of Realization is much more tantalizingly painful than the longing and thirst for God-realization itself. Indicative of this poignant situation is the statement of a Hindu saint who said that he would suffer being born a dog a hundred times if it enabled him to redeem a single soul from the bondage of *Maya*.

A *Qutub* or *Sadguru* at the fag-end of his mission in life always takes care to appoint his charge-man to whom he transfers all his spiritual heritage. That which is given by a Master to the charge-man is not power which is already in him but the authority to use it for the spiritual awakening of others.

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\* Continued from November 1940.

The beginning or end of a cycle of time connotes the *Avataric* period (*Daur-e-Nabuwwat*), when one from amongst the five Perfect ones, comes to be known as an *Avatar*—Prophet—or *Qutbul-Aqtab*.

Unlike the five Perfect ones, the *Qutbul-Aqtab* or Prophet has 120 members to his esoteric circle *i.e.*, 10 co-centric circles consisting of 12 members in each and each outer circle being subservient or dependent in point of duty to the inner one. Besides, the other members of the circle who perform duties much in the manner of different vital organs and limbs of the body in order of their utility and importance, it always falls to the lot of the one from amongst this number to play the unenviable role of 'Judas'.

There are always two types of recipients of a Perfect Master's spiritual grace—the Elect and the Select. The Elect or the chosen ones for reasons of a spiritual connection with the Master and their number is always fixed; while the Select ones are those who earn and induce the grace of a Master by service and sacrifice and their number is unlimited.

To speak exoterically, because of my spirituality being derived from two Masters—one a Hindu and the other a Muslim *i.e.*, Shri Upasani Maharaj and Hazarat Babajan, my circle of disciples will be a cosmopolitan one consisting of Hindus, Muslims, Zoroastrians and Christians (Westerners).

All the members of the esoteric circle have always existed with me in my past incarnations and have played their individual parts round about my personality. It is this service and sacrifice, or even antagonism, rendered unto me in the past that determines the spiritual relationship or connection with the Master. In this Path, position, learning, wealth, or blood relationship does not count. Past connection with the Master entitles the aspirant to claim spiritual heritage.

It was between 4 and 5 A.M. in the early morning that Babajan gave me Divine experience, and it was the same time when Maharaj brought me down to normal consciousness. The members of my circle too, shall get Realization between the same hours 4 to 5 A.M.

From the view-point of Divine gnosis, the Muslims progress from Oneness (*Wahadat*) to manyness (*Kasrat*) and the Hindus from Manyness to Oneness *i.e.*, the Hindus and Muslims represent the extreme and opposite points of a diameter of a circle with God as the centre. Zoroastrianism is midway between the two extremes and hence the choice at this juncture of a Zoroastrian form in me as the vehicle of spirituality derived from Hindu and Muslim sources.

The East represents that portion of the bubble on the ocean of Cosmic Consciousness which is directly in touch with the ocean and the West is that part of the bubble which is farthest away from it. Hence East is the land of spirituality and West is the land of materiality. Even in the East, India represents a unique position in the world of spirituality and as it happens to-day, all the five Perfect Masters are functioning in India only."

#### SOME PROPHETIC UTTER- ANCES

Making some Prophetic disclosures about the nature and scope of his work, Meher Baba said:—

"Although I shall live to a long and hoary age, my mission in life will evoke a good deal of opposition everywhere, so much so that it will culminate in a violent death for me at the hands of Zoroastrians.

A few members of my circle will die before Realization.

War will break out again and it will be a worst holocaust the world has ever seen. Almost all the nations will be dragged into it either militarily or economically. My manifestation will synchronise with the fag-end of this war that I see coming. India also would suffer a great deal.

I shall travel extensively for my spiritual working and my work will necessitate my going to the Western world as well.

I shall not come into my own until the disembodiment of my two spiritual Masters—Hazarat Babajan and Shri Upasani Maharaj".

#### SOME EXPERIENCES OF VISITORS TO BABA IN *Manzil-e-Meem*

Professor S., of Deccan College, came to see Baba one afternoon. After the exchange of formalities, Baba, without rhyme or reason, addressing the Professor, said: "Nowadays

I am putting on a Turkish cap on my head when I go out" and looking to the *mandali* members seated around, remarked, "Is it not a fact"? Those present confirmed the assertion by saying that since coming to Bombay Baba has been noticed preferring a fez whenever he finds it necessary to put on a cap. The subject discussed seemed to everyone concerned quite irrelevant, but much light was thrown on the enigmatic situation when Professor S. volunteered the following explanation:—

"My brother who is sitting at Maulana Saheb's *Mazar* (shrine) at Bandra (Bombay) since the last twenty years, asked me to go and see Meher Baba and ascertain what particular headgear he used.

Finding Baba bear-headed I felt quite baffled as to how to elicit the required information. To my utter surprise and relief Baba himself furnished the necessary information about the head-gear without any the slightest hint from me".

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One Moulvi Abdul Wahed of Hyderabad on a visit to Bombay was staying for some time in the Dadar mosque opposite to

*Manzil-e-Meem* and recounted the following experience to the *mandali*:—

"While engrossed in meditation and prayers in the mosque opposite, I saw some effulgent light emanating from the direction of the bungalow (*Manzil-e-Meem*), and I therefore concluded that this light must be due to the presence of a Divine personality in the locality. I therefore began to investigate and heard of the presence of Hazrat Meher Baba putting up here with his disciples.

This experience of mine was vouchsafed to me once again while I was undergoing the practice of my daily meditations. I saw the same light, but this time in the centre of the halo created by the light, I could read the name '*Manzil-e-Meem*' very clearly. This experience goaded me to come out and see things for myself and hence I am here."

Moulvi Abdul Wahed when enquired of by the *Mandali* whether he desired anything of Baba, replied "I want nothing from him."

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Two spiritually-minded Muslim brothers, engineers by



profession, had some strange experiences about the spirituality of Meher Baba. The following strange but illuminating incident is narrated by Mr. N. A., from Bhiwandi when he came to see Baba one morning (19-11-1922):—

"On my return from..... where I had gone to see my brother..... I was informed by one of my servants that a guest had arrived in my absence and was at the moment in the nearby mosque offering prayers. The guest turned out to be a venerable old man and his hoary age was denoted by the fact of his eye-brows also being completely grey. He gave out his name as Abdul Wahed and during conversation he let drop a hint as to why I did not go to Meher Baba. I replied that I hesitate to do so, since Meher Baba was not a Mussalman externally. The old man said 'Faqirs have no religion. He (Meher Baba) is the first one of his time who has been appointed on a special duty of making as many *Walis* (saints) as possible. His state is such at the moment that he can transform any one whom he embraces into a *Wali*. He will be the first to meet Imam Mehendi. I am also with him

(spiritually) for the last so many years and now the time is fast approaching for me to declare myself to the world. Go and see Meher Baba and give him my *salams*'."

Simultaneously with the above episode, the brother of Mr. N. A. had a similar experience. Mr. A. A. came down to Bombay to see Baba and said that he was told by a spirit to go down to Bombay and see Meher Baba at once.

Thus the two brothers had strangely peculiar experiences about Meher Baba almost simultaneously.

Mr. A. A. narrates the following strange experience on the occasion of his visit to the shrine of Baba Abdur Rehman, Dongri, Bombay, accompanied by Munshi Abdur Rahim and Syed Saheb. Mr. A. A., while offering his homage to the Saint in the Muslim way on such occasions by touching and kissing the *Gilaf* (the covering over the tomb), heard a voice from inside the shrine and the words that caught his ears were to this effect: "Convey my *salams* to Sheikh Baba Merwan and this salutation should be

conveyed through the medium of Munshi Abdur Rahim."

#### A FEW STRIKING DREAMS

Mr. N. C. T. relates the following:—

"I saw five triangles of light suspended in space without any visible support. The triangles of light were arranged in such a manner that four of them formed a square and the fifth one was placed exactly in the centre. I saw Maharaj and Meher Baba come there and no sooner I became aware of their presence, I found myself eliminated physically although I continued observing the phenomena mentally. Meher Baba took his position in the central triangle and no sooner he did so, there was a terrible crash and with a lightning splendour, the scene faded away from my vision."

\* \* \*

Dr. A. G. saw the following dream:—

"I found myself sitting near Babajan at Char Bawdi. At first I felt Babajan was looking at me very frowningly. After a time, she drew near and made me seated in a queer manner near to her with the

backs touching each other and faces turned in opposite directions. In this position she continued rocking me to and fro. Then reclining in my arms she began playing with me in the most lovable manner. In this position I had a novel experience. One moment I used to feel Babajan fondling and playing in my arms and the very next moment Meher Baba instead. This continued for some time".

\* \* \*

Dr. A. G. (27-1-33):

"I saw in my dream a saintly person whose figure and nationality I could not exactly determine. Approaching him, I put him very many questions concerning Meher Baba as to who and what he is, what he meant doing by us, the real meaning and the significance of the word 'circle'. In reply to all my queries, he spoke as follows:—

'You have heard that there was a Prophet by the name of Jesus Christ; after him came Mohomed of Arabia; the present-day personality is that of Meher Baba. It is good that you have gone to him (Meher Baba) just in time'."

\* \* \*

A dream on another occasion by Dr. A. G. reads as follows:—

"I saw a hand holding a paper containing the photographs of Baba Tajuddin, Hazrat Babajan, Narayan Maharaj and Upasani Maharaj in the four corners with Meher Baba's photo in the centre. The physical body of the person holding the photo for my sight was not to be seen—only the hand was visible, but I could hear the voice explaining to me the significance of the picture before my eyes.

The voice explained to me that the four Masters whose photographs were in the four corners, were all expressing their spiritual force at the moment through the central figure Meher Baba. After giving this explanation, the hand began to tear the photograph beginning with the corner in which Baba Tajuddin was represented followed by Babajan and so forth. I could not follow thereafter the exact order in which the corners were torn, but it seems to me this action refers to the order in which the disembodiment of the said Masters would take place."

#### SIDELIGHTS ON SPIRITUALITY

The Muslim inmates of *Manzil-e-Meem* came in for a good deal of Baba's attention, and much light was thrown on the vexed question of *Shariat* (external religion)—the bugbear of the Muslim world when confronted with spirituality and saintliness.

In reply to a poster of a Muslim friend of mine quoting the words of the Persian poet Saadi:

"Verily it is worse than the tortures of hell

'To walk into heaven with the feet of another."

Meher Baba said, "It is really a commendable attitude if heaven can be earned by one's own exertions instead of depending on its acquisition on the grace of another. Leaving aside the question of aspiring for *Khuda-Shanashi* (God-realization), the regrettable position is that even the problem of heaven is being relegated to the mercy and grace of *Rasul-e-Khuda*—the Prophet of God.

My disciples are not concerned with heaven or hell. They find themselves confronted with the ideal of the realization of Truth—God—Divinity.

This Gnosis of God is impossible for any one to attain without the help of a *Murshid* (Master), and the Sufi world insists upon the need of a Master in unmistakable terms. By one's own and unaided exertions, one either creates heaven or hell and both are limitations and bindings. Heaven represents the resultant of too many good actions (*Neki*) and hell is the outcome of excess of bad actions (*Badi*). In order to attain *Najaat* (*Mukti*—Liberation), a correct balance of good and bad actions must be struck. The credit and debit side of good and bad actions must cancel each other, and the balance-sheet must show zero on both sides. This result can only be brought about by a Master, otherwise if left to individual efforts, one or the other side must predominate bringing in its wake the situation known to the laity as heaven or hell.

I do not advocate even the state of *Najaat*—*Mukti* (Liberation of the individual soul), because you were already that prior to the precipitation of the universe. If Salvation means reverting to the original state of the Ocean, then all

the trammels and travails of the bubble (individual soul) through the long and laborious stages of evolution have been to no purpose. With me *Najaat* means the Realization of *Abdiat* (bubble-state) and *Mabudiat* (Ocean-state) at one and the same time. Whosoever realizes this state, can be said to be perfect. This stage of Perfection is known to the Sufis as the Reality of Mohomed (*Haqiqat-e-Mohomadi*)—the Divine I-state, the *raison d'être* of creation.

Amongst many other methods advocated and practised for realizing the state of Perfection, the best and the easiest is the company of a Perfect Master. Living with me as you are, you are considered to have renounced the world in spite of living in it. Every moment passed in the company of a Master may be said to be spent in what the people call *Ibadat* (devotion)."

\* \* \*

Referring to the spiritual potentiality of saints after disembodiment, Meher Baba said:

"After the death of a saint he enjoys eternal Bliss and the Power is there with him, but not the authority to use it

which he had during life-time. Wherever there is a shrine or *Samadhi* of a Master, there the spiritual power is and it is the faith of people in that spiritual power which becomes a medium and utilizes it for one's benefit. The benefit accruing from such sources and drawn upon by the individual's faith in the disembodied saint, is invariably material in character. Spiritual benefit can only be imparted when the Master is in bodily presence on the material plane. A Master gives the aspirant nothing that was not already latent in him; he is only instrumental in rousing the aspirant to the consciousness of the Divine Treasure already in him.

There have been some rare instances of people deriving spiritual benefit from shrines and disembodied saints. Spiritual benefit is derived from enshrined saints in special cases only, where the earthly connection of the receiver and the giver of spiritual benefit has been cut short by unavoidable circumstances. But such instances are very rare and far between. Material benefit from disembodied saints is more common

and is in accordance with the faith of the receiver."

\* \* \*

*"Jeenay se marna bhala, marnay se darna bhala, darnay se bharnay bhala, bharnay se karna bhala."* (It's better to die than to live, better to fear than to die, better to fill than to fear and better to do or make than to fill.)

Baba uttered these words at random and when requested by those around to explain, he laid bare in his own inimitable way the esoteric import of the above saying. He said, "To *die* here means not the ordinary death that men die, but the real death of the ego, *i.e.*, to die before death which amounts to becoming one with God. To *fear* is not to be interpreted literally. To *fear* is to be in the state of a *banda* (devotee), *i.e.*, the created one in spite of realizing oneness with the Creator or God. This stage of spirituality is superior to that of a *Mazjoob*—one who remains immersed eternally in the ocean of Divinity. To *fill* means to inundate the hearts of people with the wine of Divine Knowledge. The perfect state is *to make* others as thoroughly complete as one's

own self. This is the highest possible attainment, *i.e.*, to make others perfect in power, duty, authority and Realization. This is the stage of a *Qutub* or a *Sadguru*."

\*       \*       \*

Citing the instance of a Muslim saint who contacted 19 Masters—11 Muslims and 8 Hindus—prior to Realization, I requested Baba to explain the reason why it was found necessary for the saint concerned to contact so many spiritual Masters. Baba explained:—

"God-realization is always given by one Master only. It is only for *Irfan*—Gnosis—that sometimes contact with more than one Master is necessary. There are numerous cases amongst Hindus and Muslims who have contacted two or more Masters.

Very often it is only one Master that gives God-realization and Gnosis as well. In my case Babajan gave me God-realization and for Gnosis (*Gyan*) I had to spend seven years with Upasani Maharaj. During this period of my return to normal consciousness if I had connection with some other Masters, I would have surely

contacted them too. The number of Masters who impart Gnosis to a disciple, each one of them is entitled to be called a *Murshid* (*Guru*), but from the Realization point of view, there is only one Master."

\*       \*       \*

On another occasion when questioned by me as to the reason why a written authority (*Sanad-e-Wilayat*) for a saint is required prior to being put in charge of a spiritual jurisdiction. The case in point being that of the Muslim Saint Ali Ahmed Sabir who was ordered by his Master to get the authority of his saint-ship signed and endorsed by another Master Hazrat Jamal Hansvi prior to assuming chagemanship of the district of Kalyar, Meher Baba explained:—

"This is one of the ways of giving spiritual charge externally. The last four months that I was with Maharaj at Sakori, I had to externally take charge from him in writing. The stamp-paper and other agreements that I got written and executed from the *mandali*, although not so very important as compared to the

*Sanad-e-Wilayat*, the documentary authority for saint-ship, still they are not without meaning and spiritual significance. The spiritual transfer of power and authority that takes place between a Master and a disciple, has always to be symbolised by giving it a concrete form externally. Amongst Muslim saints the Masters invariably give to their chargemen the *Khirqā-e-Khilāfat* (the robe of chargemanship) in the form of some wearing apparel, like a cap, a turban, an apron or some such tangible token."

\* \* \*

While discussing the temperamental make-up of a certain disciple of Baba, I happened to inquire whether the human nature of a man undergoes any radical transformation after God-realization, or whether the said characteristics in him do persist even afterwards. Baba said:

"The nature or *Tabiyat* of a person after becoming one with God remains the same, but it is expressed in a different light. Formerly in the ordinary state a man's anger, greed, curses, abuses, were for himself only and besides being harmful to the surroundings,

they usually recoiled on himself, because they were the outcome of his self-egoism. Where there is ego, there is no God and where there is God, there is no room for egoism.

But the actions and words of a God-realized man are devoid of all egotistic tendencies and although the original characteristics of his mind and nature do persist in him after God-realization, they do nothing but good to the surroundings whenever expressed. Hafiz has said:—

*Khatiram waqti havas kardi ke  
binam chiz ha*

*Ta tora didam na daram juz  
badidarat havas,*

The couplet explains very clearly 'that it was ingrained in his nature to see different and various objects; but on seeing Him, he now does not want to see anything else but Him'. It only means that the desire of his nature *to see* things was still there. In the early stages of his humanity he wanted *to see* and enjoy variety of things and objects, and now he wants to see God only. The desire of *seeing* remains the same, but it is now shorn of its egoism. Likewise the habits of anger, abuses, beatings, etc.,

remain ingrained in a person even after his becoming a saint, but a colossal change takes place in its expression. Whenever and on whomsoever it is expressed or expended, it results in nothing but good to the recipient thereof, since there is no personal motive behind it.

When a saint is in the most perfect and peaceful internal state, or that some internal working of his is nearing completion and success, there sometimes occurs automatically an overflow of the internal state externally. The external outburst by a saint is the shadow of the internal perfect state, and is radically contra-indicatory of the Bliss within and consequently in its outer manifestation it takes the form of abusive language, beatings, etc. But whoever receives these ego-shattering blessings from a Master in the form of abuses and physical chastisement, is very lucky indeed and undoubtedly a good deal of benefit accrues to him especially in external affairs.

Now you people since your connection with me is settled and determined from *Roz-e-Azal* (the first day of creation) and which connection no power on earth can

alter or modify, you have no need of these outbursts in the form of abuses and beatings. Even when it occurs you should not mind. During the course of my spiritual working very often the cup of my Bliss overflows and I desire it with the fortunate one nearest at hand."

\* \* \*

One night while seated alone with him, I found Baba in a very communicative mood and a little teaser from me brought forth the following discourse on the subject of Divine Love. Reciting the Persian couplet:

*Ishq awwal dar dile mashooq  
paida mishawad  
Ta nasoozad shama kai  
parwalna shaida mishawad.*

(Love originates first in the heart of the Beloved; unless the lamp burns, how can the moth go mad after it?)

Baba explained:—

"It is assumed that there is a lover and the beloved and the connecting link between the two is Love. Although God is Love universal, let us for the sake of argument concede that God at first begins to love or attract a *Talib* (aspirant) by means of sufferings. The



aspirant not understanding the true significance of such an overture from Him, begins to protest and resist. This results in easing the situation for the time being and again a pull is exerted towards the party to be attracted. The moment that sufficient love is kindled in the heart of the aspirant which expresses itself in the desire for seeing God, He then becomes indifferent. In this manner the process of attraction and repulsion continues for an undefinable period ultimately resulting in the union of the two. This is exactly what Hafiz tries to explain when he says:

*Yak sare mooy ba daste  
mano yak sar ba doost*

*Sal ha bar sare in nukta  
kashakash daram.*

(With one end of the string in my hand and the other end in the friend's hand; this tug-of-war has been going on for years on this point.)

In proportion to the love that may be awakened in you, there will be moments when you will hate me also. This hatred or repulsion is the resistance offered by you when I am trying to attract you towards me by my internal love. In course of time, you will begin to respond to my love with equal intensity and then the force of my love will relax, *i.e.*, I shall become indifferent. The Master has love for all the members of his circle and this treasure of Divine Love which has come to me through Babajan and Maharaj will be shared at its proper time with the members of the circle and others in accordance with their connection, services and sufferings. The esoteric fact which I want you to remember is that the Beloved (God) is more keen and eager to realize the lover (man) than the latter's anxiety and longing for such a Union."

*(To be continued)*



# *When the Heart Speaks*

F. H. DADACHANJI

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

(27)

*England,  
January 1, 1935*

BELOVED ETERNAL COMPA-  
NION,

I yield to the joy of taking my  
pen to-night,—to let my love flow  
into a few little words to you!

Your sweet message dated  
December 11th and written at sea  
reached me here just before  
Christmas, and the dear delight of  
it added yet, further thankfulness in  
my heart for yet another token of  
your love!

"Yes, it is true, I long for you  
Beloved:

Yet you have said, 'I am  
within your breast':

Even to me Beloved, you  
have said it—

That I may live for Love, and  
leave the rest."

I don't love you enough, but I  
just long to know you more and

more, in everything! It is so won-  
derful to know that you love one,  
and everyone, even when the  
clouds obscure one's mind for the  
time-being. One can remember that  
they will pass, and that the Sun is  
there, always!

I love the words of Jacob  
Behmen:

"Cease but from thine own  
activity, relying upon the  
promised Grace of God in Christ,  
to bring thee out of thy darkness  
into His marvellous Light..... Be  
silent before the Lord, sitting  
alone with him in thy inmost  
and most hidden cell, thy mind  
being centrally united in itself,  
and attending His Will in the  
patience of Hope. So shall thy  
light break forth as the morning,  
and after the redness thereof is  
passed, the Sun Himself, which  
thou waitest for, shall arise into  
thee....."

Beloved Baba, to have met you  
is so very wonderful. I can only  
long to come closer.

Your loving child,

W.

\* \* \*

(28)

*London County*

*Council,*

*Public Health Department,*

*December 18th, 1933.*

DEAR SHRI MEHER BABA,

For some while now, I have had  
it in my mind to write to you at  
Christmas time. To me past  
Christmases have been vaguely  
beautiful in the meaning and value  
as a force for good in our matter-  
of-fact Western Society, for people  
are so generous and jolly for two or  
three days at a time! But this  
Christmas is quite different. It  
seems to have loomed up in my  
consciousness for some months  
now as a strangely real symbol in  
our hard, practical "civilization" of  
our longing for God in our midst.  
At least for so many of us, the  
churches obscure Him, and we who  
are born and bred in cities, see little  
that shows us to Him. That is why  
knowing you and having seen  
something of God and Life through

you, this Christmas time comes as a  
further revelation to me. I feel I  
should like to tell you this.

For the past three weeks, I have  
been isolated—nursed in one room  
in this hospital (where I am training  
as a nurse) as I caught a highly  
infectious disease from a patient. A  
year ago, even this experience of  
utter isolation and loneliness  
would have been of great trial, and  
I should have rebelled against  
"fate" and been quite miserable.  
But somehow, something of your  
spirit seems to have entered me  
since I've thought about you, and  
so—these three weeks became  
instead (once the pain was over) a  
time of meditation and realization  
of a joyful world within. I thank  
my Maker that I've met you—  
though I have never seen you, it's  
true.

At this time, when we are  
wishing everyone joy and happi-  
ness, I think I could not wish you  
anything more desirable than that  
your work may help *many*, many  
others as it has helped me. And I  
wish you all joy, Baba.

I hope to use my training for  
nursing the sick among your people.  
I wonder if I shall ever reach  
Meherabad!

If not, you are still here,—in my heart.

Yours sincerely,  
—E.H.P. (Nurse)

\* \* \*

(29)  
*Old Oak Cottage,  
Halstead, Kent,  
December 27, 1934.*

BELOVED BABA,

Your wonderful cable reached us here.... on Christmas morning. Thy Love has indeed revealed depths that we know not, and Thou dost reveal that Love in ways that astound us with wonder and awe, with joy and gladness, with humility and certainty.

And such great joy we have in recognizing in the responses of

others that Thou dost pour Thy Love upon them through us.

We have only one prayer, one cry, one desire, to be ever immersed in Thy Love so that all self is for ever washed away and that Thou mayest manifest completely through our lives. Keep us close to Thee so that our feet do not slip, strengthen us so that Thy strength is all we feel.

We are so happy in Thy Love for the fullness of the life Thou dost pour through our consciousness.

Again we thank Thee for making us Thine instruments and for accepting our lives and making them fit for service and for helping those we bring to thee.

Ever Thy loving son,  
—W.B.



### THE SAYING OF MEHER BABA

The so-called religious leaders who repeatedly quarrel over rites and dogmas can only lead their followers into the deep pit of ignorance. Only the blind will follow the blind. What light can be thrown by him who is himself in the dark? What knowledge can he impart who has not experienced Truth?



# *Notes from My Diary*

F. H. DADACHANJI

SINCE writing the last news, Meher Baba has returned to India after a stay in Ceylon. A few details of his visit in that Island are enumerated here:

## CEYLON

As usual, a month prior to his departure, an emissary was sent in advance to Ceylon in search of a suitable site for the Master and his group to stay in quiet and seclusion. Seaside was at first preferred. Ten days of thorough and searching inquiries and rambles all along the West Coast of the Island brought no hopeful results since no residential quarters for such a large group could be found along the shore and the few secluded properties nearest to approaching our requirements were unavailable.

## A HEARTY OFFER

Mr. R. Rustomji, who has been a resident of Ceylon for forty years and a business man of repute and influence, also tried his best to be helpful in this, but when no suitable site could be found on the sea-shore, he humbly offered for

immediate occupation for the Master and his party to stay on arrival, his new bungalow on his Cocoanut Estate at Hickgala near Veyangoda (about 25 miles from Colombo). Though not on the sea-side, this was quite secluded as desired, and he hoped it could be utilized until one entirely suitable for the requirements of the Master's work could be found. He felt very happy at the prospect of the Master sanctifying his estate with his august presence. This sincere offer was conveyed to the Master in India who lovingly accepted it, and preparations were made for the long journey of over 1,200 miles.

## TRYING PREPARATIONS AND CONDITION OF TRAVEL

Without entering into the many details that such a long journey with a large cosmopolitan group like ours with its peculiar requirements of life of strict spiritual discipline and seclusion entails and touching merely the most important

facts, mention must need be made of the present very strict regulations and other Government technicalities which severely taxed the energies of those of the group who had to make arrangements for travel.

In spite of numerous difficulties, unfavourable and even adverse conditions, Baba decided to go to Ceylon for his work there, and definitely fixed the date of departure for the 1st of November. There was very little time to arrange so many details. But once Baba takes a decision, things must and do move quickly, at times with lightning rapidity, one after the other, giving no time, to the group to breathe. A number of unexpected complications arise and they have to be faced, at all costs, and the programme must be strictly adhered to. But if one just remembers that Baba wants things done in his own way, within the time stipulated, and sets out to carry out his instructions, all obstacles clear away amazingly and even what appeared to be impossible is achieved. That has been the astounding experience of all who work under the Master,

even under the most trying conditions.

After Baba had fixed the date, numerous delicate points in making all arrangements of travel for such a large party to such a long distance arose that threatened to delay the programme. A Sunday on the 27th of October and three other days—29th, 30th and 31st—of Diwali holidays intervened when no official work could be done, but despite all difficulties and complications, the Master's Will and decision helped wonderfully so as to enable the party to leave on the date fixed and stick to the programme already chalked out by him, without the least detention, as was expected, *en route*.

#### NO DARSHANA

Numerous disciples and devotees residing in different places expressed their desire to have the Master's *darshana* and blessings before he left Meherabad for Ceylon, but as this is his year of seclusion which he wishes to continue undisturbed and unbroken, all these requests had to be refused to the utter disappointment of all loving souls. Even the close group of disciples residing in the

Meherabad colony were NOT allowed this farewell privilege and they had only to be satisfied with a distant glimpse of the Master as the closed car passed by at the time of his departure. Other disciples residing in and around the places *en route* and even his own group residing in Bangalore who wanted to have his *darshana* at the nearest station where his train passed by were similarly refused. Still some did come to various stations *en route* just to take their chance in seeing the Master or have his *darshana*, but they were sent away with a message of love and blessings from him, through an attendant. They understood and were satisfied.

#### YET PREPARED TO FACE FORMALITIES

Although many people, who did not even know the Master, saw him from proximity or from a distance when he had to come out from the train to go to the ferry-boat at Dhanushkodi Pier and also at Talaimannar Pier when the party disembarked from the ferry to take the train, and he had besides to face the inspection parade for satisfying the

Government officials, that was all unavoidable, and it was surprising how he meekly submitted himself to all these various formalities and requisite inquiries by officials, like any ordinary passenger, when he refused seeing members of his own group. It truly bespeaks his rigidity to keep to his seclusion and also his flexibility where necessary to respect the law. All these might have been avoided but he would not want to bring undue importance to his name and influence in order to avoid the usual procedure.

Masters working on the physical plane for the amelioration of mankind have also to abide by the finite laws although they are themselves above and beyond all laws and bindings.

#### NATURE'S WELCOME

Baba's visit to Ceylon being strictly private, there was no one to receive him at the Tallaimannar Wharf. But Nature, in one of her capricious moods, hailed him a hearty welcome on the shores of Ceylon with the heaviest showers of the season that literally drenched all, including the baggage, during transit from the ferry to the train.

## AT VEYANGODA

When Baba and his group arrived at Veyangoda Station they were given a hearty welcome by the Rustomji family who had come out from Colombo for the reception of the Master at an early hour of the morning. Mr. Rustomji had placed his bungalow entirely at Baba's disposal during the sojourn and the family had left nothing undone for the requirements of the group. And all immediately felt quite at home. In spite of this home-like feeling, and the best arrangements so lovingly made which all greatly appreciated it was not the place meant for the Master's special work. So, upon arrival there, the search was resumed for the site required. Baba stated that if it could not be found on the sea-coast it should be on a hill, with water (a stream or a lake) nearby.

## KANDY

Kandy found favour with the Master not only for its natural beautiful surroundings and historical importance, but for its spiritual environment which dates to an ancient time. In a number of parts of Kandy bungalows were

seen, but Baba traced the ideal location in his masterly way.

This was the Primrose Hill, a tea plantation estate, the type of location which Baba had previously stated was required for his work. The estate commanded a most magnificent view of the valley at the foot of the hills, the ranges of mountains with their peaks of various shapes peeping out and forming a sky-line picturesque to look at. With the soft murmur of the stream flowing at the foot of the hills and the sweet and refreshing odour of the tea plantations on the estate, it was truly one of the most ideal places to stay in quiet and seclusion. Perched on the top of a hillock was a tiny cottage which the Master selected for his stay and work.

Baba's stay here was marked by intense internal activity and work, although externally all was quiet. He spent most of his time in a small bungalow apart.

## AN UNPLEASANT TASK

Due to the inevitable curiosity about Baba in the locality and principally due to the Ceylon papers getting wind of



the party's arrival and stay at Veyangoda and Kandy, people from great distances came over with a desire for the Master's *darshana*, but he saw none. It was truly a task for the group to refuse the people's requests and give explanation. It was especially difficult in cases where truly loving souls literally clamoured for just a glance of the Master, and were prepared to wait for hours for the possibility of seeing him pass by. In order to avoid disappointment to aspirants and others, we had to notify the public by a letter published in the *Daily News*, regarding Baba's desired seclusion in Ceylon for his spiritual work.

#### THE MASTER'S RETURN TO INDIA

On December 1st, Baba declared to the group with him that his work in the Island was completed and that he had decided for an immediate return to India, though not to Meherabad, as he might go to the Malabar Coast.

Explaining the situation, the Master said that ever since he came to Kandy, he could speed his work because of the ideal conditions and perfect seclusion as he wanted and

since his work in that sphere was now over, his further work required his return to India. Malabar Coast seemed to be the next venue for his work.

His emissary therefore went searching again along the West Coast of India visiting Cochin, Ernakulam, Calicut, Tellicherry and Cannanore. Unable again to find the required location along the sea-coast, he finally arranged for one located three miles in the interior, at Eranhipalam near Calicut, where the Master and his party are temporarily residing at the moment.

Baba's sudden decision to leave Ceylon, where it was thought he might stay for at least a few months, was practically unknown to all till the last moment and even to his seasoned disciples, it came as a mild surprise. The news of his having left the country so soon will therefore come to the Ceylonese as no small surprise. To those, who truly yearned to contact him, it will indeed be heart-breaking. But Masters work internally, even through such heart-breaks, provided of course these are actuated by love, devotion and a longing for spiritual enlightenment.

## AN EXPLANATION

It is asked, and very naturally so, by all who come to know of Meher Baba, as to *why he moves about* with such a large group of disciples to places at long distances of thousands of miles, when he has declared that this is the year of his seclusion, when he will neither see any one, nor will he have any external connection with any one; even by correspondence. It may be explained to all curious inquirers and sincere seekers of Truth, that the chief concern and mission of Meher Baba is to awaken and enlighten humanity to its spiritual and divine heritage, and to that end, work, as he deems best, moving freely in accordance with the demand, necessity and call of different districts. The contact with individuals or groups in all these places, during this period of his seclusion, is established *internally*, so that the world outside, who has merely the mind or intellect as the only medium of judging things, has hardly any idea. This seems to be the cause of

complete darkness or ignorance on part of the people to grasp the underlying motive or significance of a spiritual Master's work and its only remedy lies in the development of a spiritual understanding of things which can best be brought about only through personal contact and guidance of a Master.

The Master's object of taking his large group with him during his movements and travels from place to place under extremely difficult and at times most trying conditions, is to give them thus the opportunities to be instrumental in his internal working, which they all so anxiously seek and lovingly accept.

It seems therefore quite in the fitness of things that the Master moves from place to place where there is need and call to which he has to respond. That is his chief mission and motive. This internal work which apparently has no external expression at the moment, may rightly be termed, his spiritual work, which is the quickening of the spiritual consciousness of humanity.



## Register of Editorial Alterations Vol. 3, issue 2

- Page 64, para 2, line 4, change medium to media
- Page 67, para 3, line 10, change deceipt to deception (not deceit) (?)
- Page 67, para 3, line 17, change attendant to attendant
- Page 69, para 2, line 1, change advanced to advancing (compare 3 vol Discourse version) (?)
- Page 69, para 4, line 1, change raining to reining
- Page 73, col 2, para 1, line 14, change children to children
- Page 73, col 2, para 2, line 11, change differnt to different
- Page 75, col 2, para 1, line 4, change cast-ridden to caste-ridden
- Page 76, col 1, para 1, line 15, change sandlewood to sandalwood
- Page 76, col 1, para 1, line 20, change sandlewood to sandalwood
- Page 76, col 2, para 2, line 4, change lion-cloth to loin-cloth
- Page 77, col 1, para 1, line 4, change Kharapgur to Kharagpur
- Page 83, col 2, para 1, line 16, change *resistence* to *resistance*
- Page 93, col 1, para 2, line 8, change ecstacy to ecstasy (maybe just a variant spelling; also below)
- Page 93, col 2, para 2, line 5, change house to house; (add semicolon)
- Page 96, col 2, para 2, line 9, change mental to menial (?)
- Page 96, col 2, para 3, line 6, change however, to however (delete comma)
- Page 97, col 1, para 1, line 5, change There to Their (?)
- Page 104, col 1, para 1, line 7, change Ecstacy to Ecstasy
- Page 104, col 2, para 1, line 6, change allegience to allegiance
- Page 105, col 1, para 3, line 2, change or to of (?)
- Page 106, col 1, para 3, line 4, change or to are (??)
- Page 107, col 2, para 3, line 2, change holocast to holocaust
- Page 108, col 1, para 3, line 1, change bear-headed to bare-headed
- Page 109, col 2, para 4, line 11, change heared to heard