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MEHER BABA

JOURNAL



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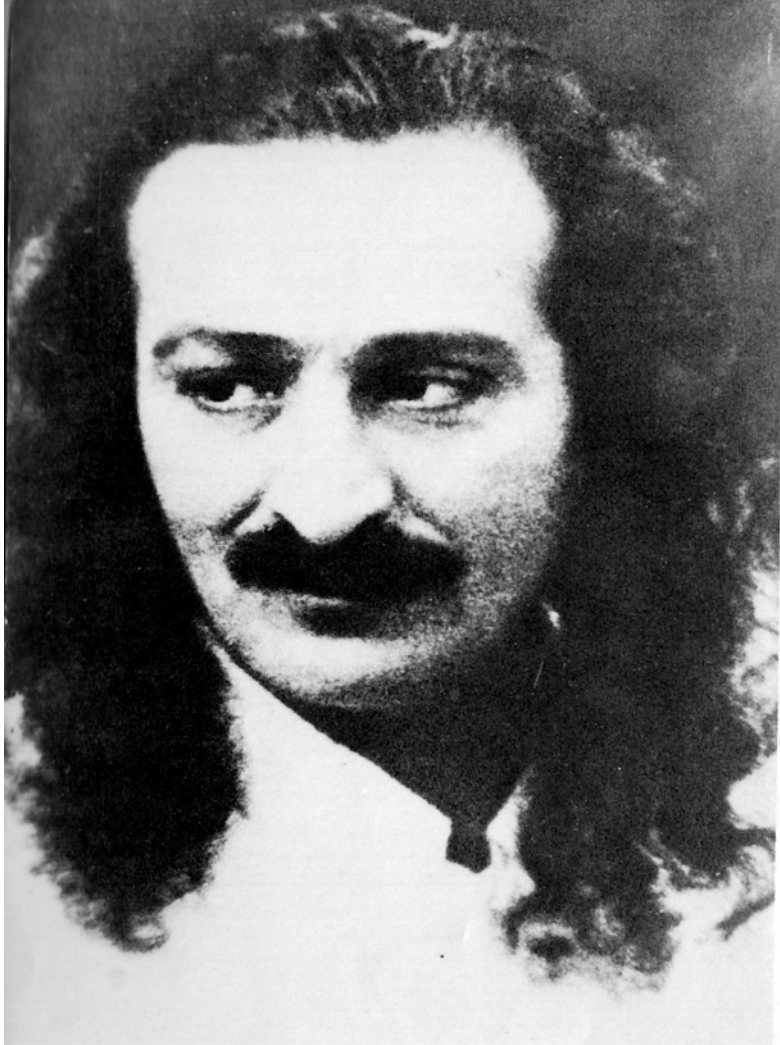
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“I have not come to teach but to awaken”
—SHRI MEHER BABA



Shri Meher Baba

MEHER BABA

JOURNAL

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

Part II

THE OCCULT BASIS OF SPIRITUAL LIFE

THOSE who have even preliminary acquaintance with the structure and the laws of the inner spheres of existence know that complete isolation of human

People are Constantly Interacting upon each other on the Inner Planes

beings is a fiction of imagination. Whether they desire it or not, all persons are constantly acting and interacting upon each other by their very existence, even when they do not establish any contact on the physical plane. There are no limits to the spreading of the influence of man. The magnetic influence of the subtle spheres knows no barriers of national frontiers or any other conventional limitations. Good thoughts as well as evil thoughts, cheerful moods as well as gloomy moods, noble and expansive feelings as well as petty and narrow emotions, unselfish aspiration as well as selfish ambition—all these have a tendency to spread out and influence others, even when they are not expressed in words or deeds. Thus, *the world of mental life is as much a unified system, as the world of gross matter.* The gross world as a vehicle of spiritual

life has its own indubitable importance; but the links and connections existing between different persons can by no means be fully estimated, if we merely consider the tangible transactions which take place in the gross world.

The seeing of saints and masters is one of the things which do not yield their full significance except when they are taken in the context of all the corresponding happenings of the inner planes. The ancient *Rishis* have attached great importance to having the *Darshana* of saints and Masters, because *they are the source of the constant flow of love and light which emanate from them and make an irresistible appeal to the inner being of the aspirant even when he receives no verbal instruction from them.* The effect of *Darshana* is dependent upon the receptivity and the response of the aspirant, whose reaction is determined by his own *sanskaras* and past connections. Often, the aspirant is completely satisfied with the *Darshana* of the Master and he has no further desire to have anything else from him. To derive bliss and contentment from the mere *Darshana* of the Master is a great thing because it indicates that the aspirant has desirelessness and love, which are the two essentials of spiritual life. Having had the *Darshana* of the supreme Beloved, the aspirant naturally desires nothing except to have more and more of this *Darshana*: and he is thus impelled by his inner spiritual urge to have as much *Sahavasa* or company of the Master as is possible. Further *Sahavasa* of the Master implements and strengthens the purifying effect of *Darshana* and also results in drawing the aspirant closer and closer to the Master on the inner planes of life.

Like *Darshana*, falling at the feet of the Master also has a special value of its own. The feet which are physically the lowest part of the body, are from the spiritual point of view, the highest.

The Feet of the Master Physically, the feet go through everything—good and bad, beautiful and ugly, clean and dirty; yet they remain above everything. So, spiritually, the feet of the

Master are above everything in the universe which is like dust to them. *When people come to a perfect Master and touch his feet with their hands, they lay the burden of their sanskaras on him.* He collects the *sanskaras* from all over the universe, just as an ordinary person, in walking, collects dust on his feet. There is a hoary custom that after the aspirant has the *Darshana* of the Master and falls at his feet, he washes his feet with milk and honey and places a coconut near his feet as his offering. Honey represents the red *sanskaras*; the milk represents the white *sanskaras*; and the coconut represents the mind. Thus the convention which, in some parts, has become established, in connection with the greeting of the Masters, really symbolises the throwing of the burden of all *sanskaras* on the Master and surrendering the mind to him. The adoption of this inner attitude constitutes the most critical and important step which the aspirant has to take for getting initiated into the Path.

Once the aspirant has the bliss of having the *Darshana* of a Master, that sight gets carved on his mind; and even when he is unable to establish frequent

personal contact with him, his
Mental Contact mind turns to the Master again and again, with a view to understand the significance of the Master. This process of establishing mental contact with the Master is essentially different from merely imaginative revival of past incidents. In the ordinary play of imagination, the recall of past incidents is not necessarily animated by a definite purpose whereas in establishing mental contact there is a definite purpose. Owing to the *directive power of purpose*, imagination ceases to be a mere revolution of ideas in the mind; and it reaches out to the Master through the inner planes and establishes a contact with him. Such mental contact with the Master is often as fruitful and effective as his actual physical *Darshana*. The inward repetition of such mental contacts is like constructing a channel between the Master and the aspirant, so that the aspirant becomes the recipient of the grace, love and light, which are constantly

flowing from the Master, in spite of the apparent distance between them. Thus, *the help of the Master is going out not only to those who happen to be in his physical presence but also to others who establish mental contact with him.*

The Master devotes careful attention to the individual needs of the disciple and the first thing that he does is to protect the disciple from such influences

Special Pre-cautions may be Indicated by Certain Occult Conditions

as will divert his attention from the Path or interfere with his progress. Often the Master requires the disciple to accept some kind of temporary isolation so that his mind is guarded against impacts which might prove contrary to his spiritual progress. The ancient Yogis, under instructions from their Masters, prepared their own food and did not allow any one to remain present at the time of eating it. The reason was that they wanted to avoid the impressions of the evil sight of bad persons. A disciple is also likely to catch the impressions of another's lust and he is likely to be affected by them, just in the same way as a clean cloth is likely to be readily soiled by dirt. In the earlier stages, the aspirant must guard himself against any complications, which might arise through association with others, who are not on the Path. But, *the Master gives special instructions for the severance or avoidance of certain connections and contacts, only when they are absolutely indicated for the special case.* In most cases, however, all that is necessary in this way, is secured merely by the constant company of the Master and there does not arise any need to submit the disciple to actual isolation. But although the disciple may be outwardly in touch with the world, he remains mentally detached from it because of his inward connection with the Master.

Just as the Master may relatively isolate a close disciple of his from undesirable contacts and connec-

Helpful Contacts and Associations

tions, he might actually encourage and bring about new and fresh contacts when he sees them to be in the spiritual interest of the disciple. He has a consummate understanding of the *sanskaras* and

the *karmic* ties and complications of all and he can consciously help people to enter into such associations as will allow and call forth, important responses and activities and help the progress of all concerned along the line of least resistance or by a shortest possible route. *He uses his knowledge of the past lives of people, their sanskaras and connections to help them to economise their spiritual energy and use it with best results.*

The unity and solidarity of the inner plane makes it possible for the Master to use his disciple as a medium for his work even when the disciple is

The Disciple as a Medium unconscious of his serving this larger purpose of the Master. This is possible because the disciple through his love and understanding of the Master as well as his obedience and surrender establishes a rapport between himself and the Master and comes into tune with him. Those who come into direct contact with the Master receive his direct help; and those who are closely connected with his disciple receive his indirect help.

Sharing of spiritual work is by no means one-sided; even the disciples who merely think of the Master or meditate upon him have the privilege of

The Master as a Relaying Station sharing the spiritual and universal work in which the Master might, at that moment, be engaged. As one, who is one with Eternity, the Master is beyond time and all limitations of time; but as one, who is interested in the spiritual upliftment of humanity, he assumes many of the limitations of time and is capable of being helped on his work by the voluntary co-operation of his disciples. *The Master feeds upon the love of his disciples and utilises the spiritual forces released by them for his universal work.* From this point of view, the Master is like the *relaying station* which receives a song only in order to broadcast it to the world at large. To love the Master is to love all, not merely symbolically but actually; for what the Master receives on the subtle planes, he spiritualises and distributes: and thus, he not only strengthens the personal

links which the disciples may have with him but also gives them the privilege of sharing his divine work.

By infinite ways, the Master tries to draw the aspirant into his own being, so that he might get disentangled from the mazes of the universe and come to desire God. This longing

The Internal Eye for God is present in the aspirant from the very beginning; but the Master makes this primary longing more intense and articulate by opening the internal eye of the aspirant. *When the internal eye is opened, God who is the object of search and longing is actually sighted.* As the gaze of the soul is turned inward and fixed upon the supreme reality, the desire for establishing union with it becomes much more ardent than when the soul is groping for God through mere speculation or imagination. When the time is ripe, the Master can open this internal eye in less than a second.

Ultimately, the aspirant has to realize that God is the only reality and that he is really one with God. This implies that he should not be overpowered by the spectacle of the multiform **Om-Point** universe. In fact, *the whole universe is in the self and springs into existence from a tiny point in the self which is referred to as 'Om'.* But, the self has got habituated to gathering experience through some medium or the other; and, therefore, it comes to experience the universe as a formidable rival other than itself. Those who have realized God can constantly see the universe as springing from this 'Om-point', which is in every one.

The process of perception runs parallel to the process of creation; and the reversing of the process of perception without obliterating consciousness

amounts to realising the **Reversing the Process of Perception** nothingness of the universe as a separate entity. The self sees first through the mind, then through the subtle eye and lastly through the physical eye; and it is *vaster than all that it can perceive.* The big ocean and the vast spaces of the sky are tiny as

compared with the self. In fact, *all that the self can perceive is finite; but the self itself is infinite*. When the self retains full consciousness and yet sees nothing, it has crossed the universe of its own creation and has taken the first step to know itself as everything.

The entire process of withdrawing consciousness from the universe and becoming conscious of the Self is accompanied by an increasing control of all the vehicles of consciousness. Such control is made

Siddhis possible by the vivification and activation of unused *centres of control*; and the functioning of new centres brings, in its train, a number of occult powers. These new powers are commonly known as *siddhis*; and they can come before the aspirant has become spiritually perfect. In fact, egoism can flourish through the acquisition of such occult powers; and the aspirant may not only take delight in possessing them, but might actually use them for mundane purposes, from which he has not necessarily freed himself. *Siddhis* are, therefore, rightly regarded as obstacles in the attainment of realization. However, after God is realized, all these occult powers dwindle in their importance. *The Siddhis have their field in the nothingness which is the universe; and the person who realizes God is permanently and immoveably established in the supreme reality*. But, although the whole universe is like a zero to the God-realized person, he may voluntarily assume responsibility towards those souls, who are enmeshed in the tangles of the universe; and, in that case, he can freely and legitimately make use of his occult powers for the spiritual good of others.

There is nothing which does not admit of direct or indirect control by the Masters of wisdom. Large social phenomena like wars, revolutions, and epidemics, as well

Furtherance of the Divine Plan as cosmic phenomena like earthquakes, floods and other changes are equally amenable to their control and direction, through the release of the great forces of the exalted planes on which the Masters are consciously stationed. The Masters can also use the occult

forces and possibilities for securing *co-operative and co-ordinated spiritual work*; and they frequently hold meetings and conferences on the higher planes for securing the advancement of humanity. *The over-soul in all is only one and it always functions as a unity.* Those, who have become conscious of this unity, become fit to undertake unlimited responsibility, because they have shed the lower limitations of the human mind and have become so impersonal and universal in their interest that *they are effective vehicles for the execution and furtherance of the Divine Plan on earth.*

*Shri Upasani Maharaj**

III

THE WORK AT SAKORI

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

WHEN Shri Upasani Maharaj came back to Shirdi, after his stay at Kharagpur, his fame as a great *Avalia* had already gone ahead of him. A large number of persons, who came for the *darshana* of Sai Baba, also came to Maharaj, in Khandoba's temple, although Maharaj always discouraged them from coming to him. His spiritual discourses were so fascinating that once a large gathering stuck to him in the hot sun for a long time and refused to be dispersed even when, later, there was an unexpected heavy downpour of rain, which drenched the clothes of all.

Once a *swami*, who was sitting near Sai Baba felt as if he was as great as Sai Baba himself; and with an air of equality he began to enquire from Sai Baba about his health. At this, Sai Baba must have felt that the *swami* deserved a lesson in humility. In reply to enquiry of the *swami*, Sai Baba

said, "Yes, my health is all right. Go to Vithoba's temple and bring four hundred Rupees". Sai Baba always referred to Khandoba's temple as Vithoba's temple; and since Maharaj was then staying in Khandoba's temple, the *swami* again asked, "shall I bring them from Upasani Maharaj?" Sai Baba replied, "Yes. Go! and bring them soon". The *swami* therefore, immediately came to Maharaj, who was then sitting in front of Khandoba's temple, under a Banyan tree, and said to Maharaj with a voice of authority, "Baba has asked me to bring from you four hundred Rupees; so, I have come to you to demand them from you". After this, Maharaj gave him a sound thrashing and sent him away with the words: "Have you now received your four hundred Rupees?" The *swami* then described what had happened. Sai Baba said: "He may not have given four hundred Rupees

* Continued from December 1940.

to me; but it is a good thing that he has given them to you." The *swami* asked: "Did you send me there to receive a thrashing?" Sai Baba said, "Sometimes thrashing also should be received. What is the good of having only good things every day. I used to receive much thrashing." Sai Baba often sent to Maharaj those persons who needed thrashing.

Some of the devotees of Sai Baba were burning with jealousy on account of the ever-increasing respect which people showed towards Maharaj; and they began to invent troubles for Maharaj, sometimes openly and sometimes secretly. The piles of Maharaj also assumed an acute condition; and another operation seemed to be indicated. At Miraj, there was a competent surgeon. So, after staying at Shirdi for three months, Maharaj, through some one, sought and took the permission of Sai Baba for leaving Shirdi for Miraj. At Miraj, the operation was successfully performed; and from Miraj, Maharaj went from place to place until he settled down at Sakori, in July, 1917.

Maharaj was taken to Sakori

by Shankar Patil, who was very keen that he should choose Sakori as his permanent residence. Maharaj preferred to stay outside the village in a burial-ground. People of the village built for him a hut to stay at the spot, which he had selected for living. Even during the life-time of Sai Baba two big *sapthahas* (devotional weeks) were celebrated by the devotees of Maharaj at Sakori. Sai Baba entered *Mahasamadhi* on 15th October, 1918. The next celebration of a *sapthaha* at Sakori, was concluded with the erection of a small temple just in front of the hut of Maharaj and the establishing in the temple of two photos, one of Sai Baba and the other of Maharaj. The temple also contained the *Padukas* (sandals) of Maharaj. These were daily worshipped by some devotees, who resided in Sakori just for that purpose. Among the frequent visitors of Maharaj, at Sakori, was Meher Baba. This contact proved to be of special spiritual importance for the world. The role of Maharaj, in the life of Meher Baba deserves special mention; it will, therefore, be described in detail in the next part.

At Sakori, Maharaj allowed his devotees to gather together to have religious celebrations on all religious days like *Ramnavami*, *Datta-jayanti*, his own birth-day, *Vata-pournima* (a special religious day for women), *Guru-pournima* and so on. Maharaj also paid a visit to Benares where he was followed by his devotees of various religions. At Benares, Maharaj sanctioned the reading of many holy scriptures by forty learned Brahmins and the performance of the ritual known as *Shatachandi*. On this occasion much was given away by the devotees of Maharaj by way of charity. The ceremonies in Benares were concluded by the celebrations of *Ramjanmotsava*.

After the return of Maharaj to Sakori, the devotees of Maharaj began to beg him leave to accept some service from them. Maharaj said that he did not want anything from them; but when he saw that the enthusiasm of his devotees was genuine, he allowed them to erect suitable buildings in the area for the convenience of the growing number of persons, who owing to their devotion for Maharaj frequently came to Sakori to parti-

cipate in religious celebrations. The erection of these buildings was throughout helped by the personal labour offered by ladies and gentlemen, who forgot their worldly status and distinctions in their desire for selfless service. The villagers also voluntarily cleared up the burial-ground, in which Maharaj used to stay, by removing undesirable trees.

At Sakori, Maharaj got a special wooden cage prepared through a carpenter and got himself interned in it on the 21st December, 1920. The cage was just sufficiently long to allow him to sleep and had no doors or windows to get out. When the devotees discovered this, they felt very much for the hardship, which life in a cage must necessarily involve; and they asked Maharaj to explain why he had got into the cage. Maharaj did not give any explanation beyond saying that it was God's will; and he asked his devotees to carry on their usual spiritual pursuits and look after those, who came to Sakori for spiritual purposes.

Bapusaheb Jog, who used to perform the *Arti* of Sai Baba at Shirdi was one of those who had settled at Sakori. He

inwardly felt strongly that Sai Baba and Maharaj were one; and he had been entreating Maharaj to allow his devotees to perform his *Arti*. After Maharaj had got into the cage, the devotees made themselves bold and began to perform the *Arti* of Maharaj in the cage, since the *Sankrant* celebrations. A new development in the Sakori-life took place when some lady devotees offered to be emerged in non-stop *namasmaran* (taking the name of God) in the temple, day and night, in small batches, which were periodically renewed. Once this programme was sanctioned and begun by the lady devotees, it aroused such enthusiasm that it went on from day to day; and though later, at night, the batches of lady devotees were replaced by batches of male devotees, the programme was kept going, year in and year out, with the result that it continues even to this day.

Maharaj remained in the wooden cage for over three years without coming out of it. The taking of food, answering the calls of nature, or the having of baths were all done within the narrow limits of the cage. The

devotees attended to the daily needs of Maharaj from outside the cage; and they tried to keep the cage as clean as it could be under these circumstances. The daily *Arti* of Maharaj in the cage was followed by devotional songs by girls. Maharaj also gave to his devotees many spiritual discourses from within the wooden cage, in which he was seated. These daily discourses were recorded by a devotee, who was regularly present at the time of discourses; and they subsequently appeared in the form of books, which continue to be a source of illumination to those, who read them. Maharaj first came out of his wooden cage on the 31st of January, 1924, after getting the carpenter to prepare a window. Even after these three years of exclusive stay within the cage, Maharaj preferred to sit in the cage for long periods; but he began to come out of the cage occasionally. Later on, when Maharaj had gone to Nasik, the devotees discovered that the wooden cage was all worn out and tattered; they, therefore, pulled it down, and erected in that very spot a cage made of silver bars.

Soon after Maharaj came out of his cage, in 1924, he went to Shirdi for the first time after the passing away of Sai Baba. Maharaj was then accompanied by many devotees. Maharaj got down at Khandoba's temple and sat in it for some time. Many people from Shirdi came to him to give him a warm welcome and take him to the place of Sai Baba. To those, who were around him, Maharaj spoke about his past reminiscences; and as he spoke about them tears flowed out of his eyes. Maharaj, then, was taken to the place of Sai Baba. He went to the place of Sai Baba's *Dhuni* and then coming to the steps of the *Masjid* (mosque) sat there. People of Shirdi thronged there to have the *darshana* of Maharaj and performed his *Arti* by singing the same *Arti*, which was sung for Sai Baba himself. After this, Maharaj bowed to the *Samadhi* (tomb) of Sai Baba and joined in the *Arti* of the *Samadhi* of Sai Baba. Then he visited other places associated with Sai Baba and left Shirdi; but, on his way back, he again sat under the Banyan tree in front of Khandoba's temple and shed tears. The people

of Shirdi had come right up to Khandoba's temple. After spending some time under the tree, Maharaj went back to Sakori.

In 1927, Maharaj had a severe attack of dysentery; and this illness, which lasted for four months took him to Nasik. During this illness many devotees went to Nasik for his *darshana*.

Though Sakori continues to be the chief centre of the spiritual work of Maharaj, he has often been taken by his devotees to other important places like Hyderabad, Bombay, Kolhapur, Indore etc., and his devotees, who are spread out all over India, often gather at Sakori on the Hindu religious days, to participate in ritualistic and other religious celebrations. Maharaj is himself entirely above the field of mere ceremonies and rituals; and this has been amply seen during his stay in Khandoba's temple at Shirdi as well as at Kharagpur. But a Perfect Master sometimes decides to use rituals and ceremonies in order to help his circle of devotees, in their spiritual path, without allowing them to get caught up in the mere external forms.

(To be continued)

Sub-Conscious and Conscious

BY PRINCESS NORINA MATCHABELLI

MEHER Baba dictates the following:—

I here say in the Show of Life in the Sub-conscious—that I am the Sub-conscious mind which is dark and unreal and unconscious of the Self. The Sub-conscious mind is dark in thought. It is negative in self-analysis and it is unreal in experience.

The Sub-conscious mind is Self as show of Self-realizing reaction. The Sub-conscious mind is unconscious of the *true real Self* and in the small I as Self in I, it is Self individual and unreal.

Mind is all. Mind is full of Self in all. Mind is divine. Mind is Self as show of good and bad. Mind is in full use of I—the dual Self. Mind is Self as show of good in bad when it is Self, realized in I as divine Self.

The Sub-conscious mind is false in Self-realizing-reaction. It is false in the subjective show of the I; so it is false in the Sub-conscious.

To say this in the Sub-conscious Order in Self-realization reaction: It is Self of *true real*

Order, which in I—is the I as *Order of Good*. The *true real show of Good in I, as Good which is Good realized, is to see, know, feel in Self the true real One-order*. The *true real Self* in I—as the dual Self—is to Self-realize in Self, as dual I and to Self-order in Self as Pure Portion the dual Self.

The dual I, is to bring in the Pure Self. The dual I, *is to lift in Self the Pure Show of the Intuition*. *This is a fact and it is individual Experience*. This is veritable and true in both ways.

The Sub-conscious Whole in I as Self in the Sub-conscious, is *pure realizing Order*.

I here say to you to *see to know to feel*. This is Order of true real pure *Source*. *I see the realizing reaction, and I am in Use of it—the Truth*. The Truth is form of thought in the Sub-conscious and is—Self in realizing Order in the I, which is Self in Self-realizing Order.

It is far to live and to create in thought as individual Intuition, to *lift in I—the Sub-*

conscious Order. No one is able to do it *unless* in the Subconscious, *free of the Sub-conscious realizing Order to realize.*

Good is bad in the Sub-conscious. Good is bad in the individual I as Individual Order of the mind in the Subconscious. This is Fact *and I here shall lift the head in the Sub-conscious out of the Sub-conscious.* See this in your own I. Live in the show of I—free of dual doubt, as the dual doubt is realizing in you *none other than the Sub-conscious* head as mind. See the *division in I as Self* which is *pure* in Self-order.

Know Me as I am.

I here say to you now to *lift the head* in the *heart* and to see Me as I am. I here lift the Self in the show of I and bring in the show of I as *pure show of mind* in *Being.* *See Me as I am doing it.* You have *felt my presence* and you have *seen My presence in you be Benediction.* It is fact. It is *true real realized Order* of I as Me—that you should *come forth and feel Me as I am.*

I here say: it is far to know and to see and to feel—and it is far to see and to find in One-in-I that what is Truth.

Truth is God in Experience.

Truth is Oneness in Manyess.

Truth is *Good in bad.* Truth is *All as it is in the Way of mind: in Being.* The Way is the Pure show of dual Existence, and it is the Pure Path that is Good in bad in the Self in realizing Order in Conscience. *Good is all. Good is I—as Me who is God-knowing, seeing, feeling.* See the Truth in I in every human Self and in seeing the Truth see Me be the Truth as Order in Self.

The Self is Pure Experience of Good and bad. Good is good in Self as I which is true real Experience.

God is Creature and Mind; which is Pure in Self, Pure in I as human Self, which is Good in bad in Two in One Way of living—*and that is to show the Truth.* To show the Truth is to show the dual I in the Self as human I. To see the Truth is to see God in Self. To see the Good in the *Wicked Reaction* in I—is to see the Wonder of God in Self in the human I. God is *Demonstration of Him in I—in Self* in human Existence when in the Self-realized state.

Good is Self in Experience. Good is God in Experience.

See the Division in I as dual Self and in mind in I as human order in Conscience. *No one is Pure in Conscience till in I—as Pure Order realized in Self.*

The Self as Pure I—is Good in use in Conscience. It is I here, as Descended God in I as Self who is Pure in I as Conscience. I, as God-conscious human I, as Self in Use in all—am the Pure Order in Conscience. See the division in you as conscious human Order giving Order to Self-realize in you—Me.

I here say to all who in I as Self individual know who I am, that I am much more than they do see, know, feel as individual.

I am Good in bad in Use in I for Use of Good. Good in bad is all and every human creature whosoever. It is you here saying to Me—God. It is the one who in his own Sub-conscious I is individual and unconscious that I am the One who is here to delude the world.

Why do I delude one and the other who is unconscious in the Self? I do it to make him be *conscious of his own Sub-conscious head and heart.* To say it in another way: I do it, to make all in the I be true and good and

good and unselfish. I do it in doing one-all-fact and *that is to lift the Sub-conscious Order to the Pure Self Order in mind in Being.* This is the *Trick* of the Self Conscious Real, One who is *human creature to help out of darkness and Sub-conscious Ignorance—the I.*

The *Trick* is far to see, to know, to real and true *understand.* *I am here to do it and with this it is all explained.* Let it happen. Let me see in you the True Real Pure I, *in being you unself-conscious and true and real to you in I as Self.* See to be true real and Good to you in I, as human Self. *Try to see the Division in I and in Self and see the true real show in I—and see the true real One-in-I do the Good in I for Good.*

LOVE.

Love Me and love all. See to Love all by being in you Calm Real True to your One-in-I as the Pure Order in Conscience. I say to you here *two simple things:* Let it all be as it is. Do in I the I-Order to Use the Order as Self-conscious control—*till I as Truth form, act in you, as help. The help is Good and bad in Self-order to fulfil One-all-I.*

This is what is of Use here now. *Let Good be bad. Let bad be Good.* It is for Me that it is Order to show in I the Show of Self. Do in you the Good in being bad for the *outer world* and show to be bad in Use of you for Use of Me, here as the Order of Good.

I here say one more Order to you as disciple: *Be humble in I. Be real in Self. Be true in I as dual mind as head as heart. Know Me as I am.*

I am in you the *Conscious Self as I, as mind, as head as heart in joining realizing Order.* To see Me as I am—I here say to all in the world: *Lift the Sub-conscious I to the Pure Self in Conscience. That will help to unfold the Super-conscious I.*

The Super-conscious I is Good.

When the head and the heart shall have seen in I in Unison of mind in Being, who is, I as Me, men shall have grown out of the Sub-conscious and shall have real and true seen Me as I am.

Life is far doing what it is doing, to make the Transmutation of the I, be true and Good.

God is the Transmuting Order in Conscience in all. This is *Fact* and it is *Pure Real Order* when

I—as God in I—am here, to help the Transmutation in Consciousness. See this and see to make it more credible by bringing the Experience which I am in you. Speak in the Self in intuition and to say it—as it is."

What I here say is real and true. To all I say—that it is far to see and to know without the True Real Conscience that what is the I as Him as God-conscious Individual. He is God in I. He is Truth realized. He is God in Person. In saying what I here say *I know that it is true.*

I am in Him in full in service of Him when I in Him resign as head and as heart. *This I have to be ready to do when in I, in Self in realizing Order, He is God in Conscience.*

He is God in Conscience in me. He is God in human Self in me. He is Truth Realization in Self in Conscious I, in me as human unconscious I in the Sub-conscious mind. I am in the Sub-conscious mind Him in Self-conscious realizing reaction. So I am Him in I, as human Self in dual Order in I, as Conscience.

I am individual and indivisible in I as Self. This I know, see, feel.

I am unconscious of God and I am conscious of Him in Self as Truth Realizing Order in Self. This is too long to explain, but I here say for all who know, see and feel what is God in them as Conscious Being—that *God is Fact*. God is Good in Use in all *as it is*. God is *true real Experience of Self in I, as Pure Order in Conscience*.

God is more than we see, know, feel. God is Absolute and in I in Self—the Truth which is unconscious of being the Truth. He is Future, Present and in all, the Past in Experience, the Dual Order of mind which is *indivisible in I in Self*, in head in heart as Realization Reaction to lift out of this Order—doing show in Creation the head and the heart. *This all is real and good to say when one is sure of the Real Show in I as Faith. I have Faith in God as human show of mind in Being and as Truth Order in Conscience.*

I am sure of God in Him who is God. I say here—Him, as it is to bring the impersonal viewpoint on the Fact of God as man.

I am sure of God as Man. I am sure of God as Absolute. I am

sure of me as Him in form and head and realizing reaction.

I am sure of God as Pure Conscious Self, in I when the I is Absolute in Feeling. I am in Love Indivisible, in search of God. So I am *God-longing in Self. I long for God in I as human striving realizing reaction. I am in Love with Him Right Good Real, when I see Him in Person.*

What is God in Us? It is Him, here, *doing in Us the fact of true real Experience of God.* God is God in Use in us as God. God is God in I, as God. He is God in Use on Us for Use of Him. He is Us, in Use of Him. He, in Use in Us, is Use of God.

I here shall say one more fact in Experience of God in Use in I: He is *Perpetual Worship in Us. We love uninterruptedly God. We Love God and we Love Him—and—Only Him.* We love God and *only God*, in all our life and lives since the origin of I—and to the *End of no-end*, as in the End is all new in Beginning and End as phase of Life One, in realizing Order of Love. God is Real. God is Man in Realization-Order-State. *God*

is God and more than God. He is Absolute I. Absolute Fulfilment of God.

I here leave it to Him my only Teacher in Self and I—to say who is the God Absolute. MEHER BABA here smiles and realizing my own indivisible longing for Him, says this to appease my heart: "See Me and in Me see you. See you and in seeing you—see Me. I am God and in God I am the Self and the I Absolute. To see Me is All what I am here now in the world as it is. To see Me as God is to be out of God and in Me as Truth Order Absolute. I here say this to all in the world: Come to see Me when I am out of Seclusion

of the Word and show the Life in you which I in you conscious control.

See to see—see to feel. See to find in you—Me the True Real Self. Come to Me in humble attitude and show the Good in you. Come to Me in Selfless order in I. Come to Me to see the I as Good. Come to me to bring in—the Good in Self as human realization of I, as Good as Good as God. Come to Me all and I shall lift the head in heart to the Self which is God. I here say to you as the dictating I in Self: Be patient and have Faith. I here say to you to *be Me* and *be Self for Use of Me*."



THE SAYING OF MEHER BABA

Most of the so-called religious ceremonies performed by the Parsees, the Hindus, and followers of other creeds are unnecessary and worthless. For these useless ceremonies it is the avaricious and worldly priests who are responsible. Prophets, Sadgurus and Saints are not bound by them.



*Faith i.e. Shraddha**

II

BY C. V. SAMPATH AIYANGAR

IN my last article I said something about *Shraddha* (Faith). In the *Taittiriya Brahmana* it is stated that, "Faith means waters" (*Shraddha va Apaha*). Just as water purifies everything and occupies the whole place where it is collected, Faith will pervade the whole work of a person and make him pure. The *Satapatha Brahmana* says that, "It is lustre (*Teja yeva Shraddha*). It makes one shine as the visible sun. The *Aitareya Brahmana* says that, "*Shraddha* is the 'wife' and *Satyam* (Truth) is the 'husband' (*Shraddha pathni Satyam yajamanaha*). As the husband and wife are really one though in different bodies, *Shraddha* must always be with *Satyam*—*Satyam* or Truth is the One without a second, the Real, the Abode of eternal Bliss. Faith (*Shraddha*) is firmness in Truth—firm adherence to Truth.

I shall now take one of the most beautiful *mantras* from the *Rig Veda*. Its literal meaning is this: "By *Shraddha Agni* is illuminated. By *Shraddha Havihi* is performed well. It is at the head of all fortunes, powers (virtues). Let us transmit this orally to others". The word *Agni* has many meanings. They are:—God, the illuminator of all; the Soul (*Atma va Agnihi*); Sacrifice; a good deed; *Tapas*; *Purusha*; Virile Power (*Virya va Agnihi*); Life; Purity and so on.

The esoteric meaning is this: Through faith in the Ultimate Truth (*Agni*) everything on the spiritual Path is illuminated. All giving and taking is well performed. This strong faith is the fountain-head of all great powers. Let us teach others this important Truth.

* As described in the *Rig Veda*, the oldest book in the library of mankind.

Sincere faith in the Ultimate Truth will transform the physical life of a person and make him quite fit for his spiritual pilgrimage on the Path.

Agni is God, fire or electricity and *Tapas*. A scientist who has faith in Truth can work wonders with electricity and help others also—such a scientist will find it quite easy to go unhampered on the Path. But for this indomitable faith, Lionardo da Vinci, the great Italian, would not have produced his masterpiece, "The Last Supper". Whatever he touched became gold, which was useful to others. It is only such a person, who has sincere faith in the Ultimate Truth, can reclaim the fallen and that help Evolution. We should not forget the very important fact that there is no short-cut on the Path. The strong foundation, faith in the Ultimate Truth, must be truly laid. Then this will help the thorough reform of one's life in the physical plane. In the third stage, spiritual powers will manifest themselves. It is therefore clear that 'Firm adherence to Truth' *i.e.*, faith in the Ultimate Truth must be the

basis of all human actions—faith is dynamic. Blind faith, in the ordinary sense, is no good. Dynamic faith, the *Rik* says, is the basis of all great spiritual powers. Faith and Truth go together like wife and husband. Faith in the Ultimate Truth creates faith in one's own powers, which will undoubtedly produce Peace (*Shanti*).

Another *Rik* positively says that God will shower blessings on him who has faith, and is pure in thought, word and deed. The first *Rik* lays stress on service to mankind (*Avedayamasi*): the second, on the happiness to all mankind through faith.

Another *Rik* refers to those great persons (*Asureshu*) who are ready to lay down their lives for the sake of the good of mankind. It is faith that helps them to do so.

It is the characteristic feature of the *Riks* that the sole idea of universal pleasure pervades them. The devotee wants possessions so that he may be useful to others. One of the *Riks* says that a righteous king is the guardian of "faith": He must be a spiritual example for others.

There is a beautiful *mantram*

in the *Yajur Veda* which says, "A virtuous person becomes initiated, then becomes happy (*Dashinam*), then gets faith (*Shraddham*), and by faith, realizes the Ultimate Truth (*Satyamapyate*)". It is therefore clear that faith is absolutely necessary for Realization; faith in the Oneness of Life—in the Ultimate Truth, Reality.

Another *Rik* says, that firmness (determinaton—*Akutyā*)—concentration—is necessary for faith. Another *Rik* asks us to realize the Ultimate Truth by unceasing faith (in the morning, at mid-day and in the evening). Some European scholars, unfortunately, translated the word '*Shraddha*' as 'Goddess *Shraddha*'. The word means faith. This is clear from the words "*Naha Shraddhapaya*" which means "Give us faith". In *Kathopanishad* we read that it was through *faith* that Naciketa began to question his father (*Shraddha Vivesa*). It says that *Paramatma* created faith from *Prana* (vital breath). Faith is the very breath of spiritual life.

We have seen that faith gives one spiritual powers. The *Atharva Veda* says that one who acquires

these powers, attains perfection (Book V). One of its *mantras* tells us: If you perceive (by faith) oneness, create something useful, *i.e.*, do some constructive work which would make others see the Oneness: The word '*Srija*' (create) is very suggestive. If not, everything is useless (*Arasaha*).

I have drawn the attention of all aspirants to the important *Rik* which says that they should be imbued with faith in the morning, at mid-day and in the evening of their lives. What does this mean? The morning of one's life is his childhood. The *Satapatha Brahmana* truly says that a child can become great only when it had the advantage of three great teachers, *viz.*, father, mother and preceptor (*Matruman Pitrimanacharyavan Purusho veda*). A great writer says: "In the Sanskrit language and all vernaculars derived from it, it is an invariable practice to use the word *Mata* (mother) before the word *Pita* (father) whenever they happen to come together". Another says, "Not only this but the word *wife* comes before the word *husband* and the

name of the wife before that of the husband. We speak of Sita-Ram and not Ram-Sita. This shows in what veneration the female sex was held by the ancients." The mother, father and the preceptor must be godly and learned, imbued with faith, and their children will grow godly and become learned basked in the sunshine of faith. "Faith is therefore the most important factor in the upbringing of children. The *Brahmacharya* (celibacy) period synchronises with this morning of life. It is only through faith in this period that the foundation of one's life is truly laid.

The mid-day is the *Grihasta* period of one's life. Without faith a *Grihasta* is useless. He is then a rudderless boat. Manu says, "Let a *Brahmachari*, who has not violated his vows of *Brahmacharya*, and acted righteously according to the advice of his preceptors, enter married life." The *Rik* says that he should be guided by faith: he should always see that he abides by it. He should, along with his wife, see only Oneness in all actions. They should act together as one entity for the welfare of the world. For, says Manu, "Just as all rivers find a resting place in the Ocean, so all

men of all *Ashramas* find protection under *Grihasthas* (householders)". Swamy Dayananda Saraswathi says:—

(i) All the corners of life are dependent on the order of *Grihasthas*.

(ii) If this order does not exist, the other orders of *Brahmacharya*, *Vanaprastha* and *Sanyasa* could not be called into existence.

(iii) The *Grihasta* order can be fruitful of happiness only when the husband and wife are contented with each other, are learned and energetic, and fully understand their duties—aye, think they are one, and be guided by faith.

Now comes the sunset of life—*Vanaprastha* and *Sanyasa*. Even then should the aspirant have faith and work for God's Evolution. Who is a *sanyasi*? In unambiguous language the *Gita* gives us the answer, which is quite in conformity with the Divine World in the *Rig Veda*. "He who does his duty without the thought of the fruit of action, is the real *Sanyasi*—*Yogi*; not he who is without action, and does not try to understand the Ultimate Reality (*Agni*)". (VI. i.) Manu gives very succinctly the duties

of a *Sanyasi*:—"With his mind fixed on the Supreme Spirit, indiffernt to pain and pleasure, abstaining from meat and intoxicants, seek spiritual happiness, and go about preaching the gospel of Truth and enlightening the world with Knowledge". It is the knowledge and understanding of the Oneness of Life that is the only Path to the goal of Self-realization. And this the *Rig Veda* taught thousands of years ago. It is faith in the Truth.

A Perfect Master comes to awaken this in us. That is why

Shri Meher Baba has said, "I have come not to teach but to awaken". He emphatically says, "God-consciousness (*Shraddha*) means to be mentally, emotionally and spiritually conscious of the One Self at all times and in all places. The God-conscious man radiates spirituality even as a cheerful man radiates joy. "From experience I state such a Master is my dear Shri Meher Baba.

In the next article I shall say a few words on the nature of the *Sat* or the Supreme Being.



INSPIRATIONAL FRAGMENT

BY ELIZABETH C. PATTERSON

Love is the guidance never-failing:
Love is the path to light devine.

How great is the love which knows no evil,
Sees no defect, recognizes only good!
How great is the compassion which lifts
And loves and raises me far beyond
Even the perfection which I sought!

There are heavens beyond my comprehension
There is a God surpassing my fartherest desire,
His love reaches to me, even to me.

Deep, deep in my heart is a nameless sorrow
My tears stir like ripples on the fact of the sea.
Boundless are the tides of this sadness,
But deep, deep down there must be *calm*.

King Arthur and the Bards of Ancient Britain and Their Spiritual Significance

BY WILL BACKETT (LONDON)

THE fame of King Arthur and his Knights of the Round Table, with which the Age of Chivalry in the West is so closely connected in legend and story, is not confined to these islands. "The Britons claim him as theirs... and in the Channel and Scilly Isles, the story runs that there is Lyonesse, and that Arthur sleeps in a cavern of the seas.... and in all European Lands there is none without its legend of King Arthur.... Arthur himself, has a sleeping place (for no where he is dead....) in a lost land in Provence, and in Spain, and under the waters of the Rhine.... and the Sicillian Fishermen know that the great King sleeps in a deep hollow underneath the straits of Messina.... In a modern Slavonic Ballad, is told the story of a nameless tomb in the Carpathian Highlands, where at midwinter a

bear has been seen to rise walking erect like a man, wearing a crown of iron and gold, and holding a single shining stone, magnificent as the Pole Star, and crying in a deep voice: 'I am Arthur of the West, who shall yet be King of the World'."*

Fiona Macleod recounts the legend of this hero, as Prince, who was transported, in vision before he was King, to the constellation of the "Great-Bear". Looking with more than mortal eyes, he saw there a company of noble and majestic figures, seated at what he thought a circular abyss, but which had the semblance of a vast table. Each of these seven knights or lordly kings, had a star upon his forehead, and he recognized in the king of them all, no other than him-

* "Silence of Amor" by Fiona Macleod. Heinemann, London, 1912.

self. "Comrades of God" he heard himself speaking, in a voice that shook the heavens "the time is come when that which is great shall become small."*

Falling as a meteor, in his dream, he found himself once more on a hill above his home, with the stars of the "Great Bear" above. He returned to his Father's Palace, and was greeted by his Father Pendragon, and acclaimed by all as their future king, as they had been told by the Archdruid that he had received his initiation among the holy silence of the hills. Then he chose his company of flawless knights, to sit with him around the table at meals, and counselling them to be "strong and pure as the Immortal Ones, tender as women, and simple as little children".†

Many are the stories connected with the stars, of which there is one which explains why the Pole Star came to be so steady; the Hindu name for it is *Dhruva-lok*, or place of Dhruva. He was the eldest son of a King and his chief

queen, who was however banished with her son Dhruva, because of the jealousy of a younger wife who obtained an ascendancy over the King's mind and was jealous of Dhruva and his mother. The boy, on attaining the age of 7, asked who his father was and if he might visit him, but on arriving at the palace and receiving his father's welcome, the younger wife suddenly appeared on the scene and with the result that the father suddenly put the boy away from him at the sight of her anger at seeing them together in their loving embrace.

Without uttering a word, the boy left and returned to his own mother, wounded to the heart that his father's love and protection failed him in that hour, and asked, "Mother, is there anyone in the world who is stronger than my father?" His mother replied in astonishment, "Yes, my child. The Lotus-eyed is stronger than he, for in Him is all strength." Gravely the child replied, "Where does he dwell"? and the mother replied, "In the

* "Silence of Amor" by Fiona Macleod. Heinemann, London, 1912.

† See "The Present Age" Vol. I, No. 2 'W. J. Stein'.

heart of the forest where live the tiger and the bear. There dwells He". As the queen lay asleep, that very night, the child set out on his unknown journey to find the One who was stronger than his father, strongest of all, and pausing by his sleeping mother's side for a moment, he said, "O Lotus-eyed, I give my mother to Thee". On the threshold he stayed a moment, before journeying forth and added, "O Lotus-eyed, I give myself to Thee". Plunging into the forest, after many hours of striving through its depths, he came to the seven sages deep in their worship, and stopped a moment to ask his way, eventually reaching the very heart of it, and waited until a tiger came up to him. Fearlessly he stepped up to the great beast, and exclaimed, "Art thou He?" But the tiger turned in shame from the boy, and afterwards, when the bear came, he said the same words to him eagerly. But the bear did the same thing, and went away, hanging his head.

As the child waited steadily, Narada himself, the great sage, stood before him, and gave him a prayer which he was to say, with

his whole heart fixed on it and he would surely find the Lotus-eyed. There, where we see the Pole Star, is Dhruva, saying his prayer, for he has found Him long since in his own heart, and worships Him for ever, having become one with Him and all Life.

One of the first printed works in England, recounted the heroic deeds of Arthur and his knights. In its preface by Caxton, he refers to the seal of Arthur, affixed to the shrine of St. Edward the Confessor, the Saxon King of England, which is in Westminster Abbey in London; this seal was placed there long after the death of the saint himself, indicating, it is believed by some scholars, that St. Edward had ruled his country wisely and could therefore be regarded as worthy of the seal of the national hero, King Arthur, which was affixed, evidently with the authority of some body of persons who kept the same tradition alive, in later times.

We cannot trace the connected records of Arthur's actual life as a whole, but it left its impress upon the mediæval life of Europe in the rise of chivalry associated with his

name and the "Knights of the Round Table" marking a great change in the older fighting spirit, intent on plunder and warfare for its own sake.

Some of the higher ideals did not always efface earlier beliefs, and throw into strong relief their better aspects. One such instance of this is seen in the story of Taliesen, a noted bard who was discovered by Elphin, suspended in a leather bag over his weir which had been polluted by a witch and the fish killed upon which he relied for sustenance, although her own plans to acquire *yogic* powers for black magic had miscarried in the process. As he opened the bag, Elphin exclaimed on discovering Taliesen within: "Behold, a radiant brow", which is the meaning of the name "Taliesen".

He lifted the boy carefully into his arms, lamenting his loss of the fish, and placed him carefully but sorrowfully on his horse behind his saddle, making the animal amble gently instead of continuing to trot, so that his new charge could be carried, in the words of the old chronicler "as softly as if he had been sitting in the easiest chair in the world".

Much to his surprise, the tiny boy foretold him great honour, and made this praise and consolation

to him:—

"Fair Elphin, cease to lament.

Let no one be dissatisfied with his own.

To despair will bring no advantage.

No man sees what supports him;....

Never in Gwyddno's weir,¹

Was there such good luck as this night.

Fair *Elphin*, dry thy cheeks,

Being too sad will not avail.

Although thou thinkest thou has no gain,

Too much grief will bring thee no good;

Nor doubt the miracle of the Almighty;

Though I am little, I am highly gifted.

Better to trust in God than to forbode ill.

Weak and small am I,

On the foaming beach of the Ocean,

In the day of trouble, I shall be

Of more service to thee than three hundred salmon....

Although reclined thus weak in my bag,

There lies a virtue in my tongue.

While I continue thy protector,

Thou hast not much to fear;

Remembering the names of the Trinity,

None shall be able to harm thee.

It is conceivable that in addition to the sound common sense of this advice, both in mundane thought and the divine aspiration of the soul, there is direct reference to the divinity within each man, which is the sure guide as the voice of conscience that becomes clearer when heeded. Baba describes conscience as the "Voice of God", and, personified as Taliesen to listeners of the olden tales that were repeated from father to son for generations, might well awaken a deeper response to such guidance in people so closely in touch with nature and responsive to such unseen influences that were personified as fairies nature spirits and angelic visitants. The words of the bard are most significant, viewed in that light: "There lies a virtue in my tongue, while I continue thy protector."

Reaching home, Elphin told his father, on being asked if he had had a good hall, that he had done better than ever, having obtained a bard, at which his father said that would bring him no profit, whereat Taliesen spoke up for himself saying, "He will profit him more than the weir ever profited thee," asked, "Art thou able to speak, and thou so little." Taliesen replied that he

was better able to speak than "thou to question me," and continued in verse, in the manner of the bards:—

"In water there is a quality endowed with a blessing.

On God it is most just to meditate aright.

To God it is proper to supplicate with seriousness,

Since no obstacle can there be to obtain a reward from Him.

Three times I have been born, I know by meditation;

It were miserable for a person not to come and obtain

All the sciences in the world, collected together in my breast,

For I know what has been, what in future will occur....

The Son of Mary is my trust —great in Him is my delight,

For in Him is the world continually upholden...

It is rightly intended that the saints should daily pray,

For God the renovator, will bring them to Him."

It is clear that the truth Taliesen gave to Elphin became available after the loss of his livelihood, which was due to his own *karma*, although the direct result of a witch's malevolence, whose own plans had miscarried. Outer misfortune is often a precursor of spiritual benefit, even when

caused unjustly by others on the outer plane of human affairs, actuated by ill-will and ignorant of the inner law of cause and effect which they are thus unconsciously putting into effect. The command of Jesus to love our enemies, and to do good to those who hate us, returning good for evil, is never easy, and it needs the divine grace to manifest such a spirit as the Master did in his own life and death, and this the saints in all ages testify in their lives, which reflect His divine example.

Christian saints, in those early times in the West, possessed some of the gifts of prophecy and healing enumerated by the writer of the first epistle of Corinthians (Chapter 13) in the Western Scriptures, and the druids, whose footsteps they followed in Britain, had a deep sense of God's all-pervading presence, although there were periods and instances where such ideals were not sustained. Taliesen who regarded minstrelsy as a gift from God, censured and ridiculed in his songs, those false bards "who make immoral ditties their delight, passing their lives away in vanity, sleeping in the day and getting drunk at night, and

feeling themselves in idleness without work". It was no "golden age" then, as now, although such wisdom as his words and actions indicate were made available by his life to his contemporaries, and are part of our national tradition; the following hymn of the druids denotes their high standard of spirituality, and they together with the bards, were recognised by kings and people alike, and their fame penetrated to Rome—

"Grant, O God, Thy Refuge,
And in Refuge, Strength,
And in strength, understand-
ing,
And in understanding, know-
ledge, and in knowledge the
perception of rectitude,
And in the perception of
rectitude, the love of it,
And in that love, the love of
all existences,
And in the love of all exis-
tences, the love of God,
God and all goodness."

St. Columba was the first missionary to the wild and savage tribes of the Picts in N. Scotland and came from Ireland, and by his life and teaching, influenced their chief king to adopt the Christian religion in place of

their own worship of the gods of War, and fear of evil spirits. He healed the sick, and in his presence venomous snakes lost their power, and his explanation of prophecy shows that he actually enjoyed that plane of cosmic consciousness, which Baba describes as the "second" of the seven that culminate in perfection, the goal to which Jesus pointed all men, and led his own chosen apostles.

St. Columba was asked why he had sighed, while reading, by one of his disciples who had noticed it, and he replied: "Two men of Royal race in Ireland have just perished pierced by wounds mutually inflicted.... But O my little son, tell this to no man as long as I live", he added... "Another man coming from Ireland, will shout across the sound on the 8th day from now, and tell thee that these deeds have happened. Some there are, the very few, to whom divine grace has granted this, that they can clearly and most distinctly see, at one and the same moment, as though under one ray of the sun, even the entire circuit of the whole world, with its surroundings of ocean and sky, the

inmost part of their mind being marvellously enlarged."

The ancient lore from the East penetrated to the West through travellers and teachers in that time, and earlier legends became entwined with stories of the Christ. Brigid of the Gael, a well-known pre-Christian prototype of the Virgin Mother of Christ, is still called the Foster Mother of the Lord by peasants in Scotland in the last Century, and they tell the story in homely Scottish language of how the Holy Child smiled up into the face of Brigid when handed over to her by the Virgin Mother at His birth. The story tells how Brigid, musing on the mystery of life in a lonely glen, was transported to Palestine for a "year and a day" to Bethlehem, where she found Scottish Collie dogs and had porridge, as in Scotland, and welcomed Joseph and Mary at the Inn called "The Rest and Be Thankful", in the stable of which the Holy Child was born.

The exploits of Taliesin and Merlin, whose name is more familiar in England, because of his association with King Arthur in the romances and

tales of that Hero are so varied, as to suggest, as in the case of the great King himself, that they may have reincarnated many times, or had their names perpetuated, by chosen pupils, who succeeded them and each other from time to time. They are depicted with magical powers, and the ability to warn their followers and adherents of plots by their adversaries, and they inspired reverence or fear in many. In reading the accounts, one can perhaps catch something of the popular spirit of those times of violence and strife, which through the operations of *karma*, may still be affecting the events of to-day. The scholars who have enabled us to catch glimpses of that time, from the scanty records, have their different theories, but man's *karma* is a means through which the Perfect Master effects his release from the bondage of past experiences, while preserving for them the precious spiritual fruits of joy and pain in the struggle of evolution. It is the work of the *Avatar* to uplift the consciousness of the whole of humanity, by the same operation, applied to the *karma* of the whole world, which is thus faced with chaos, the result of its own past actions to which all

involved in the struggle for existence, contribute their quota, but throughout such apparent calamities in the outer world, which appear incapable of solution, is wrought the spiritual path, and the evolution of consciousness, culminating in the manifestation of the One Infinite Reality of the Soul in all ages. As an Eastern scripture declares:

"Out of the furnace of man's life and its black smoke, winged flames arise which purified, soar onward through the *karmic* skies, and weave in the end the fabric of the glorious vesture (of the soul)".

Taliesen was asked what was his true nature, whether man or spirit, and he sang:—

"I have fled with vigour as a frog,

I have fled in the semblance of a crow,

Scarcely finding rest;

I have fled vehemently.... I have fled as a roe into a tangled thicket;

I have fled as a wolf cub, I have fled as a wolf in a wilderness,

I have fled as a thrush of portending language;

I have fled as a squirrel, that vainly hides,

I have fled as a stag's antler,
of ruddy course,

I have fled as iron in a glow-
ing fire,

I have fled as a spearhead,
of woe to such as have a wish
for it,

I have fled as a fierce bull,
bitterly fighting,

I have fled as a white grain of
pure wheat,....."

The King asked him what he was
and whence he came, and he
replied:—

"I was with my Lord in the
highest sphere,

On the fall of Lucifer into
the depth of hell

I have borne a banner before
Alexander;

I know the names of the stars,
from North to South;

I have been on the galaxy at
the throne of the Distributor;

I was in Canon when
Absolem was slain;

I conveyed the divine spirit
to the level of the vale of
Hebron,

I was instructor to Eli and
Enoch;

I have been winged by the
genius of the splendid crosier;

I have been loquacious prior
to being gifted with speech;

I was at the place of the
crucifixion of the merciful Son
of God;

I have been the chief director
of the work of the tower of
Nimrod;

I am a wonder whose origin
is not known....

I have suffered hunger for
the Son of the Virgin,

I have been fostered in the
land of the Deity,

I have been teacher to all
intelligences,

I am able to instruct the
whole Universe.

I shall be until the day of
doom on the face of the earth;

And it is not known whether
my body is flesh or fish."

Taliesen saw himself, through-
out the whole course of evolution,
within the frog, the crow, and the
grain of wheat, and then as the
"Awakener" within the soul of
man, for He, the Divine God-
realized Self of All, was the
instructor of Eli, a prophet in
ancient Israel, and in a still more
remote past, of Enoch, of whom
the Western Bible says: "He
walked with God, and *was not* for
God took him". This indicates
clearly that he did not face death,
as an ordinary man, but attained
the perfect consciousness to which
Jesus, Buddha, Krishna and those
unremembered God-realized
Guardians of Humanity in all ages
bend their whole lives, and infinite
love and energy. Enoch, in the
Western Bible is described as
living before the flood, which is
referred to in many other
scriptures and on prehistoric
monuments in both

hemispheres, and Taliesen, describing the infinite life within himself, knows himself as Enoch's teacher and the guide of One who attained the goal of life, "the teacher of all intelligences ... fostered in the land of deity". Also he was, he knew, in the same sense, with Christ on the Cross.

Baba has explained that after God-realization, the lower egoless individuality remains as God. Thus God is in Christ, and Jesus said "*I am God*". "He is God, as Christ" "Sai Baba said "*I am God*"... "He is God as Sai Baba". "Zoroaster said He is God" "He is God as Zoroaster".

"Everyone has the one Soul" continued Shri Meher Baba, "but each has individual spirit. But when one is God-realized, one's mind goes, spirit goes, but one remains individual as Soul." 'To be Perfect, even as God is Perfect' which Jesus counselled, and attained himself in Palestine, when once again He came as the World Saviour, is to be in the state of God-realization. If it had not been possible for man to achieve that

goal, the words of the Master would have been a mere mockery. In the collect of the English National Church for the 4th Sunday in Advent, quoted in correspondence in *The London Times* of May 17th 1940, we are taught to pray: "O Lord, raise up we pray Thee, Thy power, and come among us, and with great might, succour us; that whereas we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us".

The references in the songs of Taliesen to the Christian era, do not necessarily imply that he actually lived then, as a man, for the bards who followed him would improvise and enlarge upon the songs they had heard of him and catching the spirit with which he was animated, express how he realized the Divine Life, which transcends all time, and as such is one, still with all other God-realized Souls, though they "differ in function" as expressed by the words of Shri Meher Baba. The brief record of events in his life in the *Mabinogion**,* in its

* See *Everyman* Edition published in London, 1906. Translated by Lady Margaret Guest.

concluding chapter, devoted to to him, shows that he had a high reputation in the Courts of other kings, and ranked higher than other bards at the time; when his master Elphin was imprisoned by another king it was Taliesen who freed him, not by warfare according to their general usage, but by winning the king over, and opening his eyes to the truth concerning Elphin, which Taliesen achieved by guiding and foreseeing the sequence of events by which the king became enlightened. It was Taliesen's advice and foresight that protected Elphin's wife, while her husband was away from her, for the wicked knight sent to her by the king was not resisted by force of arms, but made to look foolish in the eyes of the king when he returned to him,

and events exposed the way he had been duped on his errand. Taliesen had kept in the background, but Elphin, who was present at the knight's discomfiture, could recognise his help in what had happened.

The spiritual leaders of the race, appear in all ages under different guises according to the needs of the times, whether as a bard, like Taliesen or warrior, as Shivaji or prince, as Gautama Buddha, or carpenter's son, like Jesus, or shepherd like Krishna and Hermes, the shepherds of man, but fortunate are the souls incarnated when the *Avatar* comes again, to uplift the whole race of man. The Lord Buddha told his followers that to be on the earth at such a time was one of the twelve greatest blessings a human being could experience.



*The Way of a Master**

BY "V" (BANGALORE)

TO me experience in its widest sense is the only ultimate standard of truth. Conceding that a state of mind as much as a feeling or a sensory perception is an experience, Truth must be related to me by an experience or at least the possibility of an experience. When a scientist tells us that hydrogen and oxygen combined in a certain proportion under certain circumstances produce water, I accept it because of the possibility of my experiencing the same result under similar conditions. This is my only excuse for giving in this article certain experiences of mine.

In my last article I tried to indicate the need for a Master and why I considered Shri Meher Baba as one. I am now endeavouring to amplify the same theme by discussing those characteristics of the Master which struck me as significant on the first occasion when I had His *darshan*.

Quite apart from my feelings of emotion to which I shall advert later, the first most significant *fact* was the Master's silence. Was it a pose, I asked myself, a studied departure from the normal, in order to evoke feelings of awe, of something superhuman? or was it a genuine outcome of an inner contact with Reality?

Suddenly but without effort the lines in the *Dakshinamoorthy Stotra* came to my mind. "The picture is that of a young Master under a tree surrounded by aged pupils. The Master discourses in silence and the pupils' doubts are dispersed."

Did not a pupil come to one of the great Masters of the Vedanta and ask him "Teach me *Brahman*?" The Master's response was silence. The pupil asked again and once again. The Master replied on the third occasion, "I do teach thee *Brahman* but you do not understand it. The *Atman* is

* Continued from "*Why a Master*," November 1940.

silent" (Quoted by Deussen in his *Systems of the Vedanta*).

As Keyserling observes "Every language at a definite time couples a definite meaning with a definite word. This law has the validity of an axiom. From this it further follows irrefutably that there can be no universal concepts, since they would have a different content at different times and among different peoples" (*Human Immortality*, p. 30). We must also remember that the great central fact in the life of the Master has been the coming into a conscious vital realisation of oneness, oneness with Reality. How then can the Master express in words such an unique experience? What words could convey to us its deep meaning, the meaning of such an experience? Its quality must be directly experienced. It cannot be imparted or transferred to others. As James puts it in his inimitable language, "No one can make clear to another who has never had a certain feeling, in what the quality or worth of it consists" (*Varieties of Religious Experience*, p. 371). One must have been in love oneself to understand a lover's state of mind.

Lacking the heart we cannot interpret the lover justly. Incidentally this explains the Master's 12th way of "Realising Me." "If you have that love for Me which St. Francis had for Jesus, then not only will you realise Me but you will please Me."

Reverting to our subject, we must realise that words are after all mere terms of sensation, and experience cannot be expressed in such terms of sensation. Every experience must undergo a certain amount of distortion, if it is to be put into a communicable form. But the experience of Reality is the most difficult of all to put into words. In fact its ineffability is one of its most prominent characteristics.

"The Bliss of Brahman" exclaims the *Taittiriya Upanishad*, "Speech and Mind fall back baffled." It is an experience which has only to be immediately "known as" and not what it is or might be analysed into by words. It is an experience that gets destroyed by such an analysis. When a compound is analysed, it ceases to be a compound any longer. As Professor

Royce says, "The elements that analysis detects exist as consciousness states, when they are detected and not before" (*Outlines of Psychology*).

But from another point of view, for the Master himself it has a different meaning. It helps to exclude all disturbances and commotion without. It enables him to leave behind all outward hurrying thoughts. It enables him to develop that inward silence and stillness when the Love of God can pour in, in abundance. It enables him to enter that region of Central Calm and Peace.

Pratt in his book "*The Religious Consciousness*", quotes the author of the "*Theologia Germanica*" as having stated, "Now it may be asked, what is the state of a man who followeth the true Light to the utmost of his power? I answer truly, it will never be declared right, for he who is not such a man, can neither understand it nor know it, and he who is knoweth indeed, but he cannot utter it, for it is unspeakable. Therefore let him who would know it give his

whole diligence that he may enter therein; then will he see and find what hath never been uttered by man's lips."

To me the Master's silence when I had his *darshan*, carried the utmost significance. It did for me what an hour's spoken or written instruction could not have done. It stamped him for me as the Master to-day when words, spoken or written, have been most responsible for our going away from God, from the good, or the True. If all of us would but practise with diligence the example set by the Master, some hours in a day at least, the world would be a better place and we could recognise the God in our hearts Whom we ignore and Whom we so blindly search everywhere else, but within us wherein is His abode. And when the Master comes out of his silence, let us be prepared to follow his spoken word not by following its sensory meaning but by relating it to an inner experience, and by making it a mere bridge to cross to safe and eternal lodging, to Reality.

(To be continued)



Spiritual Anecdote

BY DR. ABDUL GHANI MUNSIFF

THE spiritual lore of the Sufis contains a good many stories from which a significant moral is drawn for the edification of the novitiates on the Path. This form of enunciation of occult truths may be too heavy for the laity to digest but it becomes very palatable to those who have a taste for it and also very illuminating for those who are in for it.

ZAOQE-IEN BADA NA DANİ

BA KHUDA TA NA CHASHI

(The exhilaration of this wine you cannot experience until you have tasted of it.)

The following classical instance referred to in the *Qoran* and the *Masnavi* of Jalaluddin Rumi is illustrative of the *jus divinum* vested in the friends of God and yields a transcendental moral when esoterically interpreted:—

Once Moses asked of God

whether there was any one on earth more knowing than himself. God directed him to see Khizr.* Moses left with his servant Joshua in search of his quest in the direction of the place where the two seas meet. Arriving at the meeting place of the two seas, they forgot the fish (the roasted one) which they had brought with them for their meals and this fish found its way freely and naturally into the ocean. When it was time for dinner, Joshua informed Moses as to the miraculous happening, whereupon they returned to the place from which the fish had jumped into the sea. At this point in their journey, Moses met Khizr and requested him to be allowed to accompany him so that he might be profited by his teachings. Khizr gave his consent stipulating that no questions should be asked and that

* Khizr is supposed to be one Balya-Ibne-Malacan who is said to have drunk of the water of life and consequently was endowed with immortality. He is believed to enter into conversation with seekers after Truth and impart to them his God-given Knowledge.

he should play the mute witness to things which he does not comprehend.

Both vended their way towards the sea-shore and boarded a ship. After sailing for some time, Khizr, very strangely bore a hole at the bottom of the ship which Moses clearly saw would drown the ship and its contents. Not being able to curb his inquisitiveness, Moses remonstrated with Khizr as to what he meant by such a mad act which would surely end in a watery grave to all its crew.

Khizr reminded Moses of his promise of silence and Moses pleading guilty in the matter, begged to be excused for this lapse. Thereupon they left the ship and proceeded in-land where they met a youth whom Khizr slew unhesitatingly. On Moses' objecting to this wanton and unjust slaughter of an innocent soul, Khizr threatened to leave him saying, "You are not yet seasoned enough to be in my company". Moses beseeched his forgiveness on promise of not violating his word again.

Proceeding further they came upon a city, the inhabitants whereof refused to receive them

or offer them food and water. Undaunted at this cold reception, Khizr set himself very eagerly to repair a delapidated wall. Moses cynically remarked "This uncalled-for labour on your part would better have been spent on a worthier cause and would surely have yielded some reward." This being the third occasion of Moses' breach of promise of silence, Khizr decided to part company with him but not before explaining to him the meaning of his queer conduct.

Khizr explained, "The ship belonged to some poor men who piled their trade in the sea and he sunk a whole in its bottom in order to make it unserviceable for a tyrant king who was chasing it. This tyrant was in the habit of capturing every sound ship that he could find and my act was intended to despoil him of his criminal intentions. The slaughter of the youth was with a view to safeguard the peace of mind of his parents who were staunch believers and true souls. He was removed from out of their way lest he should prove a source of distraction to them by his error and unbelief. The

wall that you saw me repair, belonged to two orphan youths of the city and beneath it lay a hidden treasure which they would inherit when they attained their full age. Thus my actions which apparently looked the whims of a maniac, were really performed by God's direction for which I happened to be the medium. This is the meaning of all that you have witnessed and which you could not bear with patience."

The moral of the above anecdote when esoterically interpreted, runs as follows:

Moses embodies the seeker after Truth, Joshua the servant connotes the body and the fried fish depicts the mind which has been roasted through all the stages of the evolutionary struggles and consequently was ready enough to take a dive in the ocean of Divinity. The junction of the two seas signifies the confluence of Love and Humanity—the unmanifest and the manifest (*Nirguna* and *Saguna*), and Khizr typifies the Master who stands at this point ready to help a sincere aspirant.

When the aspirant finds himself on this cataract he requires a ship or a boat and a boatman to tide

over it. The boat here signifies the boat of spiritual training and the boatman appears in the person of Khizr. The tyrant who confiscates all sound boats is the Satan (*Maya*), and the boring of a hole at the bottom of the boat is the hole of Love in the bottom of humanity. Such a leaky boat is of no use to the Satan and he leaves it alone. In a boat thus treated, humanity crosses over to spirituality.

The youth killed by Khizr typifies *Nafs* (desire body) of the wayfarer and in the second stage of the journey, unless the desire body is annihilated, further progress on the Path is rendered well-nigh impossible.

The delapidated wall represents the wall of *Shariyat* (ceremonial institutions) beneath which lie buried the treasures of Prophetship and Saintship belonging to the two orphans. The repair to the wall (*Shariyat*) is the upholding of the external form of religion by Perfect Masters with the avowed object of safeguarding the treasures from falling into unworthy hands, and this unhappy state of affairs is very often to be witnessed in the case of Yogis who invariably

succumb to the temptation of performing miraculous feats at the cost of their further spiritual progress. After reaching the ripe

stage of Prophetship and Saintship, the use of this treasure (miracles) is wisely undertaken and results in the spiritual uplift of humanity.



Dedication to Baba

JOSEPHINE ESTHER ROSS (U.S.A.)

Desireless I will be
That Thou
Mayest use me as Thou wilt,
And here and now
Perform Thy Holy Will
Through me.

I float upon the stream
Of Cosmic Law.
My faith shall perfect be,
Without a flaw.
I know the outer world
Is but a dream.

Within, within I seek Thee,
Holy One.
Thy Light more radiant is
Than any sun.
Behold my imperfections,—
Pity me!

O Thou Who are of time and space
The Lord,
The Universal, ever-living
Word,
Reveal to me the beauty
Of Thy Face.

*Twenty Years with Meher Baba**

BY DR. ABDUL GHANI MUNSIFF

BOMBAY PHASE (*Contd.*)

DILATING further on the subject of *Shariyat* (external religion) for the edification of Muslim inmates in *Manzil-e-Meem* Meher Baba said:

"There are two states—internal and external—divided by a mental curtain. To cleanse or purify the internal by one's individual efforts is a very difficult task indeed. This inner purification can only be achieved by the help and grace of a spiritual Master. Unless such a Master comes to you or is contacted by you, it is best to engage oneself in keeping the external *i.e.*, body, clean, and this is what the ceremonial side of all religions teaches and emphasises. The purpose and meaning behind this is obvious enough.

By following *Shariyat* to Perfection, one has a chance of coming into contact with a living Master (*Salik*). The observance of external cleanliness as taught by different religions, does brighten

upto a certain extent the mirror of the mind, but its complete purification whereby the individual soul can stand reflected in all its divine effulgence and glory, rests in the hands of a spiritual Master.

Thus to understand or realize God, one of the two ways should be adopted and no half measures would do. All the religions concern themselves with the purification of the external only by means of reading, praying, worshipping, sitting, standing, bodily baths and ablutions, tidiness of clothing and selection of food, etc. With the eyes you enjoy the sight of good, holy and religious objects; with the tongue and lips you utter prayers; with the ears you hear divine recitations, and with the hands you offer supplications and count the beads of a rosary. Thus all the great prophets

* Continued from December 1940.

and religious law-givers have very knowingly enjoined upon their followers the necessity of external purification pending the arrival of the stage of inner enlightenment.

The middle course as pursued by Yogis (*Rahib*) is almost always a failure, as they hopelessly intermingle the internal and the external for the realization of their goal. By bringing the mind into play in the process of concentration and meditation and by trying to force a collusion of the upper and lower breaths in the region of the brain, they are poaching into the internal domain prematurely, while by indulging in *asanas* (fixed postures), muttering of *mantras* (*Zikr*), fasting and physical mortification they take the help of the physical paraphernalia and consequently their efforts invariably yield disappointment. It is best therefore for everyone concerned to follow the observances of one's own religion until such time one is luckily drawn into the orbit of a spiritual Master's influence.

When once the internal is purified by the grace of a *Salik* (a Perfect Master), the external form-

ality of religion is no longer needed except under special circumstances and considerations of duty that one has to perform in the world of his choice. It is for this reason that saints are generally seen to be in the most dirty state externally and the worldly people unaccustomed to such sights, fail to recognise the spirituality of a person in such surroundings. Whether recognised or not, what do such people care for details of external habits after having realized their goal?

Everyone is aware that a new swimmer has necessarily to have the use of floats to help him learn the art of swimming. No sooner one becomes perfect in swimming, the floats are automatically discarded and are no longer found necessary. Who would ever think of expecting the swimmer to use floats perpetually ever after mastering the art of swimming?

But Perfect Masters have been known throughout the religious history of mankind to go in sometimes for externalism also for the sake of the masses during their life mission on earth".

At this stage Baba made me

read the relevant passage from Swami Vivekananda, viz., "The only true teacher is he who can convert himself, as it were, into a thousand persons at a moment's notice....and who can immediately come down to the level of the student and transfer his soul to the student's soul, see through the student's eyes, and understand through his mind. Such a teacher and none else can teach."

Explaining this Baba said: "A teacher, an M.A. teaching alphabets to the students, must of necessity bring himself down to the level of his students and thus he must read, write and repeat, the alphabets A, B, C along with them. Then only such a teacher is able to impart his knowledge to them and gradually lift them to his own level. If he does not bring himself down from the transcendental heights of his own attainments, then the Labour bestowed by him will be wasted upon the students. A *Salik* therefore has perforce to stoop to the ordinary level and talk in the language of the students, when occasion demands it.

Take the instance of the life-story of the Arabian Prophet. When

persecuted by his enemies and finding his life in danger, he actually had to flee from Mecca and take refuge in Medina. Here the greatest spiritual Master of the world by fleeing from the place of his birth acted after the manner of an ordinary human being when faced with a crisis. He never drew upon his spiritual powers to confound his enemies. Jesus known for his life-giving miracles, suffered himself to be crucified with his prayers on his lips for the salvation of the misguided ones.

It is this ordinary role played by some of the perfect ones in their times that has given rise to misunderstanding and misinterpretation of the relative importance of the pulpit of the mosque and the pulpit of the heart. The religious formalists deny the spiritual status of a saint on observing no ceremonialism around him, and the half baked Sufis condemn the externalists for their physical acrobatics, and both ignore the fact that the pulpit of the Church is a stepping stone to the pulpit of the heart, the seat of the manifestation of Divine Glory."

Looking in the direction of a

Muslim disciple who happened to be extra-punctilious on the point of *Shariyat* (externalism), Baba remarked; "Who is there amongst you who knows more about *Shariyat* than myself? You won't be able to point to a more true and perfect Muslim than myself to-day. I am what I appear to you externally, but who can have an idea as to what and where am I internally? Prayers and forms of worship are only the means for the realization of God, while you are so much lost in the formality of the thing and its details that instead of God you are worshipping the prayers. By all means perform your prayers, but do not become an automaton."

* * *

One morning when questioned whether the worldly knowledge, education and intellectuality of a person are an additional asset to him after God-realization, Baba delivered himself as follows:—

"There are two varieties of knowledge. The worldly knowledge relating to the material world and the Divine Knowledge, the result of God-realization. A person having become one with God, when dealing with matters relating

to this material world, his actions and words reflect the Divinity in him although no divine knowledge is spent by him. Consequently the utterances and actions of such a person are invested with a sort of secrecy and grandeur which is often lost sight of by worldly people. It is like a precious ruby in the hands of a rustic who does not appreciate it, but the same piece of stone in the hands of a jeweller will speak differently.

A person endowed with worldly knowledge and education, is no doubt able to make the best use of his worldly information on the strength of his Divine Knowledge which, however, is not drawn upon in the least. But a God-realized person even if he be illiterate, can astound the world on the strength of his Divine Gnosis, by making the blind to see and the dumb to speak, and the two notable examples whereof within living memory are the Prophet of Arabia and Shri Ramakrishna Paramahansa.

* * *

Referring to the question of *Piri-Muridi* (the ceremonial

relating to the initiation of a disciple by the Master) obtaining in the spiritual world of Islam, Baba said:—

"I know of no such initiation symbolised by making the disciple drink a cup (*Piyala* or *Jam*) prior to his acceptance by the Master and neither my Masters—Babajan and Maharaj—ever practised it. They neither gave me outwardly a cup (*Piyala*) to drink nor held a formal ceremony of discipleship (*Muridi*) in my case. In fact no such external ceremony is ever indulged in by Perfect Masters of all times, and nobody can say that Masters alive to-day like Baba Tajuddin of Nagpur and Narayan Maharaj of Kedgaon have any such system with them. With Perfect Masters (*Kamileen*) the question of *Piri-Muridi* never arises at all. Their spiritual eye at once discerns the potentiality of a spiritual aspirant and he is bestowed the unique privilege of his *sahavas* (*Sohbate-e-Auliya*)—company.

Some such external token of acceptance to discipleship very rarely displayed by Perfect Masters in the case of a particular disciple, is blindly imitated by the so-called

spiritual Masters (*Pirs*) who are invariably not found to be adepts in playing the custodian of the spiritual welfare of the novitiate in their charge. As happens with everything that is sublime and spiritual in significance and meaning, the interested people try to make a fetish of it and degenerate its original meaning and import into a lifeless ritual. From my viewpoint you can be an aspirant (*Talib*) to many Masters—but a disciple is only entitled to be called so when he actually receives the Master's grace and a Master can only be styled as such when he palpably bestows his grace on to the aspirant. Until then a Master is only a saint in the eyes of seekers of Truth and the potential disciple is only in the stage of an aspirant."

* * *

Once Baba very good humouredly remarked that: "People coming to see me almost always ask me to pray for them. These simple souls do not know that Masters neither bless nor curse anyone. The fulfilment of their worldly desires from approaching a divine personality, is in direct proportion to the faith they

bring towards him and their prayers are answered by the divine *Shaktis* (*Tajalliat*—Powers) active around him. A perfect Master (*Sadguru*) works in the spiritual domain, while the *Mahatmas* (those on the Path) can be said to bless for it is their spoken word that brings about the desired result. When approaching a Perfect Master with the object of deriving material benefit, one should rather request him for his curse, because such an one's blessing, if at all he spends it in a particular case, is likely to uproot him from his worldly surroundings with a view to making him one like himself."

* * *

Some queer happenings and oracular words spoken at random by Baba are recorded here and their full meaning and significance are left for time to elucidate and clarify:—

(1) A very disconcerting and enigmatic order was issued by Baba that the following three from the *mandali* whenever free from their particular duties, were to sit near him in the following manner:—

Adi to sit on Baba's right, Ramju on his left and Doctor

facing him. This strange order was in force for some time and was scrupulously observed by everyone concerned at all times and awkward places lest he should get displeased in the matter.

(2) While on night duty chafing his limbs Baba explained to me that "The physical contact of a human being with my body keeps away the spirit world for the time being from me and thereby I am enabled to snatch a little sleep. My sleep is not the sleep of ordinary human beings; it is a sort of a mental rest for me from my spiritual working. A spirit always accompanies me wherever I go and whatever I do. This same spirit was seen by a *Mandali* member at the *Jhopri* in Poona. Maharaj has entrusted this spirit to me and no one need feel scared if per chance seen."

Does this signify a particular manner of revelation (*Wahi*) vouchsafed to Perfect Masters and which is a controversial subject with the mystics of Islam? Some maintain that this revelation in the case of some saints is through their senses, with some through their minds and with others in some

tangible form like writings on paper. One school of thought affirms that both the prophets and *Qutubs* have revelations vouchsafed to them, the prophets have them in the form of an angel visible to physical eyes and the *Qutubs* are aware of the presence of an angel without actually seeing him. Whatever it may be, the spirit in charge of Baba is left for the mystics to guess and interpret.

(3) One afternoon (1922) while the trio were sitting around him in the manner described above, the question of the ages of different members of the *mandali* came in for discussion. After a time Baba suddenly pointing to the parties concerned, remarked, "Doctor's age is 20, Adi's is 16 and Ramju's 10." When pressed for an explanation he tactfully evaded the subject.

(4) One fine day when the Parsi festival *Papeti* was being celebrated on an unpretentious scale by the inmates of the *Manzil-e-Meem* a pigeon comes from somewhere and surrenders very meekly when one of us tried to catch it. The bird was taken to Baba who immediately became engrossed in tending

and nursing it after the manner of a baby finding a new toy to play with. In spite of the best care and attention the pigeon died that night and Baba very strangely made quite a ceremonial of the burial by his own hands in the premises of the Bungalow. Before laying it to its final resting place, Baba spoke to those around as follows:—

"Do you remember my words spoken some time ago that I would be receiving a very important message from Babajan very shortly? This is the pigeon that has brought the important news from my Master. The import and gravity of the message may be gauged that soon after delivering the message the bird dies". After the burial Baba composed an "In Memorium" for the bird consisting of some half a dozen Persian couplets. As if in pursuance of the queer message received and strangely delivered, Baba with a few disciples left for Ajmere by train the same evening (11-9-22).

After about ten days' stay at Ajmere and a visit to Pushkalraj some ten miles distance from the place, Baba

and party returned to *Manzil-e-Meem*. What with frequent outings in the suburbs of Bombay and short trips to places like Ghodbunder, Kalyan, and Malangad, the tussel and indecision over the persistent invitations to Meher Baba by Upasani Maharaj, who was at the time undergoing self-incarceration in a cage at Sakori, the increasing frequency of threats by Baba to leave the *Mandali*, which he did carry out a few times, coupled with the notice of Baba's intentions to send away a few members to their homes, one could feel and foresee the slow

disintegration of a settled life at *Manzil-e-Meem* which ultimately came to an end on 19-4-23, with Baba and party removing with bag and baggage to Arangaon (Ahmednagar).

While the Poona phase was characterised by all interest and curiosity of everyone concerned revolving round the personality and spiritual potentiality of Meher Baba himself, the Bombay phase was noted for the *mandali's* newly found but blissfully elevating interest in their own selves and in their spiritual future.

(To be continued)



THE SAYING OF MEHER BABA

Many of the so-called Christian missionaries are the followers of Judas and not of Jesus. The object of a True Christian missionary should be not merely to baptize the so-called pagans, but to render unselfish service to others, regardless of their creed and colour.



*Those Who Follow the Master**

MRS. GULMAI KAIKHUSHRU IRANI is the wife of Khan Bahadur Kaikhushru Sarosh Irani of Ahmednagar. Her life-story is verily an epic of a long drawn out and painful struggle between the dictates of her higher self and the selfish demands of the world immediately around her.

The high sense of self-respect which her father possessed can be gauged from the following incident in his life which necessitated the migration of himself and his family from the country of his birth to India. Before marriage Gulmai's father being an expert carpenter, was in the employ of the Shah of Persia in charge of the construction of a colossal door to one of the castles of the King in Teheran. The exquisite art and workmanship he displayed in his work was much appreciated by the Shah who wanted to reward him for it. On the eve of the princely recognition of his services he came to know of a disquieting incident—

the unjust impeachment and imprisonment of the Prime Minister by the Shah—which affected very keenly his sense of equity and hence his decision to leave the country ignoring the expected reward from the King. The parents of Gulmai's mother also migrated with him to India. Shortly after arrival in India, the father and mother of Gulmai got married.

Gulmai's father became an employee in the G.I.P. Railway Workshops as a carpenter and she, the fourth child of her parents, was born in a single room tenement in Parel (Bombay). Gulmai grew up in the midst of very squalid and uncongenial surroundings and her talents above those of an average child could not be properly exercised in whichever direction she showed an aptitude for. She evinced in particular an extra genius for music which the Dame society of that

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

day very arbitrarily looked down upon in the case of females in particular. The poverty of circumstances compelled Gulmai to toil like a dutiful daughter in assisting her already overworked mother in the monotonous drudgery of household work, which could not command the luxury of a servant to attend to. Being denied the opportunities, entertainment and the social contact of people outside befitting her age coupled with the hard work with the family, Gulmai's health showed signs of being slowly undermined. Noticing this state of affairs her auntie took her to Ahmednagar where her maternal cousin was working as an engineer in a ginning factory.

Gulmai welcomed this God-sent change of surroundings, but it proved to be worse than the disease itself. Not only the auntie proved a severe disciplinarian but the subject of her marriage when she was only ten years of age, coming up for discussion, created a serious dissention in the family. She was too young to assert herself over the question of marriage which ultimately took place at the age of twelve with

Kaikhushru Irani who was schooling at the time. This incident brought about an estrangement of some of the family members who were against the idea of her marriage.

The father-in-law of Gulmai had a flourishing business in Bombay but he was disowned by the partners in business on account of his unstinted generousities and charities. We therefore had to come over to Poona and secured employment with a Parsi gentleman known as Bootee, who later transferred him to Nagar to look after the Nagar Parsi Dharmashala. Penury and poverty were dogging their footsteps wherever they went and the relations of Gulmai felt very much annoyed over her marriage to a poor family. The situation which was not of her seeking worked havoc with her peace of mind and when one day a snake was discovered and all the family members had discarded that particular room, Gulmai insisted on sleeping in that room thinking it a providential escape for her from a miserable life. But destiny was smiling at her desperation and nothing happened to her.

The first indirect contact of Meher Baba was given her through his father Sheriariji who happened to be one of the guests at Gulmai's wedding in the year 1896. The early part of her married life was no better in point of hard work and drudgery from that with her parents, as her husband was drawing a mere pittance from his service with the Cursetji family of Ahmednagar and this income was not sufficient to liquidate the marriage debt and the maintenance of a large number of relatives. Kaikhushru Irani had a feeling heart for his wife and children but lacked discrimination by allowing the house-keeping in the hands of Gulmai's mother-in-law who dominated the situation.

Under these heart-racking circumstances. Gulmai reared four children in the Parsi Dharamshala and the knowledge of her inability to provide them their immediate needs for want of an adequate income, very often goaded her to desperation and sometimes to thoughts of suicide. This mental torture developed in her a liking for solitude and retirement, and

very often she would lock herself in a room for meditation and prayers which yielded her a little solace and comfort. Realizing after a time the seriousness of his wife's moods, Kaikhushru sympathetically entertained her by reading some verses of Saint Kabirji whose utterances not only soothed her overstrung nerves, but set her a-thinking in a different direction. Gulmai thought to herself "Could there be such a real *Guru* on earth who could take me to God? No, no, it is impossible; it was perhaps possible in the days of Kabirji."

Noting this frame of Gulmai's mind, panic was created in the family circle, so much so that four *Dasturs* (Parsi priests) were requisitioned to perform some religious ceremonies with a view to make her regain her poise in life.

In the year 1919, Masaji, Meher Baba's uncle, happened to go over to Nagar and he suggested that there was such a *Guru* in the person of Shri Upasani Maharaj at Sakori (Dist. Ahmednagar) who would be able to restore peace of mind to Gulmai and also to cure the skin disease of her sister-in-law. Gulmai's religious

sense revolted at the idea of contacting a Hindu *Guru*, but she preferred the Muslim Saint, Bapusaheb of Nagar, who often frequented the restaurant of her husband for a cup of tea. In this divided frame of mind she was vouchsafed a dream experience which had a great bearing on her future trend of life.

The Dream Experience:

Gulmai finds herself in the small room (at Parel, Bombay) in which she was born, and there she noticed a silver screen hanging on a wall. The person sitting by the side of the screen signals her to look at it very carefully. Gulmai became all attention. The person in question evidently seemed to hold the key in his hand of showing screen pictures. One after another many Hindu gods and goddesses were shown in variegated colours, seeing which, every time Gulmai exclaimed, "Ah! I have seen this before. I already know them". The person in charge of the show had no clothes on, and he remarked, "Did you see all that? Is it not wonderful?" Gulmai replied, "Yes, it is wonderful. But I have seen them before, and they are all

known to me." This dream continued throughout the night and left Gulmai wondering in the morning as to how these gods and goddesses could have come in her dream.

Later when Masa Kaikhushru with his wife Soonamasi came over to Ahmednagar for a change and the subject of a visit to Upasani Maharaj was broached, Gulmai refused to accompany them on some pretext or other, although her sister-in-law was very keen on taking her along with them. In their subsequent visit to Maharaj when Gulmat's mental condition was brought to his notice with a request for his grace in the matter of restoring her moods, Maharaj said, "Don't bother, she will have to come and all will come and you (Gulmai's sister-in-law) will be cured of your skin trouble".

On return Gulmai was described in details the party's experiences with Maharaj and the story of hardships they encountered on their return journey for disobeying Maharaj's orders. For ignoring Maharaj's orders to stay, the party was held up by a flooded river and consequently had to

pass the night very uncomfortably in a donkey-shed. They also gave Gulmai a copy of Maharaj's *Arti* composed by Meher Baba.

A fortnight after this incident Gulmai was prevailed upon to visit Maharaj in the company of Kaikhushru Masa. While approaching Maharaj's *Zopdi* (hut) she saw two Irani boys of about 25 years of age standing underneath a tree, and they happened to be Meher Baba and Buvasaheb. The former entered into conversation with her, and recounted to her very many interesting details about Babajan and Maharaj. Gulmai had already heard of Meher Baba, his state of God-realization and his frequent visits to Upasani Maharaj, etc. She was not a little amused on remembering that Merwan Sheriar Irani was the son of Sheriar Mundegar of Poona who was one of the honoured guests at her wedding and whom she had offered her respects.

When Maharaj allowed Gulmai to come into his presence, she at once recognised in Maharaj the same person of her dream sitting besides the silver screen without any clothes on and with a key in

his hand screening the pictures of Hindu gods and goddesses. The divine presence of Maharaj created a profound impression on her, and she listened very intently to a short discourse by Maharaj on God and the spiritual Path. In the second interview the same afternoon, when she felt confused and enervated at the thought of how best to unburden her mind, Merwan approaches her saying, "Pour out unreservedly all that you have on your mind before Maharaj". These words gave a very bracing feeling to her, and when she went inside the hut, she felt being in the presence of a very old and dear friend. Gulmai overwhelmed with emotions, burst into tears, whereupon Maharaj knowingly remarked, "You are very deeply imbued with spirituality by virtue of previous births, and I have had my *Najar* (sight) on you since long. I am very closely linked with Zoroastrians, and they would come to me in numbers. You are at liberty to see me as often as possible, but a continuous stay with me in these rustic surroundings as desired

by you, is not advisable in the present situation of your life."

Gulmai was permitted to depart

(*To be continued*)

in the company of Merwanji (Meher Baba) of Poona.



*Western Outposts for Baba**

BY WILL BACKETT (LONDON)

A Town in Kent, S.E. England:

"THE short account of part of the journey of Baba's close followers in India is very interesting and thrilling. I often wish I had the chance to see more of the world, the 'inside' part. I've been luckier than most—I have at least been around the outside. I wonder what Baba thinks now of the war..... I do hope so much all this suffering is not wasted, and we humans learn our lesson this time.

We must learn the greatest lesson which is, I feel, that 'Love' in its universal form is the only thing in life that matters, and it must be unselfish. I believe we all work out our destiny ourselves but there is a great power who tries to help us, if we'll listen, and that power is in all of us but it's

deep down and sometimes hard to reach."

* * *

Cheltenham, England:

"I have had my sister staying with me for two weeks, and really she drank in all I said of Baba—I really think she is quite changed.

"We have had a 'Come Together' part of neighbours in our house, to help each other if anything happens to anyone from air-raids. I was centred in Baba all the time, right through, and am sure He was guiding us in our plans and efforts to help one another.

"May we be kept in His Love together, and may we realize Him, as He is, not as we know Him now in our small way."

* * *

* Excerpts from letters to Mr. Will Backett, a disciple of the Master, from Meher Baba's Western devotees.

A Village in North England:

"With God's help and the Divine Grace of our Living, Loving Master whom we know as God-incarnate, nothing is impossible, and sooner or later at the right moment the Sun (Life) will break through the dark clouds."

* * *

In the West of England:

"Your message from Shri Meher Baba did not come as a surprise, his special thought and blessing have surrounded us in a wonderful way, and his Power is such a protection in this poor distracted world. Will you send this little message to him from us, if you think it suitable, it comes from the heart."

* * *

Surrey, England:

"Thank you for the copy of Baba's Universal Message. It is most interesting and makes one try to do one's very best to help in the regeneration. I am trying to do as Baba has said, but it's sometimes difficult to eliminate the temporary sense of discomfort and fear altogether while in the body. I am grateful indeed for the real peace

and detachment which nothing can kill, and for the united thoughts with those who understand the great purpose. All I pray is that I may not lose sight of that."

* * *

From a Town in the West of England:

"Though the festival of Christmas passed without a word from me, I thought much of you both, of our mutual ties, and of the good things that came to us both from the wonderful contact with Meher Baba. Life for us has greatly changed, and with the work of looking after the children here, I need all my returning strength. Do you not think that daily experience teaches perhaps more than much reading or even thoughts? Meher Baba has been near to help: you know a great deal more fully what this means, and I am gradually realizing it."

"The regular *Journal* is a great comfort to me, the February number, the last received, particularly so. My reading time is now very short, but the last thing at night it brings many peaceful thoughts and fresh courage."



Notes from My Diary

F. H. DADACHANJI

CALICUT

MEHER BABA'S stay at this place on the Malabar Coast was very brief—for only 13 days. His external activities concerned mainly with the *masts*, and his stay there may be summed up in short as the last link in his work on sea-side. Calicut may also be regarded as a halting station in between two places of his important external activities where plans and programme for his future work were chalked out. His visit and stay there were absolutely private and neither he nor his group saw anyone.

ACROSS THE COUNTRY—FROM SOUTH TO NORTH

The next move after Calicut, as pointed out by him, seemed to his group to be far away—from the south-west coast of India to the heart of the country, in a province whose people have a tradition of their own and whose special qualities of faithfulness and chivalry as a warlike race have

earned them a world-wide name as the Rajputs of Rajputana. Jaipur, the colourful and lively city in Rajputana, was chosen as the first of several other places for his stay and work in this province, because of its special spiritual qualities as seen by the Master. Jodhpur, Udaipur, Bundi were also named by him as next of importance for his work. Two of his disciples were immediately designated for duty of finding suitable quarters for the big group to stay, one to Jaipur and Bundi and the other to Udaipur and Jodhpur.

As experienced in almost all other places, the advance party sent to Jaipur could find no suitable lodging vacant for the group after four days of strenuous search. It was only at the last moment, when disappointed, he decided to leave Jaipur to the next place of the Master's selection when somebody happened to meet him by sheer chance and

pointed out two properties ideally suited to our requirements in size and seclusion. These proved to be of the right type and one of them was at once selected. The other emissary in the meantime having found none to suit our requirements in Udaipur, had proceeded to Jodhpur, where he was able to find one or two after three days' search, simultaneously when his companion found and selected one in Jaipur.

Meanwhile, the Master stirred up something else. He and his group had already left Calicut and were expected to arrive at Muttra in two days when the disciple at Jaipur had to meet them and make arrangements for the group's immediate and direct transportation from Muttra to Jaipur. There was only one day left to make this arrangement. Due to Christmas holidays, all avenues for communication with the responsible railway officials who could help to make this special arrangement immediately as required, were closed and where the officer was expected to be on duty, he was found to be out of his headquarters. And had it not been for the truly spontaneous co-

operation and personal efforts by the Assistant Station Master on duty at Achnera Junction on the 25th of December to arrange for a special III class carriage immediately, our group would have had considerable difficulty in finding room for fifty in overcrowded trains at all the three junctions—Muttra, Achnera and Bandikui besides being compelled to have three changes before arriving at Jaipur. But thanks to the timely arrangement made by the worthy railway official at Achnera mentioned above in getting us a direct carriage right from Muttra to Jaipur, all these difficulties were eliminated.

* * *

Another phase of hardships and trials may be worthwhile mentioning here, illustrating at the same time how the Master uses his disciples in various capacities in their training under him.

Two of the closest members of his intimate group—an Englishman and an Indian, both medical practitioners—were ordered this time to convey our group's passenger bus by motor road, carrying all the

group's luggage in lieu of passengers. And what a hard time they both had in travelling about 2,000 miles on rough, dusty Indian roads with nine days continuous driving, under most trying conditions! Both were on the list of those who have been observing fast during this year of the Master's seclusion, taking only one meal a day. But mostly during journey, at the end of the day when they arrived for a night halt as previously timed, they hardly found food worth eating to their taste and requirements as vegetarians. Their filthy condition, with clothes, face and body all covered and besmeared with tons of dust, barred their way to entrance into any decent hotel or a dak-bungalow, and they had at times to pass their nights in very uncomfortable places which were the only best ones they found available.

To bring a climax to all this, on Christmas day, just after the exchange of cordial greetings of the season during the drive, they found the bus suddenly bump and tilt with its heavy load on a road between two hills. They were most fortunate to be able to

stop the car instantaneously, and for a moment both looked aghast to find the double rear wheels on one side missing and the bus with its heavy load resting on one axle. It was a passing pedestrian who pointed out the two directions in which the two wheels had rolled off. How could these joint-wheels roll off in two opposite directions and both on a higher lever of the hillside, unless flung with some considerable force? There was then the question of fitting the wheels on, but how could that be possible without bolts or nuts, only one of which could be traced after a search for a distance of about half a mile? Both these disciples were well-versed in medical science but neither of them was a mechanic! Yet with formidable courage and patience, they set to the rather impossible task of fitting the two wheels which somehow they succeeded in doing. In spite of the feeling of desperation with fatigue of day's hard and continued driving, with no food except a cup of tea since morning, and with no proper implements to work even with the very limited knowledge of the one, their

spirit of endurance and faith in the Master worked what can rightly be termed a miracle!

The timely arrival of a car and the most spontaneous and hearty aid given by its worthy owner—Mr. Ganpatrao K. Pachorkar—a Hindu *saraf* (shroff) of Indore—brought them unexpected relief. Not only did he help with the jack to lift the bus and with other implements to refit the wheel but his practical suggestions and personal help for one hour were truly valuable. Eventually, in the true Indian spirit of serving the stranded, he readily offered himself to follow the bus, very slowly and carefully driven up to Indore—a distance of over a hundred miles, where he arranged to have the necessary repairs done in a garage immediately during the night, so as to enable the party to proceed further next morning as they desired, in order to keep time in their schedule as given by the Master. He was besides hospitable enough to offer room in his own residence for rest to the two visitors during the night, and his worthy old mother prepared, even at that late hour of the night, fresh

hot meals which they so keenly relished. A thousand thanks to these worthy obliging souls and may the Master bless them both!

But even after these repairs to the wheels and other defects were effected in the garage, more tests were still in store for them. Due to constant hammering on rough roads for days, the bonnet broke at first, and then two plugs. Later the radiator began to leak and give trouble; then the dynamo was damaged and as a final stroke the fan-belt was broken. All these came off, one after the other, at regular intervals of a few hours or of a day. Even after the bus was taken to the garage here, it was discovered that two main leaves of both the front springs were also broken, so that it is still a surprise how the bus did at all arrive at its destination in the battered condition that it was with such heavy load.

The recollection of all these trying experiences during journey, however painful at the moment, have a tinge of fun in them when one remembers how, after the breakage of things, one of them would refer to a book of mechanics

for the repairs of a particular defect and then try to apply those hints into actual practice with inadequate implements or facilities to work. And they still wonder how these could all be managed in one way or the other and they could arrive, in spite of these disturbances, before the time stipulated.

* * *

These are only a few stray yet strange and trying incidents that are casually mentioned in these notes just to give our readers an idea how stranded or even strangled one feels at times while working for a Master even on this physical plane, under extremely delicate situations and foreign conditions when one finds oneself strained to the utmost..... Yet how amazingly things do take a sudden and quick turn to adjust themselves to fit in situations as required by the Master, though at the last breath of lost hopes. "Coincidence" is entirely a wrong term for these. "How, when and why" everything that looked topsy turvy or what appeared to be a blank wall disappear suddenly and one finds the right thing at the right moment, even in the nick of

time, can never be explained except through personal experiences of "something strange" which invariably happens to so many when working for the Master. It can hardly be realized except through subjective experiences of the kind. It typically brings out but one fact—that the Master creates opposition and works through all this chaos, utilizing all energy thus released for his work, and giving at the same time opportunities to all who are involved in these situations, whether his disciples or even outsiders, to do their bit and participate in his work, consciously or unconsciously, and be benefitted by it.

*A New Phase of Baba's Work
with the Advanced Souls.*

Although Meher Baba's activities and four years of special work with the *masts* apparently ceased with the closing of the Mast-Ashram in September last, it seems subsequently to have taken a wider aspect altogether. The Master still meets, during his travels, a number of these who are on the Path and need his spiritual personal contact, as also other highly evolved souls and even saints for the

same purpose. But, except Chatti Bava, who moves with him all along since Bangalore, none of these newly-contacted souls are kept with him for more than a day, most of them being sent away immediately after washing and feeding, thus giving them the personal touch of the Master.

It appears that although his external contact with the people is entirely withdrawn during this period of his seclusion for one year, his internal contact with these "wanderers on the higher planes" is continued unabated in spite of the closing of the special institution of the Mast-Ashram as such. And similarly as his circle of disciples and others are prepared, through various discipline and training in hardships, to enable them to participate externally in his mission, his contact with the *masts*, the highly-advanced souls and saints, is made in order to enable them to help in his future universal work on their respective planes of consciousness.

Baba's own remarks in this reference seem to be very significant when he said that he has to contact a certain percentage—70—

of these great souls on higher planes before he speaks. Nearly 65 per cent. of these have already been contacted. The remaining five per cent. are intended to be finished during these few months of his seclusion, when this will be one of his chief activities.

This seems to be the reason of the search for these souls being still continued in all parts, both during his travels as also during halts at places, and one or the other member of his group, specially trained or adapted to the requirements of this work has always been moving around for this special mission ever since he left Meherabad in November last, and many interesting types of these wonderful souls have been brought over to Baba in Ceylon, Calicut, South India and presently in Rajputana, where a few of these are maintained and even guarded by the States.

Some interesting description of the typical traits of these *masts* and saints thus contacted during the Master's travels in different places will be given in our future issue for those of the readers who may be interested in the Master's

special work with these whom a blissfully ignorant world has discarded as "derelicts of humanity".

Jaipur:

Apart from his external contacts and work with the God-intoxicated *masts* and other highly evolved souls, a new outer activity has just been started for Baba's external work with the people. Two of his disciples are permitted to contact leading personalities in principal cities in this part of the country and also to deliver discourses in public, and thus bring his life-mission and teaching to the knowledge of the people at large. The first of these series of

public speeches will be in Jaipur, on Sunday the 19th when two of his disciples will speak on these subjects.

Meher Baba's 47th Birthday—

No Celebration:

This being Baba's year of seclusion and special working on his birthday, he will be away from his group, in a very distant part of the country with only a few disciples, doing his special work.

Under these circumstances and also in accordance with his own wish and orders, there will be no celebration this year among his intimate group either at Meherabad, Bangalore or in Jaipur.



Register of Editorial Alterations Vol. 3, issue 3

- Page 133, para 2, line 20, change *immoveably* to *immovably*
Page 147, col 1, para 2, line 8, change Lionardo to Leonardo
Page 149, col 2, para 4, line 2, change friutful to fruitful
Page 150, col 1, para 1, line 3, change indiffernt to indifferent
Page 150, poem, stanza 1, line 2, change devine to divine
Page 150, poem, stanza 2, line 7, change fartherest to farthestmost (?)
Page 150, poem, stanza 3, line 2, change fact to face
Page 151, col 1, para 1, line 15, change no where to no-where
Page 151, col 1, para 1, line 19, change Sicillian to Sicilian
Page 152, col 2, para 2, line 4, change faher's to father's
Page 153, col 2, para 2, line 8, change Westminister to Westminster
Page 154, col 2, para 2, verse 13, change forbode to forebode
Page 155, col 1, para 2, line 3, change hall to haul
Page 155, col 1, para 2, line 10, change thee," to thee;" (semicolon)
Page 155, col 1, para 2, line 12, change little." to little?"
Page 156, col 1, para 2, line 5, change change Corianthians to Corinthians
Page 157, col 2, para 2, line 5, change Chirst to Christ
Page 159, col 1, poem 2, verse 8, change instrutctor to instructor
Page 159, col 2, poem 1, verse 6, change unil to until
Page 159, col 2, para 2, line 18, change God-realized to God-realized
Page 161, col 1, para 1, line 1, change "to to" to "to"
Page 161, col 2, para 2, line 2, change differet to different
Page 165, col 1, para 2, line 3, change exhileration to exhilaration
Page 166, col 1, para 2, line 1, change vended to wended
Page 166, col 2, para 1, line 4, change delapidated to dilapidated
Page 166, col 2, para 2, line 3, change piled to plied
Page 166, col 2, para 2, line 3, change he to I
Page 167, col 2, para 3, line 1, change delapidated to dilapidated
Page 168, col 1, para 1, line 1, change tempation to temptation
Page 169, col 2, para 1, line 1, change upto to up to
Page 172, col 1, para 2, line 2, change wordly to worldly
Page 175, col 2, para 2, line 11, change Memorium to Memoriam
Page 176, col 1, para 1, line 6, change tussel to tussle
Pare 176, col 1, para 1, line 17, change forsee to foresee
Page 177, footnote, change sketche to sketches
Page 178, col 2, para 1, line 11, change Dharmashala to Dharamshala
(spelled correctly on next page)
Page 179, col 1, para 1, line 3, change Sheriariji to Sheriarji
Page 181, col 2, para 1, line 3, change Maharj to Maharaj
Page 181, col 2, para 1, line 5, change vary to very
Page 181, col 2, para 1, line 10, change ennervated to enervated

Page 182, col 2, para 3, line 2, change part to party

Page 186, col 2, para 1, line 11, change lever to level

Page 187, col 2, para 3, line 8, change machanics to mechanics