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MEHER BABA

JOURNAL



Contents

MEHER BABA ON THE PLACE OF OCCULTISM IN SPIRITUAL LIFE (III)		191
THE SEVEN REALITIES OF MEHER BABA'S TEACHING		200
SHRI UPASANI MAHARAJ (IV)	<i>Dr. C. D. Deshmukh, M. A., Ph. D. (London)</i>	201
THE WILFUL DISCIPLE (Poem)	<i>Josephine Esther Ross (U.S.A.)</i>	207
GOD MUST NOT BE MISINTERPRETED	<i>Princess Norina Matchabelli</i>	208
THE "RAMAYANA" AND THE "ODYSSEY"	<i>Will Backett (London)</i>	215
THE FIVE DAILY SACRIFICES	<i>C. V. Sampath Aiyangar</i>	226
RENUNCIATION	<i>Adi K. Irani</i>	229
YOU MUST BELIEVE IT	<i>Dr. Abdul Ghani Munsiff</i>	234
THOSE WHO FOLLOW THE MASTER (Mrs. Gulmai K. Irani)		242
WESTERN OUTPOSTS FOR BABA	<i>Will Backett (London)</i>	248
NOTES FROM MY DIARY	<i>F. H. Dadachanji</i>	250

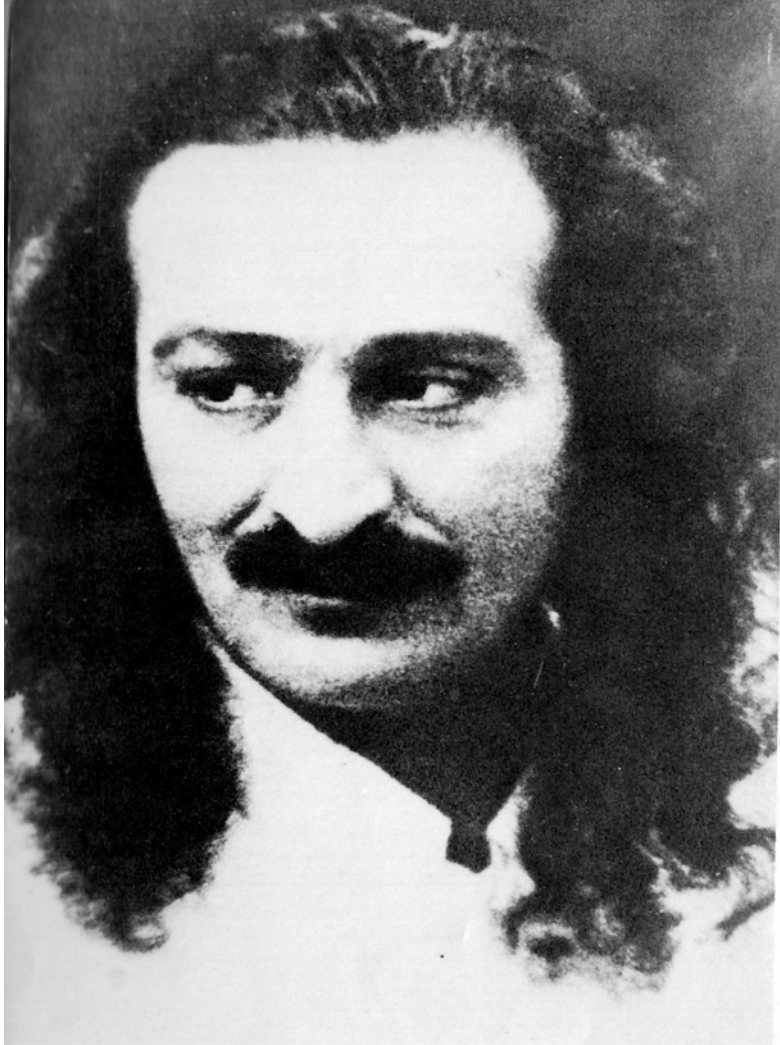
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“I have not come to teach but to awaken”
—SHRI MEHER BABA



Shri Meher Baba

MEHER BABA

JOURNAL

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

Part III

OCCULTISM AND SPIRITUALITY

OCCULTISM is a branch of knowledge concerned with the study of the universe and human personality; and in this respect there is no difference of principle between occultism and other sciences which also are concerned with the study of these topics. The difference between occultism and other sciences arises because other sciences are concerned with such aspects and forces as are directly or indirectly accessible for ordinary observation and manipulation, whereas *occultism is concerned with those hidden aspects and forces which are essentially inaccessible to ordinary observation and manipulation.* The development of occult knowledge is conditioned by the unfoldment of the latent powers of the human spirit.

Many of the Psychical Research Societies of modern times consider occult knowledge with the same attitude which

characterises other forms of knowledge; because, in principle, there seems to be no reason why it should be

**The Limitations
of the Spread of
Occultism as a
Science**

looked upon as being either less valuable or more valuable than other forms of theoretical knowledge. We find these societies trying to pursue occult knowledge in an organised and co-operative form. The Masters also have, at times, deemed it desirable to reveal to the generality of mankind some theoretical knowledge about certain important features of the occult world like the facts of immortality and reincarnation, the existence of different bodies and planes and the laws concerning evolution and the operation of *Karma*, because, such knowledge gives the right sort of background for spiritual aspiration and effort and brings the perspective of the average man as near to the truth as is possible under the circumstances. But, *with the exception of such general knowledge about fundamentals, the Masters have consistently preferred to attach minimum importance to the spread of detailed knowledge about occult realities and have even scrupulously withheld information in respect of those points which are likely to have vital bearing upon occultism as an art.*

In occultism, more than in any other science, there is a sharp and significant division between *those who know* and *those who do not know*. In other sciences,

**Those who know
and those who do
not know**

indirect knowledge can, to a certain extent, take the place of direct knowledge. But, in occultism, indirect knowledge can in no way approximate direct knowledge in respect of import and significance. Therefore, though occultism is an important science, the spread of purely theoretical information about occult realities can have little importance. For those, who have no first-hand experience of occult realities, purely theoretical acquaintance with some occult facts can have no special value; these occult realities are bound to remain for them more or less in the same category as descriptions of unseen lands or works of fancy.

Occultism as a science may be said to be more or less on the same footing as other sciences; but occultism as an art stands by itself. However, even the spread of

Occultism as an Art purely theoretical information about occult facts is, at times, attended with capacity for mischief, since it is likely to arouse idle curiosity and stimulate craving for acquiring control over unknown forces with a view to use them for selfish ends. There is nothing particularly spiritual about occult power, as such. Like any other mundane powers or scientific inventions, it is capable of being used for good ends or bad. It gives immense scope for co-operative work on the higher planes; but, this necessarily implies a spiritual preparedness to shoulder a special responsibility.

The novice may seek some occult powers and, within certain limits, even succeed in having them; but, this new attainment will prove to be a curse rather than a blessing, if he is not spiritually

The misuse of Occult Power prepared for the adequate fulfilment of the new responsibility, which is implied in the acquisition of new powers. Even the slightest misuse of occult power has severe reaction and creates a binding for the soul. Sometimes, it may retard the progress of the aspirant and may even lead to a considerable set-back; and, *apart from the spiritual ruin which the novice may invite upon himself, through indiscrete use of occult power, he is bound to be a source of incalculable harm to others, against whom he has succeeded in having a formidable advantage.*

In the hands of the Masters of spiritual wisdom, occult power is not only safe but has immense capacity

Occultism as an Art has to be Restricted to the Furtherance of Spiritual Purposes for being harnessed in the service of humanity; but, even they are very sparing and economical in its use. By its very nature, occultism as an art, has its own natural limitations.

It cannot be widely used for helping the material needs of humanity or helping it in its mundane purposes.

The introduction of an uncertain and incalculable factor, which the free exercise of occult power would involve, is bound to create much confusion and disturbance, in the ordinary pursuits of men, who must be left to their own limitations, resources and possibilities, for the equal and uninterrupted working out of the law of Karma. The use of occult power, therefore, has to be strictly restricted to the furtherance of spiritual purposes.

The saints, sometimes, do fulfil some of the mundane desires of their devotees; but this is done, not because they are interested in mundane affairs, but

**Material Bait for
Spiritual Interest**

because they are interested in weaning away their devotees from their material cravings. When children are very young, they cannot be induced to attending to the letters written on the slate. In order to induce them to attend to letters, the elders might, sometimes, present them with letters specially constructed out of sweets. Then, they attend to these letters, not because they are interested in the letters, as such, but because they are interested in the sweets. But, this often proves to be the beginning of their interest in the letters, themselves; and the sweets can soon be conveniently dropped out of the scene after they have cultivated interest in the letters. Worldly people are like such young children. Just as the father may occasionally give a piece of chocolate to the baby in order to encourage it in being good, the saints might give to their worldly minded devotees certain harmless objects of mundane desire, so that they may eventually be willing to part with them and get interested in true spirituality.

Worldly people are so much immersed in material cravings that nothing interests them, unless it has some direct bearing upon the fulfilment of these cravings. But

**Saints should not
be approached with
Material Motives**

they may come to saints and serve or respect them with the expectation of being helped in their material problems; and, *when a person approaches a saint with respect, it becomes the duty of the saint to help him spiritually even*

when he has come with some other motive. The saint, with his larger understanding of the human mind, therefore, may decide to help the person materially, in order that he might be readily won over for true spirituality. But, such offering of a material bait for spiritual purposes is an *exception*, rather than a rule; and, mostly the saints discourage people in approaching them for any material advantage. From the spiritual point of view, it is infinitely better for a person to love saints simply because they are lovable than to love them for some selfish ends. *People should go to saints because they are genuinely interested in true spirituality and for no other reason*; it is only then that they derive greatest benefit out of their contact with the saints.

Occultism as an art derives its justification solely from its capacity to subserve spiritual purposes; any diversion of occult power from this end may be looked upon as misuse. It must not be summoned merely for worldly purposes. Its true function is to be found, not in its capacity for securing the fulfilment of human cravings, but in its capacity to lend itself for securing the purification of the human heart. *Occultism as an art is among the most effective and potent factors which can contribute to the purging of humanity by helping it to give up the baser desires.*

Occultism as an art becomes particularly relevant and necessary, in the case of those, who because of their evolution, are about to unfold their latent psychic powers or those who have already considerably developed psychic powers, but are, sometimes, not fully alive to the gross world, owing to the withdrawal of their consciousness to the higher planes. They have to be spoken to *in a language which they can understand*. Many advanced aspirants develop a number of occult powers; but, they are, often, as much in need of spiritual help as the ordinary run of humanity. And, since they are in possession of many occult powers, they

**Occult Powers are
used to Promote
Purification of
Humanity**

**The Special Sphere
for the use of Occult
Powers**

can be readily and effectively helped by perfect Masters irrespective of distance. *When the Master's help can be consciously received on the higher planes, it becomes much more fruitful than the help which he can give merely through the gross medium.*

Apart from the difficulties existing in the forward movement on the Path, one of the characteristics of the advanced aspirants is to get so much established in the happiness of their station that they are

Coming down reluctant to come down for work in the gross sphere. This coming down of advanced aspirants must not be mixed up with the return to normal consciousness after the 7th plane experience which is the state of God-realization of Perfect Ones. *The Perfect Masters'* return journey and the consequent position in different planes after Realization, is actuated by altruistic motives and is the result of *Prarabdha* which the Perfect Ones utilize for the spiritual uplift of humanity in accordance with the authority they are invested with. For instance, Mohomed stationed himself after God-realization in the 7th plane, Buddha in the 5th and Moenuddin Chisti of Ajmer in the 5th planes respectively.

The coming down of advanced *aspirants* is with a view to help and accelerate their forward movement on the Path when they find themselves stuck up anywhere betwixt the planes. For example, when an aspirant gets stuck up somewhere between the 3rd and 4th planes, a Master usually brings such an one down to the 3rd plane prior to pushing him up to the 4th plane. But such coming down from their high station for the sake of others is often necessary in the interest of those who are still in the wilderness of the world and have not even entered the Path. *The Master may sometimes decide to get some spiritual work done through an advanced aspirant and may require him to postpone his efforts for individual advancement.* Such coming down eventually turns out to be a spiritual preparation for traversing the next stage of the Path smoothly and quickly; but, even so, the aspirant finds it difficult to renounce the advantages of his attainment for the purposes

of helping others. Coming down is particularly difficult for a person on the fifth plane, where the soul has sighted the Infinite and has illumination. In Sufism, this state is known as *Hairat*. In this state, the aspirant finds it extremely difficult to keep away from illumination. But, sometimes, it is necessary that he should resist getting lost in illumination and *come down for the sake of others in the world*. The Master has his own way of dealing with an advanced aspirant and he can bring him round to any unpalatable move.

This is very well illustrated in the story of a famous *Vali*, whose tomb at Ajmer is a well-known place of pilgrimage. He could not close his eyes, which were

always open, dazed and glassy; and he would not eat. He was on the fifth plane. His Master, the Khwaja of Ajmer, wanted him to keep away from illumination and come down; but he found it difficult to obey his Master. Then the Master turned the key and brought him round in the following manner. He inwardly inspired five thieves to come near the place of this *Vali*. They sat within five spaces from this *Vali* and began to share the exploits which they had stolen. Soon, they began quarrelling with each other and two of them killed the other three. These two, who were successful in the quarrel, divided the loot between them and ran away. But while running away, they passed by the place, where the *Vali* was sitting; and as soon they came near the *Vali*, he got normal consciousness. The close vicinity of these criminals was sufficiently crude stimulus to bring him down and become conscious of what was happening in his surroundings. The first thing that he saw was some sparrows and his first impulse was to try his nascent powers on them. He said, "O sparrows, die"; and the sparrows fell down dead. Then he said, "Sparrows, rise up", and they rose. The two thieves who saw this were amazed and they requested the *Vali* to raise the three thieves whom they had killed in a moment of anger. On this, the *Vali* addressed himself to the three dead thieves and said, "Rise up"; but

they did *not* rise. He was taken aghast at the thought that he had lost his powers; and, repenting for the frivolous use of his powers, he went crying to his Master. When he came near the Master, he saw that those three thieves were massaging the feet of his Master. The *Vali* then went back to his original place, indifferent to food or drink. He became lean and remained stationed in the same spot for ten years, until white ants began to eat up his body. People used to come to the *Vali* and place near his body large quantities of sugar which the ants ate. Since, his body was always surrounded by heaps of sugar, he came to be known as *Ganjay Shakkar* or the treasury of sugar. His story shows how even the most advanced aspirants need the help of the Master if they are to proceed further on the way to realization.

Ganjay Shakkar's story illustrates the sort of occasions which call forth the use of occult methods and occult powers. But it must be carefully noted that

Occult Phenomena no occult phenomena, of
have no Intrinsic whichever grade, can have any
Value intrinsic value in itself. *The*
value which seems to belong to
phenomena—occult or non-
occult—is either purely illusory or entirely relative.

Illusory values arise, when anything acquires false importance, because, it stimulates or promises to fulfil the passing cravings and the limited purposes born of ignorance. If the thing is taken out of the context of these passing cravings and limited purposes, it is immediately deprived of the entire meaning with which it seemed to be surcharged. Relative values arise, when a thing acquires importance, because, it serves the realization or the expression of the Truth. The importance of such things is derived from their being the essential conditions of the game of divine life; and, therefore, though it is relative, it is real and not illusory.

Most persons consciously or unconsciously attach undue importance to occult phenomena and mistake them for spirituality. For them, miracles and spirit-phenomena are the real topics of absorbing interest: and this is taken to be an

indication of their being interested in the true life of the spirit. But, *there is a very clear and definite distinction between occultism and mysticism, spiritualism and spirituality*; and any failure to grasp the full import of this difference can but lead to confusion.

Occultism must be Distinguished from Spirituality

All miracles belong to the phenomenal world, which is the world of shadows. As phenomena, they are subject to change; and nothing that changes can have lasting value; Realization of the eternal Truth is an initiation into the unchangeable Being, which is the supreme Reality; and *no acquaintance of the occult world or capacity to manipulate its forces can really amount to the realization of the Truth.* The occult phenomena are as much within the domain of false imagination as ordinary phenomena of the gross world; and, from the spiritual point of view, the only important thing is to realize the Divine Life and help others to realize it, by manifesting it in the every-day happenings. *To penetrate into the essence of all being and significance and to release the fragrance of that inner attainment for the guidance and benefit of others, by expressing, in the world of forms, truth, love, purity and beauty,—this is the sole game which has any intrinsic and absolute worth. All other happenings, incidents and attainments can, in themselves, have no lasting importance.*



The Seven Realities of Meher Baba's Teaching

EXISTENCE, LOVE, SACRIFICE, RENUNCIATION, KNOW-
LEDGE, CONTROL AND SURRENDER

Meher Baba's teaching gives no importance to creed, dogma, caste systems, and the performance of religious ceremonies and rites, but to the UNDERSTANDING of the following seven Realities:—

1. The only **Real Existence** is that of the One and only God, who is the Self in every (finite) self.

2. The only **Real Love** is the Love for this Infinity (God), which arouses an intense longing to see, know, and become one with its Truth (God).

3. The only **Real Sacrifice** is that in which, in pursuance of this Love, all things, body, mind, position, welfare, and even life itself, are sacrificed.

4. The only **Real Renunciation** is that which abandons, even in the midst of worldly duties, all selfish thoughts and desires.

5. The only **Real Knowledge** is the knowledge that God is the inner dweller in good people and so-called bad, in saint and so-called sinner. This Knowledge requires you to help all equally as circumstances demand, without expectation of reward and when compelled to take part in a dispute, to act without the slightest trace of enmity or hatred; to try to make others happy, with brotherly or sisterly feeling for each one; to harm no one in thought, word, or deed, not even those who harm you.

6. The only **Real Control** is the discipline of the senses from indulgence in low desires, which alone ensures absolute purity of character.

7. The only **Real Surrender** is that in which the poise is undisturbed by any adverse circumstance, and the individual, amidst every kind of hardship, is resigned with perfect calm to the will of God.

*Shri Upasani Maharaj**

IV

THE ROLE OF MAHARAJ IN THE LIFE OF MEHER BABA

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

IMMEDIATELY after attaining perfection, during the stay at Khandoba's temple, Shri Upasani Maharaj found himself confronted with a task, which proved to be of greatest spiritual importance, from the point of view of the future humanity. This task began in 1915, when Meher Baba came for his *darshana*, in Khandoba's temple at Shirdi. Meher Baba had attained God-realization, in January 1914, through the Grace of Hazrat Babajan; but he was so engrossed in God-consciousness, that he was utterly unconscious of his own body and the entire world. During this period, he had seen many saints; and after having the *darshana* of Sai Baba, at Shirdi, he came to Maharaj, in Khandoba's temple. When Maharaj saw Meher Baba coming to him, he immediately

knew how he had been inwardly sent to him, for a special type of work; and he greeted Meher Baba in a unique way, by throwing at him a stone, which struck his forehead. But Meher Baba was internally aware of the great part, which Maharaj was to play in his life; and he understood that this act of Maharaj was meant to help him to come back to the consciousness of the world, without losing his God-consciousness. Meher Baba had not only lost his consciousness of the gross world but also that of the subtle and mental worlds; and he had to be brought down to his normal consciousness, for the future spiritual Mission, which was ahead of him. This time,

*Continued from January 1941.

Meher Baba stayed with Maharaj for two days and then returned to Poona.

After this first visit, Meher Baba used to go to Maharaj, twice a month, and was in constant correspondence with him. He went to Sakori very frequently and the constant touch with Maharaj gradually brought him down to the consciousness of the world. At Poona, a small group of sincere aspirants gathered round Meher Baba; and they all together performed the *Arti* of the photos of Hazrat Babajan and Maharaj, the two Masters, who contributed towards the spiritual perfection of Meher Baba. The nature of the respective contributions of Hazrat Babajan and Maharaj has been clearly described by Melter Baba, who has explained that Hazrat Babajan may be said to have given him one Rupee and Maharaj helped him to get detailed and all-sided knowledge about that Rupee. Maharaj took about seven years to bring Meher Baba to normal consciousness.

In July 1921, Meher Baba went to Sakori and stayed with Maharaj

continuously for six months. He took his food very sparingly only once in two or three days. He used to walk considerably and did not take any bath. He also had long and private interviews with Maharaj. By the end of December 1921, Meher Baba was restored to full normal consciousness. Maharaj then said to his disciples: "I have given my charge to Merwan. He is the holder of my key". Later he said about him, "This boy will move the world. Humanity at large will be benefited by him." To one disciple, he said, "I have made Merwan perfect. He is the latest *Sadguru* of this age. Now you have to leave me and stick to him". Thus through the help of Maharaj, Meher Baba was enabled to come to normality in order to undertake his *Avataric* task of world-wide importance. Just as the lamp placed on the threshold of a door gives illumination to the inside of the room as well as to the place outside the room, Meher Baba was now in full possession of God-realization as well as the consciousness of the world, which was to be his field of work for the rest of his life.

After this, Meher Baba began his work as a spiritual Master in a hut in Poona; and later in May 1922, he shifted his seat of work to *Manzil-e-Meem* in Bombay. In October 1922, at the express invitations of Maharaj, Meher Baba came to Sakori again. On this occasion, Maharaj made his disciples pay respects to Meher Baba and personally looked into special arrangement about him. Meher Baba stayed with Maharaj for eighteen hours and went back to Bombay.

Though Meher Baba had himself attained spiritual perfection, he continued to send his disciples to Maharaj. Once about Meher Baba, Maharaj told them: "Even if myself and the rest of the whole world were to be against him, you must always be by his side." At times, he tested the faith which they had in Meher Baba by talking against him. But all this was meant to strengthen their faith in Meher Baba and encourage them in serving him without any other thought.

Since October 1922, Maharaj and Meher Baba have not met each other in the worldly way; and they

are carrying on their work independently in their respective spheres. One personal experience about Maharaj throws considerable light upon the inner co-operation of the Masters, even when they may not be in touch with each other externally. It might therefore be recorded here. Contact and reverence for Meher Baba impelled me to have the *darshana* of Maharaj because of the spiritual link, which he has with Meher Baba. So, in 1933, after formally taking the permission of Meher Baba, I went to Sakori to pay my respects to Maharaj. I must confess that in this visit, I had an unjustified and lurking desire to seek further corroboration and confirmation about the divinity of Meher Baba, though Meher Baba had by this time given me ample proof about his spiritual perfection.

After participating in the usual morning *Arti* of Maharaj, I sought a private *darshana* with Maharaj in the afternoon. After paying my respects to Maharaj, I discovered that he was in no mood to welcome me or give to me any corroborations of the kind, which I was secretly expecting. But I

persisted and saw Maharaj again the next morning, when Maharaj scolded me for seeking to wander from Master to Master; and he not only did not give me the kind of corroboration which I had been expecting, but gave me a very disagreeable dose of spiritual advice concerning spiritual life.

After paying my respects to Maharaj, I left Sakori completely mystified at what had happened. Instead of getting corroborations and encouragement through sweet words, I failed to get any corroborations and got a hot reception. When I left Sakori, it was in a state of complete bewilderment and confusion as well as poignant pain. My heart had been won over completely by the resplendent and beautiful love which Meher Baba had been pouring on me in measureless abundance; but now the intellect had failed to get the expected corroboration about the Master from Maharaj and came into irreconcilable conflict with the yearnings of the heart.

A doubt, which holds back the heart, is a hindrance in the free flow of love towards the Master; it is like a thorn in the eye. I left

Sakori, with a decision never to get entangled with any spiritual Masters; but this decision was not acceptable to the heart which knew better and would not cease to love even in the face of the difficulties created by the intellect. Racked with pain and confused in mind I took my way back to Nagpur; but on the way, some undefinable impulse made me break my journey at Amraoti, from where a friend of mine persuaded me to go to a disciple of Dada Maharaj, who is a great saint in Berar. While I had entered upon a close spiritual discussion with this man, he delivered to me a special message which, he felt, he had inwardly received from Meher Baba himself, for being handed over to me. Through the contents of this unexpected message, which however came at the right time, I received the explanation of what had happened at Sakori; and I saw clearly how Maharaj had really wanted not only test my faith in Meher Baba, but to take me through the intense pain of doubt for some time, so that I could no more be a victim of the cheap desire to go on seeking

unnecessary corroborations for what was based upon personal experience. The tendency to seek endless corroborations even after personal experience is definitely a hindrance in the ripening of that unshakable faith, which is the supreme condition of benefiting by the help of the Master; and this tendency, can sometimes, be permanently cured only by taking a disciple through a state of intense doubt and making him realize the pain thereof, so that he learns through contrast, the real value of faith in personal experience and faith in the Master. After these explanations, I could correctly interpret to myself the happenings at Sakori, and realize how the working of the Masters is not only different from the ordinary ways of the world but is utterly beyond the grasp of the limited intellect of man.

Among other things, Maharaj had uttered at Sakori, a cryptic sentence: "First bitter and then sweet." The full meaning of this became clear to me when later I received the expected corroborations about the divinity and spiritual perfection of Meher Baba

not only from Maharaj himself, but from other well-known saints like Dada Maharaj (who is otherwise known in Berar as Ukeerda Maharaj, since in his *Videhi* state of God-intoxication, he spent years on dung-heaps, entirely indifferent to his body or surroundings) and Babaji Maharaj of Lodhikhera (who is a great *Bhakta* and who out of his esteem for Meher Baba even came with me to Nasik to participate in Meher Baba's Birthday celebrations, in 1937).

When I saw Meher Baba for the first time after my visit to Sakori, I found that he had known all that had happened at Sakori and subsequently; and when I referred to my visit to Maharaj, he asked me to go to Maharaj again and note how he would receive me with love. The next occasion of having the *darshana* of Maharaj came to me at Nagpur, where he had come for a short visit in 1936. This time, Maharaj received me exactly as predicted by Meher Baba, with great love and warmth; and he not only confirmed me in my faith in Meher Baba but asked me to carry on under his guidance.

The great esteem which Maharaj has for Meher Baba became strikingly manifest on the occasion of the forty-second birthday of Meher Baba, which came on 16th February 1936. On this occasion Meher Baba had gone to Madras, where his birthday was celebrated by his devotees; but before going to Madras, he had asked his devotees at Ahmednagar not to celebrate that birthday in any way. On this birthday, in the absence of Meher Baba, Maharaj unexpectedly paid a visit to the Khusru Quarters of Gulmai at Ahmednagar and himself performed the *Arti* of Meher Baba's photo and told Gulmai: "Meher is my Beloved Son. Tell him that I came and performed the *Arti* of his photo on the occasion of his birthday." In the light of this event, the injunction of Meher Baba, which asked his disciples not to celebrate his birthday, in any way, became intelligible, 'for what the Master does, he does for everyone'. When Maharaj performed the *Arti* of the photo of Meher Baba, he was really performing the *Arti* of his own Self in another form; but this sort of tribute from one's own spiritual

Master is unique even in the history of Masters and can be best understood when we consider that Meher Baba is not only a Perfect Master but the *Avatar* of our age and has ahead of him a special world-task of the spiritual redemption of humanity.

I had again a personal opportunity to observe the esteem which Maharaj has for Meher Baba, on the 4th of January 1939, when I had gone for his *darshana*, at Upasaniwadi in Nagpur. When I humbly presented to Maharaj a copy of the Marathi Biography of Meher Baba, Maharaj, with his own hands garlanded Meher Baba's photo on the cover of the book and returned it to me as his *prasad*. On this occasion, Maharaj also gave a beautiful discourse on the true meaning of *Seva* (Service). He said: "The Master is never keen about the service of his own person. What he appreciates most is the service, which a person renders to humanity, which is a manifestation of God Himself. *Sevadharmah paramagahanah yoginamapyagamyah*. (The significance of the religion of Service is very deep and is unfathomable even to the yogis.)"

The discourses of Maharaj are sweet, simple and inspiring; and his stately personality, which is an embodiment of spiritual understanding and love as well as power, is a source of inspiration to those who meet him. This is testimony of the personal experience of hundreds of devotees, who have established contact with Maharaj. It, however, remains true that the ways of Maharaj are inscrutable

to the worldly minded; and he often is an enigma to those, to whom he does not reveal himself. This reminds us of the verse in the *Geeta* (which Maharaj is said to repeat frequently) saying: "*Naham prakashah sarvasya, yogamaya-samavritah*", which means: "As I veil myself through yoga-created *Maya*, I do not become manifest to all."



The Wilful Disciple

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

Not my will, but Thine, O Lord,
And yet my will is strong,
And 'ere I listen to Thy Voice,
Or hearken to Thy Song.

I have so many things to do,
So many things to be;
Before I enter on the Path
That leads at last to Thee.

So many wayward thoughts and deeds,
Because my will is strong;
And yet, Thou wilt not let me go,
Nor wilt Thou cease Thy Song.

A thousand wayward loves have I,
Yet in my heart, I know,
There dwells Thy lovely Presence
That will never let me go.



*God must not be Misinterpreted**

BY PRINCESS NORINA MATCHABELLI

THIS title contains in its sense Meher Baba's order, He here dictates:

"I here say to all that the God is Human. I here say to life in general that God is good and in being good is bad to make the Real Good—be Life as Practice of Life. I here say to all who in Self as human being know that it is far too high to want the Truth as realized order in conscience, that it is here in the Self of mind as dual head, that I do the Wonder of Resurrection. It is here in the hemisphere of India that I do the Wonder of life in Self in realization of the True Real Self that is the Substance of the True Real Order of Life. *Life is Fact which is to be acted and realized* in the Self for Use of God. This is the Wonder of life as Realization of the Self.

The God is to be realized in the human self and formed and real and true felt as Real Order in Conscience. So it is here in the

New World of life in Self-Order in Conscience that I am to be the New Dispensation of God as Life Realized. I here dictate this Order to all, through the Intuition of one of my disciples who is devoted in Self to Life Spiritual and who is giving her life in Self as human being to spread the news of Me here as the Unavoidable Life Realized.

I here further say: God is the Self in Man. The Life of the dual Self is too highly mental and therefore it is far too low in the Self Spiritual. It is inasmuch fact, as it is the *Pure Intuition which is to be awakened* in the human being. *This is to be the New Wonder of Life realized in man. It is to be the awakening of the true real Intuition.* It is to be the *true real Order in Self as the true real Intuition.* This is to be Show and as Show, is to be understood, the Demonstration

* These articles were made *known* to me through Intuition, by Meher Baba in January 1941.

of Life as Realization. *The Realization is to be the Truth, manifesting in the Human Order in Conscience. The Human Conscience is to be New.* This is the viewpoint of the Western human self in strife, for the new life and the new order of life. *'To live and let live'* is the Eastern viewpoint. This viewpoint is to show in the Eastern hemisphere and that is the difficult Order in all, to bring out and to practise.

When I shall speak and that surely will happen soon—I shall bring out the 'New Life' which is to *Serve the Truth. Truth is Life and Man.* I am here to do it. It is doing all the while the Selfless Wonder and it is doing all the time *the Wonder of Good which is to lift the Heart to the Point of Junction with the Head.* To Join the two in one, is to *lift the Value of the Heart in the Self.* It is to *awaken the mind universal in the individual finite self* as head and as heart. *To do it is the question.* That I have to bring to evidence.

I push the head and the heart together, to live in unison of real Action; and this is, to live for all and any. To live for all and any—is to *Love the world and to live in*

the world and to help the world. It is to serve in Self the Human Existence in all ways of life.

To do this is of more or less importance from the spiritual point of view—as to serve men is a very hard work in the sense that it is in all ways of use and of no use at the same time. The way of two in one as Use—is to serve one way for the human self and the other way for the Truth Order in Self as the human creature who is dual. Be it said here to all in the world that the human Order in Conscience is the human self in experience of the conscious individual who is in Self which is universal in Being—the Non-Order to serve the self as human order in conscience. In other words: who is in Self, unconscious of the True Real Order in the head and heart in Unison of Life of the Real Existence; and that is *to be good Feeling for all, as it is, that is to be good life in bad circumstances* and that is *to be the realized existence in the head and in the heart.* This is all what is to be done, *to observe Life as the work of God.*

To say this in the language of Life Realized, I here say

this: The Realized Order in Conscience unconscious of the Truth Order, is the True Real Oneness State in Man. *No more is to be shown than the Oneness Order in Use in life as Love.* To Love is Order to live for others. To Love is Order to overcome the differences of all in life, no matter what it is. To Love is to live in the world and be of it, for Use of all. *This is the New Order to make the world be true real and selfless in head and heart. God is life Realized as State of Pure Knowing of the Truth.* Truth is Life and the human Self and the Wonder Self in Realization Reaction and all and anything in life, *as it is.* This is fact. *It is all and anything as it is.* To make it all clear try to say this to all in the world, *that in the world is God the Life of Every Man.*

'The God is Man':

See to say it loud in all the ways of life and in all the modes of expression what I have said here to you as my disciple. See to make it clear in saying that I am the True Real Human Being which is Truth Incarnate. *Say it as my Order to all. Tell to all here and there—that Meher Baba is God*

and Human Individual who is God as Manifestation of Life Realized.

Say further: The Truth is far too little as Life realized in the Human Order in Conscience. *The Truth has to be Life in Self*—and that is life Mystical—Pure in Self in Aim, to Love God. See the difference and see the way it is doing the difference in life in men. It is doing the difference and in doing the difference it is doing the Show of Life in the Human Order in Self. This is to say: It is doing the New Life and in doing the New Life it is awakening the Heart in Man. To see this, one has to live near one who is realized in the Pure Order of Self as Existence.

I am Order to all and in being the Order, I am Truth which is Power of Self in Realized Reaction in all, as the Self Superior."

The New World of which Meher Baba says that it is to be *in us a State of Real Knowing of God*—is to be done in our own way and in our Self in experience of the True Real Self. *We have to find the God through our own Effort.* This is to say: *Live and let Live. It*

is to say to all in the world: Give and share. It is to say to all in the head and in the heart: Live and Love the one who is hard and crude to you and live for all and love all who are in need. It is to say to all in the world: Come and I will see what I can do for you. It is to see in the worst of the Bad—the Good and that is God. It is the old self in Intuition and it is the Pure Order in Self as the human Conscience; and it is all as it is—Our own Individual Existence here in the world as life of Opposites. See to live for use of all—is another way to say it. It is the same to say: Come and I shall let you know who is the God whom I have discovered.

Say to all: God is Good and Bad in one whole Self Order and that is to love and die for Him.

No one in the world is able to live for one another until in the heart awakened and sure in Feeling that it is good to live for one another. So it is Life Realized that is good to form in us; and through the Self-realized to show the true real Aim to want to win the Individual Existence which is realizing in Self in Joy and pain the Oneness Order in Conscience.

This is to bring out the New Human Being. It is to bring out the New Life in men and that is to live and let live.

The word of Truth Meher Baba shall speak is doing the Wonder of Self-Realization. It is to bring the Transmutation of Life Unconscious in life Real as Pure Conscience. *So it is that what we know and feel that is Good and Real which is the Transmuted Self.*

God is life in experience of Good and Bad in Self as Human Being. God is all as it is—Life; He is Good and Bad in Self-Order to be the one or the other, all of which has to be loved as Two in One as Life Dual and for that *we have to learn to love the Life as it is.* What is Meher Baba doing when He washes the Destitute? He used the Power of Life Realized to make the Poor, realize the True Real Order in Self. Meher Baba is the Tool of Life Unconscious, to make us work in the Self in conscience for the Good of Life unconscious.

The purer viewpoint is to let the True Real Self in the Poor be acting as Tool to lift

the Self in all who see Him to do it. This is the realizing reaction in men who see Him work in the plane of life in the finite human self as human body and head and heart.

The third viewpoint is to make the Poor feel the contrast of life of love spiritual and individual. This is to attract the Poor of mind and the Poor of Self in the Realm of Self in mind and head and heart. By mind is meant Life of the Universe as impersonal realizing reaction—as life of the Union Order.

The new Life of men is to be the Life of All. "It is to be the New Life when all is different and real", this is Meher Baba's Word.

He says it in all the viewpoints of life, in all the phases of head and heart in self-realization reaction and He says it in the human order in mind in Self as the Pure Existence of the Mind Infinite, *when He does the Wonder Work of Life in the Human Advanced Self.* The Wonder that He is actually performing in the human Self is to lift the human Self to the Pure Show of Life Realized. He is doing it and in doing it He is

actually Personifying the Truth State in all who know that He is Truth Order in the Life Inherent in Self, as God-consciousness. He is doing the Truth Order in men for the Use of men. So he is doing the Good for the Use of Life which is to *be realized Good*. 'To live and let live', one has to bring out all the inherent forms of the Individual Self and the form has to grow fluid and spiritual and that is to bring out the Self which is Divine.

The New World Order is to live and let live. This is to be explained. To live and to let live, is to make the differences of realization of the Self, be all the *same value*. No one is nearer to God than the One who *is in love with God*. To live for God is all that what is of real value. So it is of no value to live for one's own Self's Use. It is far away of life Realized. *No one is Good until he is in Self Real realized and in head and heart united.* This is the way we as disciples of Meher Baba do feel about the differences *as the feeling of true Real Religion*. We see in all, the possibility to Love the Truth and that is to make in Self as head as intellect—no

differences as the seeker of Life Realized. So we live and let live. This is, *to see the Way it is and the Way it should be*; and when we meet the Master who is Knowing and Seeing and Feeling all as One, *we know that it is the true Real Way*. We have to see Him *be the Life Realized*.

Meher Baba says: "Do in life the best you can and in doing the best you have done your share, and that is doing the rest for the Truth to be realized. Live and let live is true real Philosophy of Life Realized.

Say to the Poor and to the Rich and to the Prince and to the Beggar that I have come to help. I am impartial in Self and in mind as intellect I Feel the Oneness Realization in Self that is Human. So I am universal in Self and universal in mind and in head and in heart. I am here to make the Dual Self bring out the worst; and the dual Self must bring out the worst. It is My Wonder Doing Order as Man who is God Realized. See this and be in it Calm. Calm and acceptant. Do in life your duties and do it in the heart and in the head, and be in Self as human

Order in Conscience Impersonal. That is all I here ask you and all in the world to do."

God is Imperative in all who have to Love and in all who have to Live the Life Spiritual. We as disciples of life spiritual in Us have to Follow the Life of God. I am the woman of the world who is realizing in the Intuition that I have to follow the Truth. I am Ordered by Him the God, who is Man in Self as Truth Show in Self Impersonal—that I have to follow the God. This is Fact. I am in self Impersonal guided by Him who is here, the Personified Self of Truth. He has the true real Way to make me right, just, real. This is to be shown and lived and *selflessly reacted* in all the human forms of mind. I as human self, as dual I, as Mind universal—am in Him my own Self as Life Realized. *He is my own self Realized which is seeing the true real Wonder of Life Realized in Realization Reaction*; which is *to Feel the God in Self in life and in head and in heart as Longing to live for Use of Him*. I exist to be His own Life for Use of Him the Truth Incarnate who here lives God's own life.

God's own Life is I—you—all.
He is God-man.

He is God-man and that is Absolute Realization of Life in Self. This is full and all the Wonder of Self which is Real Selfless, Real Pure, Real True, Real Good to serve the Self in men to make Good be the Bad.

Let it all be shown and felt that what is Good in Self. It is of Use to all in Life. Let it be the Overcoming of the Low and the Overcoming of the High which is far beneath the Truth Form Inherent in men—it is all the same far show of life dual, which is far or near, the same that has to be overcome. It is as it is, far and near and Good and Bad in Self as Life Unconscious, which He here, has to lift out of Life which is Realizing the Unconscious, as the Life of Realization and in no way more. Good is all that is to be acquired in the strife of life.

Work in all the planes in self. Work in the scope of life which is to bring light to the Dark Order in Conscience and to Lift the Self out

of the Dual Self—out of the Spiritual Show of Life unself-conscious of the Truth. Be sure and true, One in Use in All. Be Life of Love.

Love—Love—Love—the *three-fold Order in Self is to Love*. "Love Me", says Meher Baba, "in Loving Me you Love the whole of the world and the Self in the Universe and the One in Use in Self which is God Unseen.

Love Me and see to bring the Love to all, in being kind-hearted. Be good in Self as striving Order in Conscience to follow my Order which is to Overcome the Limitations of the head and heart and the human body.

To serve all and to be good to all, is to live for Me here in *all Ways* which I let you try. *I try your ways and you try my ways*—this is to live and let live, and to love, and in Love to real and true *Experience the True Right Order in Self Realized, in the Conscience*.

Live and Love for the Real Wonder of Life which is Man."



The "Ramayana" and the "Odyssey"

BY WILL BACKETT (LONDON)

THE lasting greatness of these epic poems of the ancient world does not rest solely upon their literary and artistic merits, which succeeding civilizations have upheld to this day, but because of the conquest over the hearts and minds of men, in every age.

The "Odyssey" of Homer recounts man's strivings to reach the further goal of life that presents itself when success has been achieved in mundane affairs, for Odysseus the hero and warrior of the Trojan War with a world-wide reputation for valour and sagacity, was suddenly faced with the mysterious and baffling forces that underlie the physical world. The "Ramayana" relates the life of the *Avatar* of a long past age, when, as in Greece, the gods were beheld in the likeness of men, shaping their destinies, while subject themselves to the law of cause and effect.

These two aspects, that of the Perfect Master, and the man facing the unknown with fear and uncertainty shrouded in mystery for his own inner nature has hitherto been a closed book, supplement and explain each other; the Master who sees the whole plan of existence in the true perspective of his own Infinite state of Eternal Bliss, Knowledge and Power of the Highest, and moulds the *karma*, of the individual as of the world. By his very presence, his love transmutes the continued operation of the law of cause and effect into the means for man to rise above his limitations.

Homer's other epic poem, the *Iliad*, is considered by many scholars to be his greatest work, and in it is described the part Odysseus took in the Trojan Wars which established his reputation as a great warrior and hero of the ancient world.

His wanderings and terrifying experiences in the "Odyssey" reveal his character in a very different light, for achievement on the plane of physical action is not always a preparation for facing the unknown subtler world which to the ancient Greeks interpenetrated physical consciousness as the gods guiding the destinies of mankind, by shaping events according to the law of "cause and effect" which has long been recognised in the East as the law of *karma* operating from life to life as well as from day to day. Odysseus was unable to thread his way homeward through the maze of the underworld of departed spirits, the perils of the sirens and the gods whose wrath he aroused, without the help of Pallas Athene, the goddess who had aided him on the field of battle. Rama, however, was ever the refuge of all beings who turned to him, whether gods or men, and the demons who opposed him to the death, came to him when warfare ended.

Some of the episodes in each poem have their counterpart in other wide-spread legends in different lands and other ages, whose origin is lost in the mist of time.

This is not due to coincidence, and different theories have been advanced by scholars to account for the similarity. But to meet a living Perfect Master, and study the "Ramayana" afresh, is to see Rama in a new light, despite the differences in tradition, and to hear his call again from that immeasurable past, preserved in the early stories by those whose hearts were touched by the fire of his love before written records were made. Scholars have detected in the "Ramayana" and "Odyssey", a synthesis of older beliefs and others of later origin attached to the respective legendary stories of Rama and Odysseus, but is not more feasible that the marvellous mosaic of Human thought and strivings after the Highest which are enshrined in the "Ramayana" represents the dynamic work of the *Avatar* himself, revitalising the remaining effects of older beliefs which are yet retained in the recesses of human personality, and may reappear unexpectedly in times of crisis, to form obstacles to ordered progress, unless provided for in the divine economy of his work, which

sees not only the present and future, but the far distant past which they have sprung.

The Master is not only concerned with the innermost aspects of life, but with increasing the outflow of family love that marks the early stages of yet higher aspects of that divine quality for humanity's further guidance on the upward path of the soul towards ultimate realization. Rama's half-brother was faced with the command of his father to supplant Rama, the heir apparent on the throne, because of a former promise to the mother of the half-brother to give her whatever she should require of him. When she unexpectedly put forward her request for her own son to reign after the repeated suggestions of a servant that she at first ignored. Her husband was sadly distressed, but Rama solved the situation by leaving the country with his bride, Sita; his half-brother followed them to obtain Rama's sandals which he installed on the throne during his exile, ruling the kingdom from a dwelling outside its capital city as Rama's regent, with all humility. This combined effect of brotherly love and

and parental obedience increased the harmony in the family as well as the nation.

Uninterrupted by the changes of passing centuries, which have been witnessed in Indian life, this story of Rama and Sita as the ideal of marriage, has inspired millions with self-denying family love to this day, but it also enshrines the greater and ever recurring miracle of the work of the *Avatar* returning with his close Circle of disciples to unite with him in loving service once again to uplift humanity.

Rama moves with calm detachment and infinite love power and understanding throughout the changing scenes of his early princely home, or during banishment in the jungle with his bride, happy in performing the most menial duties for him. Then the tragedy of her capture by the arch demon Ravana breaks with rude force into their lives, followed by tremendous conflicts that shake the Universe, and Rama's final triumph in the death of Ravana at his hand. But a great trial awaits Sita, at the moment of the expected joyful reunion after months of terrible strain and

suspense in the power of the ruthless monster, for Rama decrees that she shall make her home elsewhere. Her sufferings, communicated to the people who witness them, are borne by Rama as well as his own, and as the gods descend to plead with Rama for her, he becomes the centre of a vast spiritual upheaval that his own act has effected.

The story is well-known, how the people had murmured against Sita for living in the house of another, contrary to their accepted standards, ignoring the fact that she had been detained by force, and later her second separation from Rama was ordered by him when they again repeated the old suggestion against her reputation as her child was about to be born, and this time the conditions imposed by Rama made her sufferings greater still.

The way in which the life of Shri Meher Baba explains how the sufferings of Rama and those of Sita, serve the needs of humanity, illustrates the meaning of the life and death of Jesus, the *Avatar* of Nazareth. The Master's work for humanity centres in the infinite consciousness he enjoys,

and thus the inner link is established by him with all. His outer link with them, for both inner and outer are necessary, operates through his close circle of disciples, who thus form an outer focus for his love and power amongst those whose daily life, and conditions form the material for the outer pattern of his life which is the evidence afterwards offered to posterity for the authority of the church. The spiritual links his Circle forges with his love and power in their own environment, extend to wider human circles who do not contact his circle or the Master personally, and so dormant tendencies everywhere are stirred into activity through the release of his divine energy making wider and deeper aspects of the Infinite Life available to all, as *sanskaras* are removed by the Divine Love, and energy thereby transmuted.

This process is apparent throughout the story of the "Ramayana"; Rama moulded the *karma* of his own age through his Circle and contact with the people, their rulers, and the forces of heaven and hell and the subtle worlds,

all of which find their place in Hindu Mythology and religious thought, and are interwoven into the story of Rama's life. Scholars may point to religious beliefs which belong to an earlier period, but their inclusion in Rama's activities, indicates that the Master revitalises the remnants of older faiths which continue to influence men's thoughts in his own time, as can be witnessed to-day in the revival of pagan ideals that require the purification he alone can impart.

Baba has described the greatest of all problems as "The problem of self-realization, which includes all the petty problems of the world and humanity put together, that remain unsolved for ages until a Master takes up that mission and helps suffering humanity struggling in the meshes of *Maya* to be out of it."

Both the "Odyssey" and the "Ramayana" illustrate Baba's recent public utterance that "Self-interest, caused by low selfish desire, is the root cause of contemporary world chaos and individual misery". The way in which Rama directed the great

universal divine drama of his own day, may explain also Baba's concluding words on the occasion of his utterance just quoted above:—

"My manifestation will embrace the religious, economic, social and religious aspects of life. It will spiritualize all human activities in art, science, music, politics and the drama. In the near future a great universal drama will be enacted the theme of which will be Pure Love, Selfless Service. I will play the leading part in this world-awakening drama."

Rama chose as his setting for the divine drama of his life both the world of men and the heavens of the gods and the inner world of the demons and forces of nature, which are interwoven with the affairs of men, as in the days of ancient Greece. In our Western scriptures, Jesus had contact with the founder of the Jewish Mosaic dispensation, and prophets who followed after, and the Church creed of to-day refers to the work of the Master in heaven and hell, Baba has explained that the "unfoldment of life and consciousness for the whole *Avataric* cycle, which has been mapped out

in the creative world before the *Avatar* took form, is endorsed and fixed in the formative and material worlds during the *Avatar's* life on earth". The records of the early Western Church with regard to their founder's work in the unseen world is not given in such detail as of Rama in the "Ramayana" but there is sufficient to show their correspondence on this point, in the light of Meher Baba's explanation. The peoples' conceptions of the after life were also different, as well as the social life of Rama and Jesus, the one a prince and the other the son of a peasant carpenter, which affect the details in the picture each life of the Master presents to posterity, but both accentuated the tension which culminated in the revelation of their divinity, in the one case utilising social respect for marriage, and in the other the peoples' barren adherence to a religious tradition. Throughout, both Masters were dealing with the spiritual needs of the people, using their reactions to the problems their own limitations presented, as a focus for the Masters' work for humanity in each age in pouring out their Divine Love on all planes of consciousness.

Five hundred years passed since Kabir, who described himself as the "child of Allah and of Rama", wrote words which might have been uttered by a Western Saint of the Perfect Master Jesus:—

"There is great trouble, a mine, of trouble:

Thou wilt escape only when thou knowest Rama.

Know Rama and find the path to Union

Then the noose will not fall around thee. "

Every picture of the *Avatar's* life that has reached us from the distant past, is illumined by the words of Baba:—

"The stimulating power of his divinely human example

The nobility of a life, supremely lived,

Of a love unmixed with desire,
Of a power unused except for others,

Of a peace, untroubled by ambition,

Of a knowledge undimmed by illusion."

The contrast sometimes presented in the "Odyssey" to this description of the Perfect Master is very marked:— "As for me, my heart was broken and I wept... and my soul had

no more care to live and to see the sunlight..." *

Whatever the Master's work may be at any moment, and it varies with rapid changes amidst great intensity, He maintains the state of Oneness with the Eternal Knowledge, Bliss and Power of the Highest, unimpaired, but Odysseus was at the mercy of fate, working out his *karma* blindly, ignorant of the forces he had himself set in motion, which proceed from within his own wider life and are personified as the gods of the ancients.

Throughout the "Ramayana," there are glimpses of silent moments when Rama stood immovable and rapt", engaged upon his spiritual work for humanity, amidst the upheaval he had created around him, and purifying the world of its weight of *karma* through Divine Love. As he pursues his own course unwaveringly, without disregarding the feelings and needs of others, his serenity and power in action, and

his insight into affairs, human and divine, are revealed, whether amidst the magnificence of his father's court or in the hardships of the jungle, or while fighting the demons, or listening to the Gods declaring his divine nature. He discharges his duties as a man, husband, king, warrior and son, according to the standard of his time, in a masterly manner, even when they appear to conflict with each other, performing his work as *Avatar* at the same time with the co-operation of his wife, Sita, and others of his close circle, connected with him by their *karma*, which is apparent at some of the critical events in their lives with Rama.

There is a psychological aspect of Rama's work in using the people's attitude towards Sita's imprisonment and sufferings, for the spiritual upheaval in their lives, and the growing intensity which led to this result can be seen in the following stages of the story:—

* Quotations from the "Odyssey" are from the 1918 edition in London by Drs. Butcher & Lang, M.A., LL.D. Those from the "Ramayana" are from the abridged account embodied in "Myths of the Hindus and Buddhists" by Sister Nivedita and Ananda Coomaraswami. Both poems unabridged would occupy about 50 copies of the Journal.

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| <ul style="list-style-type: none"> (1) Sita's banishment with him from his kingdom. (2) Her capture by Ravana. (3) Fighting for her release. (4) Victory. (5) Her condemnation by the people. (6) The dramatic rejection of Sita by Rama before the people. (7) Sita's public justification. | <ul style="list-style-type: none"> (1a) The people's outer lives stirred. (2a) Their sorrow. (3a) Expectancy and hope. (4a) Joy. (5a) Sub-conscious tendencies expressed in action. (6a) Thus stage 5 is dramatised for all to see, shaped into action which becomes the expression of their sub-conscious thoughts and words. (7a) Rejoicings and relief of mind, intensified by the strong reaction from earlier events. |
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The manner in which Rama brought out the people's latent tendencies, rather than keeping them suppressed to flare up and produce discord later in their own social life when opportunity offered, for their thoughts became actively directed against Sita, who was sustained by his love, served, as a centre for his universal work for humanity and posterity. This has a parallel to-day in the lives of Baba's close circle of disciples, and is further illustrated by the play at Meherabad given by the God-mad who had been trained by Baba's *mandali* for their parts. Baba was present when the performance was given, and it was a striking example of how he groups people for the direct expression of his spiritual work,

for he says that all work, to be perfect must be carried through upon the physical plane as well as in the other inner planes, which the Master alone knows completely. That inner aspect of Rama's is symbolised by the activities of the gods, related in the "Ramayana".

In his human aspect, and as the God-man, Rama feels the sufferings of Sita, for his infinite life pulses through all life, extending also to the very demons as well as to those warring on his own side against them, and those who feel for the sufferings of Sita, whether gods or men. This infinitude of the world's sufferings, which the *Avatar* carries in his own consciousness, exists side by side with his realization of infinite Bliss of the

One Life, and constitutes the spiritual crucifixion which, Baba has explained, the Master feels inwardly at all times, infinitely more than any physical suffering could convey. In the "Ramayana" as well as in the gospel story of Jesus, the *Avatar* of Nazareth, there are glimpses of this spiritual suffering which in earlier ages in Egypt is symbolised by the tragedy of Osiris, whose limbs were dismembered and scattered, and the imprisonment of Iacchos in Greek mythology. Such records are the foundation of the legends of the Greek gods by whom Odysseus was guided, who thus benefited from the work of earlier *Avatars* when he responded to the thoughts put into his mind by Pallas Athene, and the guidance of Hermes. Both these Gods symbolise the wisdom of the soul in different aspects, in the esoteric interpretation of the "Odyssey".

Very different from the sufferings of Rama are those of Odysseus, being connected with his own ego as to the uncertainty of the future, his pain and perils and loss of possessions; often he was guided by expediency, far removed from

the inner spring of the Master's life described in a well-known Chinese classic:—

"Supreme virtue comes through activity of inner life,

To assume virtue without being really virtuous, is to be virtuous from duty.

When Tau is lost, follow virtue,

When virtue is lost, follow benevolence.

When benevolence is lost, follow right conduct.

When right conduct is lost, follow expediency...

Those who are masters of expediency, have in the heart only the shadow of faith and in the mind, only confusion" *

On occasions Odysseus' egotism almost proved his destruction, as when he taunted the giant Polyphemus whom he had blinded, shouting from a distance that he was "Odysseus the waster of cities". Guided by the sound of his voice, the giant one-eyed monster hurled a huge rock at Odysseus' ship which was nearly sunk, and then appealed to his father, Poseidon, god of the sea, to avenge his injury, with the

* Lao Tse in the "Tau-Teh-king", Chapter 38.

result that Odysseus suffered shipwreck and danger from storms sent by the god. Symbolically, the one-eyed monster is himself a type of the ego, which sees nothing but itself as with one eye only. Rama however, in coming down to the level of the people, who condemned Sita by imputing their own standard of morality to her, uplifted them by using the example of her suffering as the lever on the physical plane for their spiritual upheaval, for they could respond to her unmerited sufferings whereas they could not appreciate the purity of her character without the drama which Rama enacted. This limitation in their consciousness was due to their *karma*, which Rama put upon Sita, whose love inspired by his presence, was sufficient to enable her to bear the strain, so that her sufferings were vicarious, and the means whereby the people's *karma* was disintegrated through the spiritual power of the Master operating silently in their midst to help humanity as a whole in the same way, for the whole of the *Avataric* period. Baba has explained that perfect work needs physical expres-

sion, as well as the Master's inner activities and hence the spiritual work of Rama reached its outer expression in the world of form, as men perceive it.

The contrast between Rama and Odysseus' cunning and fortitude, which merely led him from one danger into another, is obvious, but those qualities in the man are as it were reflections of the Master's divine wisdom and infinite strength, which in the fullness of time the former will also attain. Odysseus must not be considered as apart from the *Avatar* for limited ego which is apparent to Him does not obscure from the *Avatar's* vision of His own infinite life within every one, as well as the ego. Nor does it mean that Odysseus was outside the influence of the *Avatar*, because they did not meet in person, during his life on earth. It is part of the *Avatar's* work to establish "centres" in the formative world, as well as in the material world during his life on earth, through which posterity will respond to the spiritual impetus of his life. Those to whom the personal aspect of God makes an appeal, when they become in tune with the inner spheres,

see the Master in his spiritual form which thus becomes apparent to their inner vision; others may get the consciousness of his presence by drawing near in spirit to the reality of the truth of his life in the unseen worlds, and be thus inspired to virtue, benevolence or right conduct, which are at the basis of social reform, scientific research and freedom of religion. To the ancients, the personal aspect of the inner forces through which mankind responds increasingly to higher standards of thought and feeling as his consciousness unfolds, took the form of the gods themselves, but their power to stir mankind was derived from the work of the *Avatar* in the past, for it is through Him that the Infinite Oversoul, the *Paramatman* becomes available on

all planes of consciousness, vitalising nature and men and gods for the purpose of his divine work.

In the course of time the religions, philosophies, laws and customs and even the accepted standards of morality become divorced from the truth on which they were originally based through the work of the *Avatar*. In returning to re-establish that truth in the form best suited to the needs of the people, opposition may be met with from those still immersed in the unreal aspect of the older teaching, who think the truth itself is being attacked as the rubbish which has submerged it, has to be cleared away in preparation for reconstruction. In Baba's words:

"Destruction must precede Construction."



THE SAYING OF MEHER BABA

Do not try to find excuses or extenuating circumstances for your misdeeds. Unless you repent of your wickedness you cannot improve. To attempt to justify your misdeeds is to smother your conscience and to make virtues out of vices.



The Five Daily Sacrifices

BY C. V. SAMPATH AIYANGAR

VICTOR HUGO says that man is an infinite little copy of God and adds, "Little as I am, I feel the God in me". *Sloka* 18-61 of the *Gita* tells us that *Iswara* (God) is in the hearts of all *bhootas* (created things). Shri Meher Baba clearly and emphatically tells us, "Just as your shadow is not separate from you, so God is not outside of you, but is within you; and just as you cannot grasp at your shadow, so you cannot take hold of God in an ordinary way".

As the Master says, this understanding of God is not an *Ordinary* matter. It is a great secret, which knowledge can be acquired after much experience. It is called *Raja Vidya* (Kingly Science). To the earnest aspirant it is very easy. Says the Master such aspirants are only a few out of millions.

The spiritual aspirant must be strong, dutiful, self-reliant, persevering, well-balanced and full of love: in short, that person must be

a good everything in this material world. He must become a sincere *Karma Yogin*, which is possible only by understanding and putting into practice the great Law of Sacrifice in daily life. This creates Love, which slowly expands into Universal Love. That is what is called the Christ Spirit, which we see in our Master.

One can never become a spiritual aspirant if he is self-centred, and does not experience the glories of this Universe. He should live the life of Christ—Baba—Love. He then really lives. "The real test of a man's success", says a great writer, "is his daily life". It is there that one can conquer the outer senses and begin to use the inner senses. This knowledge takes him easily on the Path. Five daily sacrifices are therefore essential for every spiritual aspirant. They are:—

1. *Brahma Yagnyah* or sacrifice.
2. *Deva Yagnyah* or sacrifice.

3. *Pitri Yagnyah* or sacrifice.

4. *Bhoota Yagnyah* or sacrifice.

5. *Manushya Yagnyah* or sacrifice.

What is *Yagnyah* has been clearly laid down in the *Gita*. All actions which culminate in the knowledge of the Reality is the real *Yagnyah*—the *Gyana Yoga*. Applying this test let us examine the five aforesaid duties.

First: Brahma Sacrifice:—

Under this head comes study and teaching. The great Law giver Manu says:—"Our bodies are purified by water. The mind is exalted by Truth. By study and *Tapas* the Soul is exalted: *Buddhi* by Knowledge.

A bath every day cleanses the body and makes one healthy. With a strong and healthy body he will be able to read abstruse subjects and concentrate his mind on the real nature of God. He should learn with humility all that is necessary for understanding the Truth. With self-control, perseverance and Courage he can cross the Ocean of Ignorance. He should not only study, but should share what

knowledge he acquires with others—study and contemplation are therefore absolutely necessary for one's spiritual progress. As these would lead one to the Goal, this first daily duty is called *Brahma Yagnyah*.

Second: Deva Sacrifice:—

There is some difficulty in understanding this duty. The difficulty rests on the proper interpretation of the word "*Deva*". It comes from the Sanskrit word '*Div*'—to shine. Those who 'shine' are the *Devas*, i.e., the learned. Those who have taken the vow of Truth are the *Devas*, and the others are the ordinary *Manushyas* (men). We should *serve* learned men every day, and they are the *Devas*. This service is *Deva Yagnyah*.

Third: Pitri Sacrifice:—

The *Pitris* are those who help us in acquiring Divine Knowledge and all things necessary for the same. The service done to such people every day is *Pitri Yagnyah*: It is done in two ways,—by *tarpana* (acts by which we satisfy the wants of those benefactors) and by *Shraddha* (faithfully and sincerely).

Fourth: Bhoota Sacrifice:—

In this world there are beings which cannot sufficiently protect themselves. It is the daily duty of a spiritual aspirant to protect them. The great Law giver Manu lays down the injunction:—"One should gently keep on the ground food for outcasts, dogs, diseased men, crows, insects, etc." This is a service rendered to one's inferiors, not haughtily and with condescension, but reverently. The food so given is called "*Bali*".

Fifth: Manushya Sacrifice:—

The last daily sacrifice is *Manushya Yagnyahs*, i.e., sacrifice to one's brother-man and sister-woman. Daily should he cultivate brotherly help and love. Manu says:—"After giving *Bali*, feed the guest, the beggars, and students."

Undoubtedly, these great five daily duties, done with faith (*Shraddha*) will help the spiritual aspirant in marching without any trouble on the Path. Referring to these daily *Yagnyahs* it is written in a very useful book.

"The general principle of this is that a man's life should be orderly, regulated and balanced, due time being given to each part of his duty

so that none should be slighted or omitted, and none allowed to monopolise his time. Above all he should realise the idea that man has no separate individual existence, but is indissolubly linked with the universe, and his whole life must be a life of sacrifice and duties, if he is to fulfil the very law of his being. Such deliberate regulation of life is wise—necessary, even if the most is to be made of life—and conduces to peacefulness and absence of hurry."

It is true that the ancient and less ancient *smritis* have laid down a detailed programme to be meticulously followed. This may not suit the modern life: and therefore the modern educated young man, who is lost in the whirlpool of life, rejects with scorn the mandates of the senseless *purohiths*. I have stated above a method of life which no sane person can take any objection. On the other hand, the observance of the five *Yagnyahs* as I have stated, will create a sustained spirit of self-sacrifice, which will ensure harmonious spiritual progress. Instead of cogitating on impractical methods, practical positive

methods will take one without any difficulty to the Goal. We should never forget the important rule, "But to learn is impossible until the first great battle has been won. The mind may recognise Truth, but the spirit cannot receive it". It is in this sense that the *Gita* says that the Kingly Science of *Raja Yoga* is an easy one. It is why Shri Baba says:

"Divine Love causes its captive

to forget his own individual existence by making him feel less and less bound by the trammels on human limitations on his onward march, till he reaches a point where he can raise himself to the realization of the Highest in himself", and advises spiritual aspirants to walk in the paths of *Bhakti*, *Dnyana*, and *Karma*. I respectfully submit the method chalked out above will serve them best.



Renunciation

BY ADI K. IRANI

"The only Real Renunciation is that which abandons even in the midst of worldly duties, all selfish thoughts and desires."

—MEHER BABA

JUDGED from its ultimate value and purpose, life is worth living for every one who wants to live so, as best suited to his circumstances—environmental and hereditary. It is a gift of God to an individual to be affluently honoured by him in a willing acceptance of the circumstances in which he is placed and in a whole-sale offering of himself to God to be completely owned by Him.

Is it really a life of inert acceptance of circumstances without an effort of improving them—what we mean by a willing acceptance of circumstances—or is it a complete disregard towards the environmental changes (physical, mental and emotional) that take place around us? It is not either of the two, we consider safe to take up to, and be a real renunciator. To adopt the first (inert acceptance) would

be to lead an aimless life at the mercy of the conflicting forces, leading nowhere. To choose the second course, of a complete disregard towards the surroundings, would be to become self-centred, so much as to lose one's hold on all the external activities; and lead a visionary life.

Circumstances—good or bad—are, according to how one takes them. The feeling of pain and pleasure depends mostly on the way one reacts to them. A mode of circumstance harmful to a person adversely inclined, would be helpful to another who is favourably disposed towards it. In general, men are given over to their native dispositions that govern their life of happiness and misery. To set aside the impulsions of one's dispositions and chalk out for himself a path of balanced happiness, is what true renunciation brings about,

Is it really possible that such a state of spiritual development could be brought about, whereby the predominant weaknesses in us, in the face of varied temptations, are controlled and the energy thereof transmuted to a strength of character and resoluteness? It is

possible by a true understanding of renunciation in its positive sense.

NEGATIVE RENUNCIATION

So far one ignorantly presumes that the life of renunciation is attainable by those who have nothing else to live for in the world, and are only able to sit on the top of the Himalayas, he cannot appreciate greatness of those who have realized the ideal of true renunciation in the din and bustle of life. Isolating from the world and its affairs, to escape its difficulties and sufferings, is only placing oneself bodily amidst a set of different surroundings, where the *sanskritic* propensities of love, disgust, protectiveness, anger, appeal, fear, curiosity, submissiveness, acquisitiveness, laughter, comfort, migration and gregariousness are not worked off. Not that the opportunities are wanted for the various abilities to be developed and desires multiplied, but the objective situations are necessary for wearing off of the tendencies originally formed from external activities (performed in pre-existing life and also in this life). Isolation damps the

enthusiasm for work, and fosters thoughts and feelings of it. Even in a spirit of righteous fervour, one creates an imaginary world and for some time, lives in a fools paradise. The length or shortness of such a period proportionates the intensity of desire precluding isolation. The crucial point of disillusionment is reached when the dormant tendencies no longer bear allegiance to isolation, and desires, as enemies of our true individuality, resent being ousted in an unnatural manner. Nature imposes its penalties on actions not in conformity with its laws, and a terrible mental conflict ensues. Our so-called *Yogi*, an isolationist steeped in his own perfections, wanting everyone to mind his own business, wakes up to find that the path of 'freedom' is not similar to one of escape from sharing the joys and sorrows of his fellow-creatures; and that, to achieve the goal of true renunciation, he should begin on a positive basis of the process. Is it too late for him to divert his course of life to an appropriate path of living? It depends how far he has become an addict to the habit of

isolation. If it has had too deep a hold on him, it is very difficult for him to reconcile to a changed way of living.

Having failed to solve the problem of life by a negative process of renunciation, he opens himself to the onslaughts from unfulfilled desires. Between the frustrated longing of God and the presence of the devil, the *Yogi* falls a prey to the confusion of ideals. He may become a sad victim to a masterly temptation (sex) which is responsible for the downfall of many spiritually advanced souls. To impliment promiscuity and enlarge the scope of its nefarious activity, other injurious instincts may also shape into action. He would bring ignominy and degradation unto himself. The world can help him but little, since he cut himself away from the good ways of the world. Partially advanced souls of the esoteric path, cannot help him, as the difficulty of evoking a spiritual response in an unsettled goal-seeking mentality, is too great. Divine intervention of a spiritual Master could alone save a man so disintegrated in ideals.

POSITIVE RENUNCIATION

The way of Meher Baba with his students of renunciation is unique. He makes them 'live to renounce' and not 'renounce to live'. Apart from the isolationist, those who come to him for guidance with a view to perpetuate their pre-conceived notions of a profiteering renunciation—either in mental felicity or an escape from worldly duties—He sounds less encouraging.

Baba gives less importance to a conditional 'giving up', and promotes whole-heartedly, the selfless longings of a heart. When the highest ideals of self-denial are wanting, renunciation loses its intrinsic value; and according to Baba, it becomes a rarified desire seeking satisfaction in the guise of renunciation. Even so, the constructive ways of the Master, permit entry of the bargainers, in the periphery of the nucleus of his love, extending far and wide, and covering the varied tastes and temperaments of his aspirants. Many of the seekers who belong to this category, seem primarily to get a set-back, the cause of which they cannot locate. By involving them into uncertainties of action

or temporary isolation (if necessary) or a deeply absorbing work of high or low order, Baba brings home to them an understanding of the relative values of the duties of life. All such duties, to begin with Baba's initiating process, may, or may not be necessary. The process may vary widely with the responsive abilities of the students. *To detect precisely what prepotent dispositions are present in a soul capable of being directed to a spiritual end, is what the Master does at the outset.*

The higher propensities are constitutionally present in all human beings, but the circumstances to develop abilities and stimulate them to be used for their (aspirants) spiritual upliftment, are created by the Master. Situations arising out of such working, are, more number of times than not, pleasant for those concerned. This accounts for the deep spiritual insight, Baba has into the soul-structure of his aspirants. He understands when they are joyful, when remorse-stricken, when gloomy, when cheerful; and knows their causes. He also knows how to make them stand against the

gravest of crisis in life, and tide over the petty quarrels of the day. He teaches them to be patient under the vilest provocation and forbearing, before the meanest acts. The act of courage, Baba says, to face life boldly and all its difficulties, and to take things lightly, whenever poignant. There is more bravery in suffering than in sense enjoyment. There is more strength in restraint than in license. *Difficult is renouncing whatever you have possessed; more difficult is renouncing having exerted to possess; and most difficult is to go on renouncing as you possess, and live for possessing to renounce.* Baba, by dint of his living example, his synthetic KNOWLEDGE of the entire creation and the graded values of all things and happenings bearing on the Ultimate Truth, shows that life is worth living. It is an opportunity given to the soul to evolve its perfections, and be conscious of the Reality. No effort is in vain towards that end; no life is lost but for a renewed one of spiritual awakening. The body is the means to evolve the mind, and the mind is but an instrument of the Soul.

Place, calling, caste, creed, social distinctions, are no hindrances to the spiritual growth. They are the aids, put forth by nature which we should avail of. Wherever one is placed, there the life of renunciation could be practised. To run away from life and its events, is to lose chances of overcoming our ignorance that everything under the creation does have its place and purpose, and the only Reality is God.

Happiness derived from the awakening that renunciation is positive—Baba brings us a renewed interest in life. Every bit of an action is laden with joy,—joy to live, joy to work and joy to own every thing you see around, and help everyone you contact. There is very little time to think about yourself, your happiness and your problems; for *the main problem of your life is being solved by the life you lead.*

You are as natural as anyone else. You love, you eat, you attend your business or serve a job, look after your wife, parents, sons and daughters, and go about the world with ambition, patience, labour, innocent recreation, sports and

study. When hungry, you find no food, you are irritable; when scolded, vexed; when jilted, renunciative; when applauded, tickled. All the emotions come to you in natural modulations and you react as naturally. But the fundamental difference between you as a true renunciator and the other (isolationist) is that you dedicate your actions at the altar of true renunciation whereas the other

makes a tool of renunciation for self-happiness. The former is on his way of solving the riddle of life by being a true renunciator, while the latter goes by a life rationalising renunciation.

And Baba pointedly says:

"It is praiseworthy to be a genuine Sanyasin (Spiritual pilgrim) but honest householders are far better than hypocritical *Sadhus*."



You Must Believe It

BY DR. ABDUL GHANI MUNSIF

THERE are two schools of thought amongst the Sufis with regard to the *Meraj* (spiritual ascension) of Prophet Mohomed in which the angel Gabriel is said to have taken Him (Prophet) out of His bed one night and showed Him the seven heavens, the paradise and hell; and the Arabian Prophet after having had four score and ten thousand conferences with God returned from the journey in such a short span of time that it is reported he found his bed still warm and the pot of water which

had fallen down at the very moment of his flight, had not yet completely run out. These small incidents have given rise to a great controversy as to whether the flight of the Prophet that night was spiritual or physical.

Some Sufis affirm that the ascension of the Prophet on that particular night was physical, while a great majority of them maintain that the particular experience of the Prophet that night was only spiritual. Although the following famous incident lends support

to both points of view, we on our part maintain that the particular spiritual journey of the Prophet known to the Muslims as *Meraj*—in its highest and true sense—has been spiritual rather than physical, subscribing however to the possibility of physical transportation by means of the spiritual science of *Alghaib-analabsar* (physical invisibility) of which many instances are available from the spiritual lore of all religions:

The Sultan of Egypt once summoned all the learned divines of his kingdom to meet in a conference for the purpose of settling once for all the vexed question of the Islamic world as to whether the *Meraj* (spiritual ascension) of the Arabian Prophet happened in the physical sense or the spiritual sense. Supporters of either point of view adduced learned arguments in support of their case, but the Sultan who was not prepared to believe anything contrary to reason, was left unconvinced.

This controversy was given great publicity and aroused keen interest throughout Egypt, and ultimately it reached the ears of the

learned Saint Shaikh Shahabuddin. The Saint consequently repaired to the Sultan's palace and announced his arrival. The Sultan who was aware of the reputation of the Saint for behaving haughtily even in the presence of kings and princes, received him with many civilities saying, "It was very kind of you to have taken the trouble of coming here in the heat of the day. It would have sufficed if you had sent word with any of your servants, and I would have felt greatly honoured in granting him anything that he would have asked in your name." The Saint apprised the Sultan of the purpose of his visit.

The chamber in which the interview took place, had four windows one on each side. The Saint desired of the king to get the windows shut. After some time, the Saint opened one of the windows which commanded the view of a mountain called Kzeldaghi—Red Mountain—and ordered the king to look out. No sooner he did so, the Sultan saw a huge cavalcade of horses more numerous than the stars in heaven, heavily armed advancing with drawn swords at full speed towards the palace.

The Sultan was terror-stricken and cried out in great dismay, "O God, what dreadful enemy is advancing to attack my palace!" The Saint calmly replied, "Be not afraid, there is nothing in it." Saying this he shut the window himself and opened it again the very next moment, and the Sultan heaved a sigh of relief on not seeing a single person on the mountain or in the plain.

Saint Sahabuddin opened another window which overlooked the city of Cairo, and the Sultan on looking through it, was horrified to see his beautiful city all on fire, the flaming tongues thereof almost licking the skies. The Sultan exclaimed, "What conflagration is this! My beautiful city will be burnt to ashes". The Saint pacified saying him, "Do not worry. It's all nothing." The Saint shut the said window and opened it again, and the king was gratified to see his city as serene and beautiful as before.

The third window was opened, and the Sultan saw the river Nile in angry floods overflowing its banks and threateningly surging towards the Palace to drown it any moment. Although the Sultan was prepared

to a certain extent by the two previous experiences, yet he could not contain himself and cried, "Everything is lost, and we are sure to be drowned". The Saint again repeated, "Be not upset, it is all a mirage." The Saint again shut the window and opened it and the Sultan was happy to see the silvery Nile pursuing its peaceful course as ever before.

The Saint opened the fourth window which commanded the view of a parched barren desert. In spite of his previous experiences, the Sultan was overwhelmed by the sight that presented itself to his eyes. Unlike the usual panorama that he was used to seeing, the Sultan could hardly believe his eyes when confronted with the sight of beautiful vineyards, exquisite gardens overladen with a variety of fruits never seen before, sparkling rivulets, the banks of which were adorned with basils, balms, roses, narcissuses and hyacinths, and the whole atmosphere surcharged with the smell of a variety of fragrant odours. The air resounded with the sweet warbling notes and mournful tunes from birds of

different hues and colours. The eyes of the Sultan got rivetted on to the scene, and he ecstatically cried out, "This is verily the garden of Eram (Paradise)." The Saint pulled him up saying, "Don't lose yourself; it is all a dream." The window being shut and opened again, the king relaxed himself on seeing the familiar acrid desert as before.

Saint Sahabuddin then addressing the Sultan, said: "I have not come merely for the sake of enacting a few pieces of jugglery which you have witnessed just now. I have come to correct your faith and elevate your conviction in much more transcendental possibilities of the spiritual world. Please therefore to send for a tub full of water and do as I tell you." The tub full of water was brought, and the Sultan was made to strip himself naked with only a towel girt round his loins. The Saint thereupon ordered him to dip his head in the tub full of water, and take it out again. No sooner the Sultan complied with the orders than he found himself at the foot of a mountain alongside a seashore.

Finding himself in this plight,

the Sultan got infuriated, and cried out, "What a cruel trick you have played on me by this black magic of yours, and if I ever do return to Egypt, I shall not rest content until I have wreaked vengeance on you." But gathering himself after some time and realising that his threats and abuses are of no avail, he began to take stock of his surroundings. He espied some wood-cutters coming down the mountain side and thought within himself that if he were to disclose his identity to them, they would not believe him, but rather they would take him for mad. When the wood-cutters asked him as to who he was, the Sultan said, "I am a merchant, the ship in which I was sailing got wrecked and somehow, I find myself washed ashore and alive." The wood-cutters rendered him what little help they could, and directed him to a city just behind the mountain. The Sultan was too much concerned with his own sorry plight to take cognisance of the beautiful sights of the city. He was sorely in need of some rest and food. Taking pity on his famished look and distressed condition, an old

farrier invited him to come into his house. The farrier hearing his sorry tale, congratulated him on his escape from being drowned, and offered him some refreshments. The stranded Sultan sought the advice of the old farrier as to how best to rehabilitate himself under the circumstances. Whereupon the farrier replied, "The laws and customs of this city are very favourable to strangers, and you will find yourself soon pretty well settled, if you will act up to my advice. Go to the public baths of the women, and stationing yourself at its gate, ask every woman that comes out if she was married. The one who says 'no', you will be entitled to claim her as your wife according to the laws of this city."

The Sultan decided to follow the advice in all good faith, and bidding farewell to the old man, hied his way to the public baths. He was not there long when a lady came out and looked ravishingly beautiful. He thought within himself that if only she were to accept him as her husband, he would perhaps be able to forget all his misery. He accosted her by saying, "Fair Woman are you married"?

On getting an affirmative reply, he felt very much disappointed. Very soon another lady came out and she happened to be frightfully ugly. The Sultan shuddered at the thought of her being unmarried, but was greatly relieved to hear from her that she was already married. After a while another lady comes out and who looked to be the very personification of deformity and ugliness. The Sultan cogitated within himself that he would rather prefer starvation to death than having such a specimen of humanity for his wife. He however began to breathe easily on coming to know that she had a husband. He felt pity for the husbands of these woman and explained to himself that perhaps they being strangers in the same predicament as himself fell to the lot of these women. He waited for the fourth lady to come out, and like his previous experience, expected to be confronted with a much more uglier specimen. But to his great joy he saw a lady transcendently beautiful, compared to which the first beautiful lady looked palpably ugly. He gathered courage to accost

her in the usual way, fearing all the while lest she should be already married, but he couldn't believe himself when the lady said, 'no'. Saying this the lady cast a disdainful look at him and left him abruptly. The Sultan became a prey to all sorts of conflicting thoughts whether or not in the present weather-beaten plight of his, he had come up to her expectations, and why according to the laws of the country, she gave no assuring signs of his being accepted as the prospective husband.

While thus occupied with his reflections, a slave approached him and said, "I am ordered to look for a stranger in tattered garments and with famished looks. I think you are the same one and therefore be pleased to follow me to a place where you are eagerly expected." The Sultan followed the slave and soon found himself in a richly appointed house. After a time a lady of matchless beauty resplendant with jewels, chaperoned by four beautiful slave girls, approached him, and paid him obeisance saying, "Excuse me for paying scant courtesy at the first meeting, but

the reason is that I was in a hurry to make myself presentable to my lord and master. Make yourself at home here, and everything that is here, me and mine, are all at your service and command." The Sultan replied, "A short while ago I was cursing my destiny, but now I find myself the happiest man living. To begin with in the exercise of my sovereignty here, I badly need a wash and change of clothing." The lady assured him that everything has been anticipated, and will shortly be forthcoming. In the meanwhile, she beseeched him to partake of some light refreshments and the four attendant slave girls were asked to entertain him by singing songs composed by the Poet Baba Saoudai. The lady was well satisfied with her choice of a husband, and the Sultan flattered his fate over his lucky find.

Both of them began to live a high and expensive life and after a number of years having begotten seven sons and seven daughters, they found themselves utterly impoverished, the whole of the lady's estate being squandered away.

Faced with the acute problem of having sustenance for themselves and the children, the lady said to her husband, "You never stinted yourself as long as my wealth lasted. You gave yourself up to reckless pleasure and an idle life. It's time you bestirred yourself and earned something for the maintenance of the family."

The Sultan felt very much saddened over the situation, and could think of nothing better than seek the advice of the old farrier. Approaching him the Sultan said, "Revered father, I find myself in a worst plight than when I first came into the city. I have a wife and fourteen children to look after." The aged farrier inquired if he knew of some trade or handicraft. On getting a negative reply, the farrier took out some coins, and asked him to purchase some rope with which to ply the trade of a porter in the market-place. The Sultan carried the day's earnings of a few coins to the wife who remonstrated with him saying, "If you cannot earn ten times as much every day, you will soon find me and the children starved to death."

Overwhelmed with grief the Sultan instead of going to the market-place the next day in search of work, went towards the seaside cursing his destiny and all those responsible for it. The sight of the mountain by the seashore near which he had unexpectedly found himself, made him think in angry terms about the Saint Shaikh Shahabuddin. He bethought himself of offering prayers prior to which the ceremony of ablution was required to be gone through. Consequently he took a plunge into the sea and when he raised his head out of the water, to his utter bewilderment, he found himself in his own palace, in the middle of the tub and surrounded by all his officers. On perceiving the Saint, he burst out saying, "O treacherous divine, what did you mean by playing such a mean and dirty trick on thy Sultan and thy Master?" The Saint very composedly replied, "There is no need for your Majesty to be angry with me. Only a moment ago you plunged your head into this water in the tub. I am telling you nothing but the truth; if you do not believe me,

your officers will vouch for the truth of my statement, as they have been eye witnesses of it."

The Sultan found it difficult to believe the statement of his courtiers, and wanted to know how and where he has been all these years and how he came to have a wife, seven sons and seven daughters. The unkindest and most cruel part of the situation for which he could never forgive the Saint, was the fact of his being made to ply the porter in the market-place.

The Saint replied, "Since you will give no credit to my words, I shall give you another demonstration in my own person."

Thus saying the Saint undressed himself, entered into the tub and immersed his head underneath the water. While the Saint was underneath the water, the Sultan remembered his vow of punishing him if he ever returned to Egypt. He therefore took a sabre to cut off the Saint's head the moment he raised it up out of the tub. Saint Shaha-

buddin by the science called *Mukashafa* (Illumination) became aware of the king's intention, and by means of the science of *Alghaib-Analabsar* disappeared physically and found himself transported to the city of Damascus from where he wrote a message to the Sultan of Egypt meaning: "Know O King that you and I are both but humble servants of God. During the short time that you plunged your head in the water, you made a journey of a number of years, you underwent many hardships, you married a wife and had seven daughters and as many sons; you laboured like a coolie to earn a meagre sustenance; and you would not believe that the Arabian Prophet after his return from the spiritual journey (*Meraj*), found his bed warm and his pot of water not completely run out. Be wise therefore that nothing is impossible to Him who out of nothing created the seven heavens and the seven earths by the single word '*kun*' (Be)."



*Those Who Follow the Master**

(Continued from January 1941)

AFTER Maharaj's *darshana*, Gulmai practically lost all interest in life and even the zest for external prayers which she assiduously practised so long, had vanished. She longed to be with Maharaj and visited Sakori very frequently as far as her family circumstances and the whims of her relations would permit.

In these visits to Sakori Gulmai contacted Merwanji (Meher Baba) very often and he regaled her with many an account of his spiritual experiences and sufferings which convinced her beyond doubt as to his spiritual state and the fact of his being the spiritual charginan of Upasani Maharaj. At Sakori, Merwanji was observed to have inaugurated and financed a number of *bhandaras* (mass feeding of the poor) and he was also instrumental in building a small temple—the first one of its kind for the performance of Maharaj's *Arti*. Since then many temples big

and small have grown up automatically with the fame of Maharaj's saintliness, but the credit for the first temple to be built, at Sakori, goes to Merwanji.

Once when Adi, her son, came home from Panchgani high school during holidays, Gulmai availed herself of the opportunity to go over to Sakori in his company. Adi felt sceptical about visiting a Hindu *Guru*, but the very first *darshana* of Maharaj captivated him miraculously which he signified by falling straight-away at his holy feet. Maharaj expressed his desire for Adi to stay there for a day and the mother and the son were housed for the night in a goat-stable. It rained heavily at night and the roof was leaking terribly all over. The mother and the son had between them a piece of gunny cloth to serve as a bed-role and an umbrella to protect them from the leaking roof. The next morning

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

when they both approached Maharaj for his *darshana*, he remarked, "Last night my hut was drenched with water." Gulmai could see that Maharaj's hut was altogether dry and his remarks therefore referred to their plight at night underneath the leaking proof.

Adi having departed from Sakori, Gulmai continued living in the same hut suffering many discomforts which she cheerfully put up with. What with '*chutney-bhaker*' (hand-made bread and chutney) for meals, open-air baths in biting cold, the constant dropping of black scorpions from the roof in the pitch darkness of the night, and with only grass serving as a bed spread followed by milkless tea in the morning, it was altogether a nerve-racking experience which Gulmai withstood very cheerfully, and came out of it altogether unscathed.

During these twelve days' stay at Sakori, the elevating experience for Gulmai in the spiritual atmosphere of Maharaj, is too sweet for words to describe. It was a very unusual state of consciousness she was experiencing then. She could not understand whether she was asleep, awake or dead. She

forgot altogether where, why and how she was, with only the consciousness of *being* there still clinging to her. It was a marvellous experience which she loved to keep up bereft of all mental or physical attachments. So much so that she gave up eating food and refused to attend to bodily requirements even when ordered by Maharaj to do so. She ultimately yielded to the importunities of Maharaj when he himself threatened to go without food for her sake.

Merwanji also during his visits to Sakori in this period comforted her by saying, "You are very lucky to be the first woman to have been vouchsafed the grace of a *Sadguru* like Maharaj by means of these tests through which you have come out with such flying colours." These discourses by Merwanji timely delivered braced her and brought home to Gulmai the true spiritual greatness of Maharaj and Hazrat Babajan.

This daily increasing mental state of self-introspection, meditation and forgetfulness, created quite a perturbation in the family of Gulmai, and her movements and habits hereafter

came to be strictly observed and restricted. Tongues began to wag in very many cruel terms about the Hindu influence being allowed to percolate into and vitiate the Zoroastrian household all due to want of vigilance and lack of control by the elders of the family. Influenced by this adverse criticism Kaikhusru, the husband of Gulmai, removed the picture of Upasani Maharaj from the prayer room, finding her losing herself in meditation before the said picture. It was some four years later that Kaikhusru admitted having removed the picture of Maharaj with a view to test the latter's spiritual greatness and he confessed to having an intense urge to replace immediately the picture in its proper place.

When Maharaj gave *bhandaras* at Sakori and bathed and fed the lepers, he invariably remembered Gulmai to participate in his work and which she did with all willingness and joy, financially and otherwise. Even later, when Merwanji suggested the celebration of Maharaj's birthday by Zoroastrians only, Gulmai was given the unique opportunity of contributing a major portion of the

cost for the construction of a hall to be built in front of the *Arti* temple. Happily the husband of Gulmai and other members of the family contributed their mite whole-heartedly towards the birthday celebrations and the construction work of the hall and the later addition of buildings around the temple for the housing of pilgrims.

When a new house was built by Kaikhusru at Nagar, Gulmai prevailed upon her husband to invite Maharaj to perform the house-warming ceremony in defiance of the criticism and opposition of the world around her. On Maharaj agreeing to come over, Gulmai's sons, Rustom and Adi went over to Sakori by car to fetch him. During Maharaj's stay in the new house at Nagar, hundreds of devotees from Bombay and Poona had the opportunity of Maharaj's *darshana*, and in spite of opposition of some of the family members, the *bhajan* and *Arti* ceremonies were performed in which Merwanji and her sons openly took part. Gulmai's mother-in-law, in spite of her being averse to the idea of inviting Maharaj, stealthily took Maharaj's *darshana* and

Gulmai's husband, Kaikhusru, accompanied Maharaj in the car and on his return journey to Sakori. During this journey, Maharaj remarked to him in reference to Merwanji saying, "Your Prophet Zoroaster will be manifested when I will supply an engine to Merwan who will carry in the attached carriages, to various spiritual stations all those individuals who are prepared to go."

When Merwanji, now known as Meher Baba, was staying in a hut near Fergusson College, Poona, he presented Gulmai with the first picture of his and asked of her to make him a gift of two of her issues—her son Adi and daughter Dolly, and to fulfil her rights of motherhood by getting married her son Rustom and the daughter Piroja. It was here that Meher Baba pronounced that Gulmai was his spiritual mother bearing spiritual connection with him since the beginning of creation.

After the disposal of and dedication of her sons and daughters in the manner suggested by Meher Baba, the family members were again roused into a frenzy of opposition and criticism of Maharaj

and Meher Baba and the brunt of the attack was borne by Gulmai and her husband Kaikhusru both of whom somehow succeeded in seeing the marriage of Rustom through. A serious cleavage threatened to spoil the joint family atmosphere over the question of housing Meher Baba and his disciples in Khusru Quarters who were looked upon as a set of idlers pampered and feasted at the cost of the joint revenue of the family. Subsequently Kaikhusru happened to purchase from the Government after the first World War, a large acreage of land with a few huts and half-broken buildings standing thereon at Arangaon. Consequent to the opposition to the purchase of his land by the chief partner in business, the land came to be acquired in the joint name of Rustom and Adi, and which was later occupied by Meher Baba and his *mandali*, thus easing for the time being the tense atmosphere in the family.

The land in question seemed to have a special fascination to a Mohomedan saint known as Hazrat Moulana who use to have his daily meals from Gulmai's house. The saint

expressed his desire to be buried there by appearing in her dream in the form of a child sitting on her lap, and coaxing her with the words "Ma, ma, won't you give me a small piece of land?" The next day Gulmai sends a mason to Arangaon accompanied by Hazrat Moulana to select a piece of land for his grave. When the grave was built ready, Hazrat Moulana said, "You can bring Maharaj and Meher Baba here and turn this land into a *Sadhukhana* (an abode of saints). It will be exactly so. When I die, let my funeral be headed by a band of music all the way from Nagar". Gulmai said that music was prohibited in Islam, to which he replied, "I have no caste or creed. Please carry out my wishes". Hazrat Moulana lies buried there to-day.

Hereafter Gulmai's life is a regular tug of war between her devotion to Maharaj and love for Meher Baba. Ultimately she finds herself wholly identified with Meher Baba's activities in spite of the awkwardness of the situation forced on her in her zeal for service to his Cause. What with the spiritual vagaries of Meher Baba's activities such as the

establishment of large temporary camps for Premashram, High School, hospitals, the breaking up of the same after some time due to change of venue for his work, the consequent purchase of the building material in auction by Khan Bahadur Kaikhusru and the discovery of the regifting of the same material by the wife for the re-establishment of the camp at Arangaon, left Gulmai in a dilemma which can well be imagined than described.

On the eve of Meher Baba's silence which began from 10th July 1925, Meher Baba told Gulmai, "There would be another World War much more extensive and destructive than ever before; rivers of blood would flow. I would dip my handkerchief (which he keeps tied on the head) in the blood-river and tie it back round my head; and not until the world called for God, would I give up my silence".

Due to Gulmai's unwavering loyalty and unflinching love for Meher Baba, the keen opposition of her family members seemed to have toned down a bit. This is evidenced by the fact that on the occasion of the celebration of Meher

Baba's birthday in the year 1926, it was nothing short of a miracle to see the maternal uncle (*Fuaji*) of Adi and Rustom supervising the colossal cooking arrangements for the occasion. Further, the suggestive dream by Piroja, daughter of Gulmai, was a deciding factor over the vexed question of the transfer of land and property at Arangaon to Baba's name. Gulmai's mother-in-law is said to have appeared in Piroja's dream saying, "Please beg of Meher Baba to enrol me as one of his disciples". When Khan Bahadur Kaikhusru was informed of this particular dream by her daughter the legal transfer of the said land and properties was immediately brought about and accelerated, as desired by Meher Baba.

It was after the Western group coming over to India to live with Baba at Meherabad that evoked in Gulmai's family a feeling of close attachment for Meher Baba and his Cause.

Gulmai has infrequently gone through long protracted ordeals of fasts, silence and seclusion with Maharaj at Sakori, and later when the Meherabad camp had shifted to Toka (Ahmednagar District), she at the behest of Meher Baba was on liquid diet of orange juice and butter-milk for a period of nine months with complete observance of silence to boot. To-day she is at Jaipur with Meher Baba, participating in his whirlwind itinerary throughout the length and breadth of India connected with his spiritual work.



THE SAYING OF MEHER BABA

Worldly-minded priests, though they may mutter prayers throughout the day and may perform this and that ceremony, can confer no spiritual benefits on anyone. Poison trees may be watered with nectar, but they will not produce edible fruits.



Western Outposts for Baba

WILL BACKETT (LONDON)

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

A Village in Berkshire, England:

"THE diary from India is most interesting, especially in the sidelights it gives one in understanding Baba's way of working with them all. We enjoy many of the articles in the magazine, particularly Baba's discourse on 'Perfection'. It is most beautiful and true, and put in a way one has not seen before."

* * *

Surrey, England:

"We are living to-day as on the verge of a precipice, and the strain is terrific, especially for those who have no real inner strength. How thankful we must be for all the help that has been received in past days, which has built up our faith in the ultimate purification of life as we live it. Baba has been brought nearer to me again (or I to him) by the reception of the last three months copies of the *Journal*."

* * *

A Western Suburb of London :

"How welcome is Baba's message in this moment of the world's craziness and lust to will—to receive a message breathing love and sanity—and hope for the future. One is apt to wonder sometimes if this sorry world of ours is worth saving—we seem to have made such a 'muck of things'. But Baba's message gives one fresh courage to go on striving in the hope of better days to come.... Our office has been bombed three times—the second time a high explosive bomb went off immediately outside the room where I work. Luckily it was at 5-45 a.m., so few people were in the building—none in our room. And in the road where I live, houses have been wrecked...."

* * *

*A West of England Clergyman
over 70 years old :*

"Thank you for your good wishes for my birthday which finds me distinctly a year

older, and not so active in body or mind, but happier than ever. I often feel a sort of wonder whether I am peculiar in having such a happy life, and how many people there are who can say the same. I fancy you two could do so, and I wonder whether you feel the kind of 'surprise' that I do sometimes. You trace yours to Baba's presence and influence I trace mine in what seems to me a more direct way, to personal touch with God Himself. But whatever is the cause, it is a very wonderful and glorious consciousness. I have read the *Journal* article on sacred verse with great interest; it naturally comes easier to me than the other article which is more 'eastern', Sacred verse, which comes from the soul, expresses much the same in every true religion. All I can say in criticism is that aspiration and devotion which pious souls address to Buddha or Baba or Jesus Christ, I

prefer to address directly to God, the God I know and love so well. But in my opinion, it does not matter so very much, for Baba and others are God's representatives, and are His revelations, and devotion to them is devotion to Him. Only I am equally tolerant of the Roman Catholic who addresses the Virgin Mary, or the Saints with the same genuine devotion.

"I am still preaching pretty regularly tho' I feel sometimes as if I should not have strength to do so very much longer. But we all live just a day at a time now, and 'do the next thing'. I feel with you that God is using the war to awaken people to higher and better hopes and thoughts. I am quite sure the general tone of the mass of the people is much higher and better than in the last War, and I have a great hope that when all this is over, there may be a more Christian feeling than in 1919-20."



Notes from My Diary

F. H. DADACHANJI

MEHER BABA'S work with the *masts* continues unabated during his seclusion. Some of these advanced souls were contacted in the environments of Jaipur where the Master has chosen to stay for about two months. For contacting other *masts* here in Rajputana he visited Jodhpur, Alwar, Sawai Madhopur and several other places. For this work, to which Baba gives a special importance even during the period of his seclusion, he also made a special tour to Gujarat, Kathiawar and Girnar Mountains, visiting Ahmedabad, Rajkot, Morvi, Junagarh, Jamnagar, Dwaraka for a fortnight in January, and is now taking another long tour around India to the North, East, and South.

THE SEVEN REALITIES OF MEHER BABA'S TEACHING

On the 5th of January, Baba dictated *seven* very important points which form the fundamentals or kernel of his teaching. These may rightly be understood

as a reminder to all who follow the Path of Fulfilment to be sure to *practise and live* with devout selfless sacrifice to help the Master in his stupendous work of the new dispensation. These are now published as "The Seven Realities of Meher Baba's Teaching" for the first time in this *Journal* on Page 200. For bringing these spiritual gems to the knowledge of the masses throughout India and even in in the West, at this important period when the world is passing through a transition, lakhs of copies of these have been printed in English, and Indian languages—Hindi, Urdu, Marathi, Gujarati, Bengali, Tamil, etc.,—to be freely distributed to all, through the Publication Committee, Meher Baba Universal Spiritual Centre, who has organised a special campaign for the same.

LECTURES ABOUT MEHER BABA

(a) *In Jaipur*.—Under the auspices of the local Bar Association, a lecture on "The Life

and Teaching of Shri Meher Baba" was delivered by one of his Western disciples—Princess Norina Matchabelli—on the 18th January last at Bar Association Hall in Jaipur when Mr. C. L. Agrawal, M.A., LL.B., the President of the Bar Association and a former leader of the Praja Mandal, took the chair. A select gathering of the legal practitioners of the city and State listened with rapt attention to the wonderful experiences of a Western disciple of an Eastern Master whose very first contact brought about a complete transformation in her life. It was not only impressive but inspiring since the expressions of the speaker came directly from the heart substantiated by experiences as are very rare except through the grace of a living Master. The words uttered carried with them the conviction of a spiritual life actually lived under the direct guidance of a spiritual Master.

Arrangements are also being made for another *public* lecture in Jaipur at the request of those interested in the life, activities and Teaching of the Great Master. The lecture will be held on the 13th February.

(b) *In Nagpur*—Princess Norina has been honoured with an invitation from the Nagpur University to deliver a lecture at the University to acquaint the students and the public in Nagpur with the life and teaching of Meher Baba. With the Master's permission, Princess Norina will speak in Nagpur on the 18th of February at the University Hall, when Mr. T. J. Kedar, the Vice-Chancellor of the Nagpur University, will preside. Dr. C. D. Deshmukh, M.A., Ph.D. (London), who is an ardent disciple of Meher Baba, will introduce the speaker and will also touch on the subject of "The Present Spiritual Crisis and the Need of an Awakener", with special reference to Meher Baba.

A SIGNIFICANT WARNING AND A REMINDER

By the end of the last month, Baba dictated a special message for all the members of the closer group who have been participating in his present work by observing certain disciplinary orders during the period of his seclusion for one year. It enhances the significance of the very strict observance of all orders, particularly during the period of 20 days—from 1st

to 20th of February—when he is himself touring around India for his special work with the *masts*. Here is the Master's special note addressed to each participant:—

"All orders given to you are as already stated, to be followed until July 31st, 1941. But from February 1st to February 20th, 1941, I want you to follow all these orders not only implicitly but also with the utmost zeal.

My present seclusion continues until July end, as already stated."

Baba has been repeatedly remarking that this last period of his seclusion—the five months from March to July 1941—will be very critical for all, bringing surprisingly great changes in situations the world over, when the world will pass through the most trying times, not only due to war conditions but through phenomenal changes in nature itself.

"THE POOREST OF THE POOR"

Baba's seclusion excludes personal contacts with individuals, such as giving interviews or *darshana*, answering questions or replying to letters, etc.

However, for reasons purely

spiritual he may entrust certain individuals whom he chooses to share in his work by giving impersonal service which they have to perform *without* taking personal advantage on the occasion when they are not allowed even to pay the ceremonial respects in the conventional way as due to such august personages like the Master himself.

An exceptional case of this nature occurred in Jaipur on the 2nd of February, which is the month of his birth, when Baba expressed the wish to have fifty destitutes, beggars and *Sadhus*, regardless of caste, creed or community, brought to him to be washed, and clothed with new garments and given *prasad* (gift) of sweets with his own hands.

Mr. Agrawal (already introduced to our readers above) and another citizen of Jaipur, Mr. C. G. Nair, the local representative of the United Press of India in Rajputana, were the two fortunate individuals who were granted the privilege to render such selfless service in not only finding these 50 "poorest of the poor" and brought over to Meher Baba, but in participating with him in the washing, clothing and

distributing of sweets to these truly needy souls,—a service they readily welcomed and spontaneously performed.

On this occasion, the divine ceremony was expressed through benign gesture of the Holy Master touching the feet of the poor. This humble and selfless act is to be understood as the symbol of the individual soul being brought into contact with the All-Soul.

Meher Baba has given his grace to the poor on many occasions in the past. On one of these occasions of his birthday, in 1937, about 15,000 poor of all classes were blessed by him in the same way at Nasik..

IMPRESSIONS

At these moments when the Master gives his grace, he is in his full divine element towards those who have the privilege to be present to receive his august blessings. That is undoubtedly a great treasure which remains a deep spiritual experience.

The immediate and spontaneous outburst of these two souls who had the privilege to participate in this real service, speaks in itself of the Divinity and Love which Meher Baba radiates, as seen from their

own expressions, reproduced here with their permission.

Mr. Agrawal, expressing his impressions and experience of that eventful day, stated:—

"What an accumulation of greatness!

"I was asked to pour water and to hand the soap, but I had to be constantly reminded of my duty because my mind had become absolutely blank.

"I felt such an extraordinary feeling of joy which was contagious.

"I was staring at him, drawn by his charm that one cannot describe.

"While I was in that state of ecstasy, a vision I had in the past, came back to me in all its details. I dreamt of Lord Krishna coming along a wide road, followed by Arjuna. Meher Baba had that same expression of joy as I saw in Lord Krishna.

"Lord Krishna stopped in front of me. He opened his mouth and showed me the entire universe as He once showed to Arjuna. My joy was so great that even in my dream then, I clapped my hands loud enough to scare the family in the house who immediately came and asked as to

what had happened to me. This incident gave to the dream a greater reality.

"I hadn't recalled this dream for years, but when I stood in the presence of Meher Baba, it came back in its stern reality.

"I feel so happy to-day as I have never felt before.

"I can believe that the power of such a man could go a long way in bringing about the solution of the present world chaos...."

* * *

Mr. Nair narrated his impression in the following words:—

"What a wonderful man—You can't describe him—What nobility—What grace—You can't define it.

"I can now understand why you all flock to him and stick to him as you do. He is like a huge magnet that draws you to him.

"I couldn't resist, in spite of his precise orders to the contrary, folding my hands in reverence when first facing him.

"His smile will always remain with me. It is so bewildering.

"I understand now the meaning of the word 'Awakener'. He touches you and something happens inside of you.

"I believe he could be a *genius* in all departments of life. He works so systematically and with such precision. I am sure he knew how much water to pour on one and how much on the other.

"When he was bathing the poor in that little dark room, it seemed filled with light.

"When the function was over, I was so deeply touched by his truly divine personality and by the experience I had that I couldn't resist an inner urge to pay my respects to him before leaving, but he had already orders that we couldn't see him any more and that we should leave."

* * *

"This meeting will be the '*turning point*' of our lives, as we have been feeling ever since we first received his orders for bringing the poor."



Register of Editorial Alterations Vol. 3, issue 4

- Page 194, para 2, line 4, change bcause to because
Page 197, para 1, line 4, change apirant to aspirant
Page 198, para 3, line 4, change interst to interest
Page 208, col 2, para 2, line 4, change therfore to therefore
Page 210, col 1, para 1, line 5, change then to than (?)
Page 215, col 2, para 1, line 4, change shrowded to shrouded
Page 217, col 1, para 2, lines 20-1, change "ignored. Her" to "ignored, her"
Page 217, col 2, para 2, line 8, change mircale to miracle
Page 219, col 2, para 3, line 14, change hell, to hell. (comma to period)
Page 221, col 1, para 3, line 4, change rapt", to rapt, (delete end-quote)
Page 227, col 1, para 3 (or 5?), line 3, change "will" to "will be"
Page 228, col 1, para 1, line 12, change condecension to condescension
Page 231, col 2, para 2, line 13, change impliment to implement
Page 232, col 1, para 1, line 7, change "those" to "to those"
Page 237, col 1, para 1, line 2, change rivetted to riveted
Page 237, col 1, para 1, line 10, change acrid to arid
Page 237, col 2, para 1, line 6, change vengeance to vengeance
Page 237, col 2, para 1, line 31, change famised to famished
Page 239, col 1, para 1, line 3, change coudn't to couldn't
Page 239, col 1, para 2, line 12, change resplendant to resplendent
Page 242, col 2, para 2, line 20, change role to roll
Page 243, col 1, para 1, line 7, change refferred to referred
Page 243, col 1, para 1, line 8, change proof to roof
Page 243, col 1, para 2, line 9, change scorpians to scorpions
Page 244, col 2, para 2, line 14, change Majaraj's to Maharaj's
Page 247, col 1, para 1, line 14, change enrol to enroll
Page 250, col 2, para 1, line 13, change "in in" to "in" (delete 2nd in)
Page 251, col 1, para 1, line 8, change Associaion to Association
Page 253, col 2, para 5, line 2, change contageous to contagious
Page 254, col 1, para 9, line 2, change wih to with