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# MEHER BABA JOURNAL

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# MEHER BABA

## JOURNAL



# Contents

MEHER BABA ON THE TYPES OF MEDITATION (II)	315
FURTHER INCIDENTS IN THE "RAMAYANA" AND THE "ODYSSEY" <i>Will Backett (London)</i>	323
THE FOUR STAGES OF LIFE <i>C.V. Sampath Aiyangar</i>	332
O LOVE! (Poem) <i>Josephine Esther Ross</i>	337
THE RISING TIDE OF SPIRIT-POWER <i>Charles J. Seymour</i>	338
QUESTIONS BABA ANSWERS <i>Garret Fort (Hollywood)</i>	342
SHRI MEHER BABA—THE MAN AND HIS PHILOSOPHY <i>Abdul Majid Khan (Nagpur)</i>	345
AN UNFORGETTABLE MEMORY <i>A Western Disciple</i>	348
THOSE WHO FOLLOW THE MASTER (Dr. Nilkanth N. Godse)	356
SIGNIFICANCE OF THE SEVEN REALITIES OF MEHER BABA'S TEACHING <i>Dr. Abdul Ghani Munsiff</i>	360
WESTERN OUTPOSTS FOR BABA <i>Will Backett (London)</i>	364
NOTES FROM MY DIARY <i>F. H. Dadachanji</i>	367
SUFI THOUGHTS <i>Dr. Abdul Ghani Munsiff</i>	376
MEHER BABA'S MESSAGE TO HIS DISCIPLES	377
MEHER BABA'S FINAL CONTINUATION OF HIS PREVIOUS (WAR, PEACE AND MANIFESTATION) MESSAGE	378

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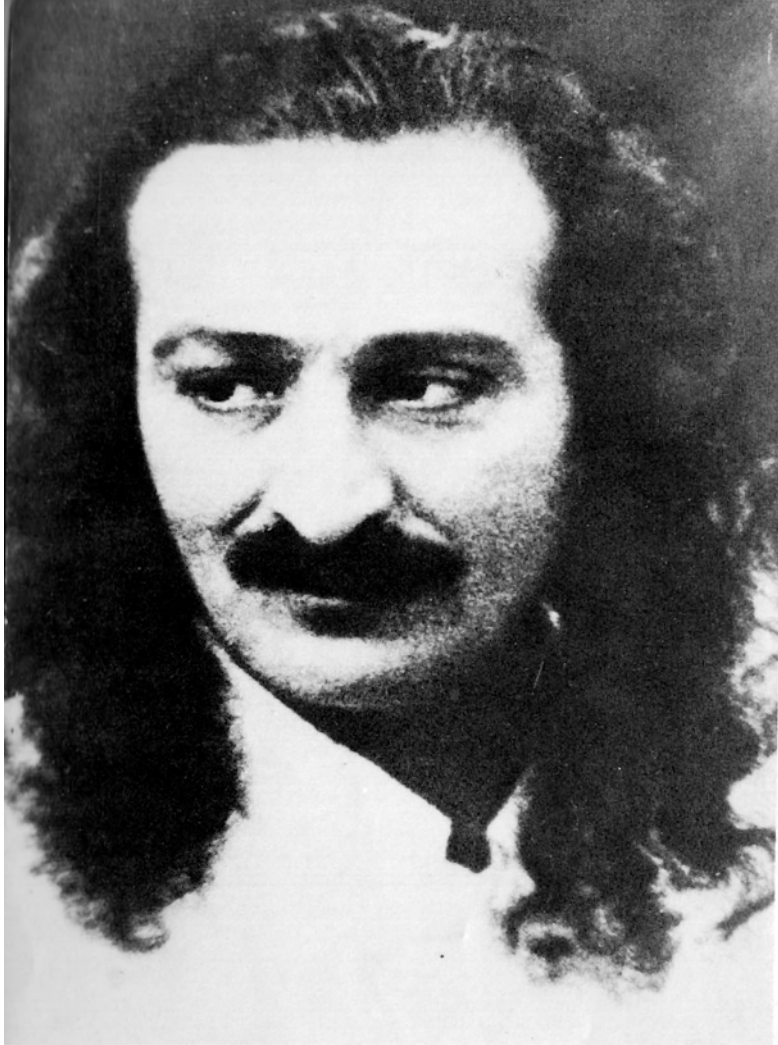
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“I have not come to teach but to awaken”  
—SHRI MEHER BABA



Shri Meher Baba

# MEHER BABA

## JOURNAL

VOL. 3

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NO. 6

### *Meher Baba* *on* *The Types of Meditation*

#### Part II

#### THE CHIEF TYPES OF MEDITATION AND THEIR RELATIVE VALUE

MEDITATION is of different types; and the chief types of meditation can be conveniently distinguished from each other on the basis of *three* distinct principles. They

**Types of Meditation can be classified according to three Different Principles**

can be classified either on the basis of the *function*, which they perform in respect of spiritual advancement, or on the basis of *the part of personality, which is predominantly brought into play, during the process of meditation*, or on the basis of *those items of experience, which it tries to understand*. Of these three principles, any principle can be adopted for the classification of the different types of meditation. The last principle would be availed of later, while giving a detailed account of the different forms of meditation, because, it is most suitable for *enumerative purposes*: and, this part will successively make use of the first two principles, because, they are helpful, in different ways, in explaining the relative value of the various forms of meditation.

In the light of the *first* principle, it turns out that meditation has to serve the purpose of *associating* consciousness with the eternal Truth and also the

**Associative Meditation and Dissociative Meditation**

purpose of dissociating consciousness from the false and unimportant things of the phenomenal world. There thus arise *two* types of meditation.

*Associative meditation* predominantly involves the *synthetic* activity of the mind (*Anwaya*); and *dissociative meditation* predominantly involves the *analytic* activity of the mind (*Vyatireka*). Associative meditation may be illustrated by the formula, 'I am Infinite'; and, dissociative meditation may be illustrated by the formula, 'I am not my desires'.

*Through associative meditation, the aspirant tries to unite with the spiritual ideal as mentally constructed by him; and through dissociative meditation, the*

**The Respective Functions of Associative Meditation and Dissociative Meditation**

*aspirant tries to separate himself from the conditions, which come to him as anti-spiritual. Associative meditation is a process of the assimilation of the essentials of spiritual life;*

*dissociative meditation is the process of the elimination of these factors, which prevent the life of the spirit.*

Associative meditation is concerned with objects, which are, so to say, selected from the land of Light; and dissociative meditation is concerned with objects, which

**Dissociative Meditation paves the way for Associative Meditation**

are, so to say, parts of the land of shadows. The world of illusions, like the world of shadows, has a bewildering charm of its own; and, if a person is to succeed in getting out of the world of

illusions and arrive at the Truth, he must develop resistance to the enticement of the world of illusions, by repeated attention to its real worthlessness, just as a person must develop discontent with regard to the world of shadows if he is to make any effort to come into the light. Therefore, dissociative meditation is a preliminary to associative



meditation; it comes first and has its own value; but, it is meant merely to pave the way for associative meditation.

Associative meditation, as well as dissociative meditation are, in a way both necessary, but, eventually associative meditation turns out to be far more fruitful

**Associative Meditation is more fruitful than Dissociative Meditation**

and important than dissociative meditation. If a person is surrounded by shadows, it does not help very much to be continuously upset about them.

If he has no interest except that of being cross with the shadows, there will be no end to his worries. But, if instead of fretting and fuming about the engulfing shadows, he sets himself to the more important task of getting beneath the Sun, he will discover that by the time he has brought himself directly under the full blaze of the Sun, the shadows have all disappeared. *So what really matters is not aimless discontent with existing limitations but directive effort towards the established ideal.* As long as the face of the person is turned towards the Sun and as long as he is trying to walk into his light, the shadows, which encircle him, cannot be a serious handicap to his emancipation. In the same way, the aspirant need not worry too much about his failings, as long as his heart is firmly set upon uniting with his spiritual ideal. His failings will have all vanished into nothingness when his pilgrimage is at an end.

Associative meditation is to the spirit what the assimilation of food is to the body. The body can make up for its deficiencies by the assimilation of the right sort of food; so, the mind can secure its

**The Analogy of Food**

health by the assimilation of spiritual truths by meditating upon them. But, it is necessary to strike a balance between the different forms of associative meditation even though they are all, in their own way good, just as it is necessary to attend to the balancing of the diet, even when we have satisfied ourselves of the nutritive value of the different components of the diet. Disproportionate development of mental life hampers advancement, because of

the internal friction which is attendant upon it; and, *happy combinations of the different forms of meditation facilitate rapid progress, because they secure harmonised and balanced mind.* The right combinations are those which promote an *advancing equilibrium*, by emphasising just those aspects of the truth, which are relevant for removing the special obstacles, with which the aspirant is at the moment faced.

The analogy of diet can be extended even to the second type of meditation, which consists in avoiding and eliminating the things, which are anti-spiritual. A

**The Extension of the Analogy**

faulty diet can upset physical health; so, faulty types of meditation can throw the mind in disorder. The wrong type of food can ruin health instead of nourishing it; so, the instinctive meditation on the objects of craving creates further fetters for the mind instead of breaking those, which already exist. *Therefore, it is as important to avoid the wrong type of meditation as it is to avoid the wrong type of food.* And further, just as good health requires constant elimination of the waste products and poisonous substances, spiritual health requires the *expulsion of undesirable thoughts and emotions.*

So far, explanations have been concerned with the two types of meditation into which the process of meditation gets differentiated by considering the nature

**According to the Second Principle we get Three Types of Meditation**

of the *function* which it performs in respect of spiritual advancement. It is equally illuminating to understand the different types of meditation into which the process of meditation gets differentiated by considering the nature of the *part of personality, which is predominantly brought into play, during the process of meditation.* Through the application of this *second* principle, we have *three* distinct types of meditation.

In the first type of meditation, the intellect is predominantly brought into play and it might be called '*discriminative*

*meditation*'. In the second type of meditation, the heart is predominantly brought into play and it might be

**Discriminative  
Meditation, Medita-  
tion of the Heart  
and Meditation of  
Action**

called the '*meditation of the heart*'. In the third type of meditation, the active nature of man is predominantly brought into play and it might be called '*the meditation of action*'.

Discriminative meditation is represented by the intellectual assertion of a formula like 'I am not my body but the Infinite'; the meditation of the heart is represented by a steady and unhampered flow of love from the aspirant to the Divine Beloved; and, the meditation of action is represented by an unreserved dedication of one's life to the selfless service of the Master or humanity. Of these three types of meditation, meditation of the heart is the highest and most important; but the other two types of meditation have also their own value and cannot afford to be neglected without serious detriment to the spiritual progress of the aspirant.

In fact, the different types of meditation must not be looked upon as being entirely exclusive of each other. They can proceed in all sorts of combinations. Some-

**The Different  
Types of Meditation  
usually supplement  
each other**

times, one type of meditation inevitably leads to another type of meditation; and progress in one type of meditation is often held up until there is corresponding progress in the other types of meditation. All the different types of meditation are valuable for securing the spiritual advancement of the aspirant. They almost always make up for mutual deficiencies and supplement each other.

But one type of meditation may also seriously interfere with the progress of another type of meditation, if it is resorted to at an inopportune moment. The

**One Type of Medi-  
tation may interfere  
with another Type of  
Meditation**

different types of genuine meditation all dwell upon aspects of life which are equally true. But, *relatively to the psychic state of the individual, the assimilation of a certain truth of life is often more urgently necessary than the assimilation of some other*

*truths of life.* Therefore, the Masters never prescribe the same form of meditation to all; but they give specific instructions, according to the *individual needs of the aspirant.*

The type of meditation, which is necessary in a particular situation, can, often, not be correctly ascertained by the aspirant, for himself. *The aspirant can get addicted to one type of meditation so exclusively that he finds it difficult to get out of the groove, which has been cut into his mind by the type of meditation, which he has been practising.* He fails to see the importance of any other type of meditation and is not drawn by it. The aspirant may, of course, himself come to feel his own deficiency along a particular line. But just as many medicines are disagreeable to the patient, the types of meditation, which are really indicated in a specific situation, often, come to the aspirant as being distasteful; and he is disinclined to take to them. The help and advice of the Master are indispensable on this point. The insight, which the Master has into the deeper and real spiritual needs of the aspirant, is infinitely greater than the insight, which the aspirant can hope to have in himself. And, *the specific instructions from the Master supply the necessary corrective for the neglected aspects of personality.*

Although the aspirant may start with an initial aversion to the type of meditation, which he needs, he gets interested in it, when he comes to see its real value and purpose: and, he can come to

**The True Value of Meditation can be perceived only in its Practise** appreciate the real value and purpose of a particular type of meditation, only when he has tried it. It is not possible to discover the value and possibilities of any type of meditation by purely theoretical speculation about that mode of meditation. Such purely theoretical guess-work may have some superficial results; but it fails to fathom the real utility of meditation. *Like many other things of spiritual importance, meditation yields its full significance*

*after the person has got into it and not when he is trying to understand it by envisaging it from outside.*

In order to have real success in any mode of meditation, the aspirant must launch upon it with the determination to explore all its possibilities. He must not start with any limiting reservations

**Determination is necessary for Success in Meditation**

but, should be prepared to encounter unexpected states of consciousness; and he should be willing to go where that line of meditation leads him, without making any rigid demands of preformed expectations. *The very essence of meditation is one-pointed-ness and the exclusion of all other considerations, even when these considerations happen to be enticing.*

However, if the aspirant takes to any type of meditation, on his own initiative and without having the benefit of the guidance and supervision of the Master, *he*

**Supervision of the Master is Indispensable.**

*may get into it so far, that he loses his perspective and is unable to recover himself.* It may be impossible for him to change over to some other complementary mode of meditation, even when it is absolutely necessary. This risk is avoided if the aspirant has taken to a line of meditation on the orders of his Master. When he is under the guidance and supervision of the Master, the Master can not only ask the aspirant to halt at the right time, but he can actually help him to get out of the grooves cut by his previous meditation.

In this connection, there is an illustrative story of a man who was highly intelligent and who wanted to know from personal experience what it feels like, when a man is being suffocated by being hung.

**An Illustrative Story**

He was not content merely with imagining what it would be like; but he wanted to have that experience for himself. So, he asked one of his friends to come with him and to help him to perform the experiment upon himself. He said that he would get hanged by a rope and that



he would signal to his friend when the feeling of suffocation reached the dangerous limit. He further asked his friend not to relieve him from the gallows before he received the intended signal. His friend agreed to all this; and the man got hung by tying a rope round his own neck. But, when he got suffocated, he became unconscious, and he, therefore, could not give to his friend the promised signal. The friend, however, was wise; and, finding that the suffocation of the man had really reached a dangerous limit, he went beyond the limits of his agreement and relieved the man just in time to save his life. The man could be saved not through his own thoughtfulness and precautions, but through the wise discretion of his friend. In the same way, *it is safer for the aspirant to rely upon the Master than upon any provisions of his own making.*

# *Further Incidents in the "Ramayana" and the "Odyssey"*

BY WILL BACKETT (LONDON)

THERE are several definite stages in the divine drama of Rama's life with Sita, that have appealed to generations in India and account for its hold upon the nation which has survived so many changes throughout the centuries.

Their calm life in the jungle, while in exile from his throne, in which both carry out perfectly the work of the altered position in which they find themselves, she in ministering to his needs, and he as a hunter in the wilds for food, gave place to tremendous activity when she was waylaid and captured by the demon Ravana, and Rama declared battle upon him, aided by his allies in the sub-human world of whom Hanuman was the chief.

Such conflicts in which the gods engaged as well, may be parallel to the fight against "principalities and powers" referred to in the Christian New Testament Scriptures. Rama, as a Perfect Master, however can

spare or slay in accordance with the requirements of his own plan for humanity, and on one occasion he gave a wonderful example of mercy and chivalry when Ravana was in his power, saying: "Thou hast accomplished deeds of heroism, and I see thee faint. Do thou retire.... now, for thou shalt feel my power in another battle" thus showing that the Master is controller not only of the issues of the fight, but the time for his outer victory. Amidst the flush of that victory, which the people shared when Ravana was killed, Sita stood before them, shining "radiant as the moon, beholding the face of Rama, with wonder, love and joy" after her lonely imprisonment and the mental torture of Ravana's importunities and loathsome advances, but "her eyes filled with tears, as she looked at him sadly, like a deer," as she listened with her mind and heart almost frozen

with the shock and surprise at hearing the words he uttered before all the people "overcome as he was with sorrow and stricken at once with fury, joy and grief until he could no more hold his speech back":—

"O gentle one, I have subdued the foes and wiped away the stain upon my honour. The work of Hanuman,.. of Sugriva ...and of Vibhishana hath borne its fruit and I have fulfilled my promise, by my own might accomplishing the duty of a man."

Then bethinking him of honour in the sight of men, he continued:—

"I have wiped away the insult to our family and myself, but thou art stained by dwelling with another than myself. What man of high degree receives back a wife who hath lived long in another's house. Ravana hath held thee on his lap and gazed on thee with lustful eyes. I have avenged his evil deed, but I am unattached to thee. O gentle one, I am forced by a sense of honour to renounce thee, for how should Ravana have overlooked thee, so fair and dainty as thou art, when he had thee at his will? Do thou choose what home thou wilt,

whether with Lakshman, or Bharatha or Sugriva or with Vibhishana."

Hearing this cruel speech, Sita "trembled like a swaying vine and wept with heavy tears, ashamed before that great assembly, and in a moving speech that must have melted all hearts in her appeal to her own unsullied nature, she reproached Rama for having fought for her release if now she was not allowed to resume her former life with him to whom she owed all. "Branded with an undeserved stigma, I will not live" and thereupon she said she would take refuge in a funeral pyre, her only alternative. Rama's brother, to whom she turned, obeyed Rama's gesture to build the pyre though wrought with grief and anger against him, in spite of his loyalty and valour on the field of battle.

This crisis, brought about by the Master for his universal spiritual work, brings out into the plane of physical manifestation the thoughts and feelings of all who are concerned, for they are supremely responsive to the divine impetus when stirred so deeply in their feelings. Such is the infinitude of

his nature when sharing their sufferings and those of Sita's that the whole of the world's sufferings are brought into the inner drama of his own life which is manifesting through his circle of close disciples, before the eyes of the people, and thus the world as well as those witnessing share the result of his purifying life.

It had been told how Rama was stricken with fury, joy and grief. As Baba has explained, the anger of the Master is the form his energy takes to remove certain deep-seated red *sanskaras* from the mind, and while this inner spiritual work is proceeding, Brahma declares Rama's spiritual nature:—"The first of all the Gods, the Grandsire and Creator."

It should be pointed out that Brahma had witnessed Sita's abduction by Ravana, and there were hermits there who also saw the deed, and were both glad and sorry. Brahma who could see that Ravana's death would result from this outrage, was glad, saying "Our work is accomplished now" although it still had to materialize

outwardly through Rama. From the aspect of the inner planes, wherein the Gods manifest, the element of time is not seen as on the physical plane, and Brahma's further description of Rama bears this out:—

"Hearken, Thou whose virtue lies in Truth.

O Lord, thou art Narayana, bearing disc and mace...

Thou goest beyond the past, the present and the future.

Thine is the bow of Time;

Thou art creation and destruction;

Thou art the slayer of all enemies;

Thou the forgiveness and control of passions;

Thou art the refuge of all gods and hermits;

Thou art manifest in every creature, in cows and Brahmins, in every quarter, in sky and river and mountain peak.

A thousand limbs, a thousand heads are thine.

Thy heart am I, thy tongue Saraswathi;

The closing of thy eye is night, its opening, day.

Sita is Lakshmi, and Thou, Vishnu and Krishna.

And now, O Rama, now Ravana is slain, do thou

ascend to heaven, thy work accomplish'd

Naught shall they lack, whose hearts are set on Thee, nor fail to chant Thy lay."

Within this comprehensive consciousness of Rama, is enfolded Sita's innate purity, as well as her sorrows and those of the people, upon whom it gradually dawns that they are themselves the cause of her sorrow that is also a concern of the gods. A short sentence conveys what Rama knew all the time of Sita's unassailable purity:—"she took a blade of grass and laid it between herself and Ravana" while in his power during the long months of imprisonment in his palace, so near and yet so far was she from the power of his selfish will to possess her body and soul. All this and much more Rama realised when Sita, circumambulating Rama, with folded hands and downcast eyes, approached the burning fire to enter its flames, saying:—

"Inasmuch as my heart has never turned from Rama, do thou, O Fire, all men's witness, guard me, since Rama casts me away as stained,

who in sooth am stainless, and do thou be my refuge."

Then Fire, rising up with Sita on his lap, delivered her back to Rama:—"O Rama, here is Thy Sita, whom no stain has touched. Not in word, thought or look has Sita turned aside from Thee. Albeit, tempted every way, she did not think of Ravana, even in her inmost heart."

Expectantly waiting on his words, the universe seemed hushed as Rama pondering on the words of Agni, the God of Fire, and pouring forth on all his love, answered, with shining eyes:—

"Because this fair one dwelt long time in Ravana's house, she needed vindication before the assembled folk. Had I taken her unproved, the people would complain that Rama, son of King Dasharatha, was moved by desire and set at naught social law.

I know well that Sita's heart is set on me alone, and that her own virtue was her sufficient refuge from the assaults of Ravana. She is mine, as the sun's rays are the sun's. I can no more renounce her, but rather it behoves me to obey your happy words."



Only by such love as Sita's can the disciple sustain the severe tests when the spiritual upheaval manifests, and Baba has said that obedience is of more value in a disciple than devotion. In one tense situation, Sita's composure was shaken, and she exclaimed to Rama:—"Thou art angered; like a common man, thou seest naught in me but womanhood—thou knowest not my true self." He immediately adopts her estimate of his nature, and replies: "I know myself only as man" when Brahma testified to his divinity.

There is perhaps a subtle note of humour apparent in these words of Rama, when echoing the words of Sita about his nature as a man, but it can be noticed how the Master often continues the same line of thought as the people whose problems he is solving by carrying their thought to its conclusion, by his own words or actions, so as to solve their difficulties in a way identified with the difficulty itself. This may lead to an apparent paradox, which is solved by the fact that a Perfect Master is both God and Man, and it presents no obstacle to those

who have once experienced even slightly, the wonder of the real nature of a God-realized Being.

Events themselves in the life of the Master, present difficulty to a merely intellectual outlook upon his life. The Master who could assure Ravana's brother, that "Ravana was as dear to him as thee" although one was fighting for him and the other against him, also fell unconscious at the news of Sita's death in battle which Hanuman had seen in the distance with his own eyes. Rama thus took upon himself the feelings of the faithful Hanuman, though he knew her death was an illusion, and that for only her magic figure had been there and she was alive elsewhere. Questions as to the Master's physical reactions, have already been answered by Baba, and they cannot be judged by ordinary standards, any more than other events in the Master's earthly life. Rama took upon himself not only the effect of Hanuman's sorrow, but the result upon the army of Hanuman, who gave up the fight when Sita's death was reported. By drawing Hanuman's thoughts so swiftly from

Sita to himself in that way, he came down to Hanuman's level and put him into touch again with the Infinite consciousness by directing his attention to himself. How often have we known Baba counsel those who come to him with their difficulties, to think of him in every time of crisis.

Odysseus' method of dealing with illusion was very different from Rama's. When warned by a goddess of the approaching of the Sirens, he had himself bound by the crew of his ship to the masthead, so that he would not be drawn to them by the magic of their song and lured to destruction, and he stopped the ears of the men with wax so that they should not hear them. Both escaped the charm which others were under when within the sound of their voices, although Odysseus felt it so much that he besought the men to release him when the time came. The Master's use of illusion is illustrated by Baba in his description of a little child, wedged into a corner while trying to get a sweetmeat (*Maya*) beyond his reach; by placing another sweetmeat (*Maya*) near the child his struggles

would be directed towards it and thus his release would be effected by the Master, while the prisoner used every effort towards the new "illusion", unconscious of the Master's part. Notwithstanding the difference between Odysseus and Rama on this point, the cleverness and tenacity of Odysseus represent an illusory stage of those divine qualities revealed in Rama as the state of Infinite Bliss, Knowledge, and Power of the Highest. In the symbolism of ancient Egypt, the dawn of wisdom was represented by the monkey whose characteristic is cunning.

The efficacy of the Master's use of "illusion" is dependent upon his inner spiritual work that proceeds at the same time uninterruptedly, and for which his outer work forms but a temporary "scaffold" to be removed when it has served that purpose. The Grace of the Master flows uninterruptedly also while he may be using the "illusions" of others to show them the deeper truth he is preparing their consciousness to receive. Lest they become too rigid, in their mental outlook, however, we have seen

and experienced with Baba, that he swiftly passes from the use of one such "illusion" to another, for to him they are all due to mere illusions in our minds, like toys in a kindergarten school, and this process is not easily recognised at first, until after practice, in which Baba's infinite patience is shown so completely, as well as his versatility and lightning adaptability to change which are so marvellously displayed. In this role he is the consummate actor, as well as divine humourist and when he strikes swiftly to remove the scales from the eyes of the soul, it is done with infinite understanding, reinforced by the Grace that ever flows from the Master to sustain the soul of the one who has come to him for aid.

The total effect of this combination of Baba's inner and outer work, may not be recognised until long afterwards, although sometimes it comes in a flash according to the preparedness of the seeker. When the Master is working internally, in seclusion, he may make the outer link at a distance through some of his own loved ones who are in contact with the seeker, as shown in this brief

sentence from one of his letters to the West from India:

"What could be more desirable than feeling Baba inwardly and outwardly, and feeling thus, to be a vehicle for transmission of My Love to others, helping them to feel the same and sharing the Bliss you enjoy."

The Master's identity with his disciples' innermost thought, which serves as a vehicle for his Grace, is eloquently revealed in Rama's immediate recognition of Sita's unspoken desire to reward Hanuman when Rama was distributing gifts to celebrate his victory over Ravana. "He gave Sita a necklace of matchless pearls, and other ornaments and splendid robes... But she, holding the pearls in her hand, glanced at her Lord, and from Him to Hanuman, who had served their cause so manfully... remembering his goodly services; and Rama reading her wish, granted her leave, and she gave the necklace to Hanuman.

And the Wind-God's son, exemplar of energy renown, capacity, humility and courage, wearing that garland, shone like a mountain illumined by

the moon and fleecy clouds." The gift made so spontaneously by Sita, would thus form a vehicle for Rama's love, not only to Hanuman, but to all who give selfless service like his.

Odysseus shared some of the Hanuman's qualities, such as energy renown capacity and courage, but it was only after great suffering that he learned humility. The wreck of his raft when driven ashore over the rocky coast of the Phæacians, into the mouth of an unknown river there, was one of a series of troubles that brought him to humility, no easy lesson for the royal hero of the Trojan war, whose words to the God of the river in the extremity of his peril were:—

"Hear me O king, whoever thou art, unto thee am I come, as to one to whom prayer is made, while I flee the rebukes of Poseidon of the deep. Yea, reverend even to the deathless gods is that man who comes as a wanderer, even as I now have come to thy stream, and to thy knees after much travail. Nay, pity me, O king, for I avow myself Thy supplicant."

At such a moment, when all else has become worthless, man is very

near the Infinite revealed in the Perfect Master. Many gifts are bestowed upon humanity by the gods, but the greatest gift is the awakening from within the soul of man, which is conveyed by the Grace of a Perfect Master. The Gods also appeal to the inner understanding, as recounted in the "Iliad", Homer's other greatest masterpiece, when Pallas Athene put thoughts into the mind of Odysseus on the field of battle, and the Odyssey describes the gifts he received from the goddess nymph, Calypso, by which he fashioned his raft at the destined time for his journey to be continued, which marked his release from her island, Paradise, where she had beguiled him for eight years:—

"She gave him an axe of bronze, double edged, with a goodly handle of olive wood, fastened well, and a polished adze with which to shape the timbers for his raft."

Homer's description of the event is also very beautiful:—

"So soon as early dawn shone forth, the rosy fingered, anon Odysseus put on his mantle and doublet, and the goddess nymph, clad in a great shining robe, light of woof and gracious,

and about her waist she cast a fair golden girdle and a veil withal upon her head."

The symbolism of the new dawn in his life is enhanced by the fact that Hermes, the messenger of the gods who conveyed their decision to the goddess for the release of Odysseus is the symbol of the awakened understanding in the soul; he is therefore one of the different aspects of the Infinite, whereas the "*Avatar*" is the total manifestation of God in the human form"\* and it is that infinite life that invests the gods with their

power, and man with his capacity to respond to the highest within himself.

The final act of Rama, in the "Ramayana", when his work was accomplished, sounds the same note that appears throughout the whole story of his life which was undertaken entirely for others, and it is for others that he provides as he enters into heaven, saying to Brahma:

"It behoveth Thee to allot their due place to all these people who have followed me for love, renouncing self for My sake."

*Note.*—Quotations from the "Ramayana" and the "Odyssey" and incidents from both poems, are from "Myths of the Hindus and Buddhists" by Sister Nivedita and Ananda Coomaraswami, and Butcher and Lang's translation of the "Odyssey".



## THE SAYING OF MEHER BABA

For those who insist from the very depths of their souls and from the innermost cores of their hearts on seeing Reality face to face, at all costs and consequences, there is only one way—that of complete renunciation.




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\* "The Avatar" by Shri Meher Baba. Vol. I, No. 1, *Meher Baba Journal*.



# *The Four Stages of Life*

BY C.V. SAMPATH AIYANGAR

A GREAT MASTER said: "Seek out the way". And this can be done only when we *begin* to work from the point of view of the Higher Self. This is beautifully expressed by our Master Shri Baba thus, "The aim of life should be to realize one's own self as the Universal Self."

This life is the most remarkable school where the *jivatma's* powers have to be evolved, which will enable it to realize its goal. We see in this wonderful Universe that everything has been arranged by the One *Paramatma* on a definite system. He who sees system everywhere is a great *yogi*. He sees:—

One God, one law, one  
element,

And one far-off divine  
event,

To which the whole creation  
moves.

It is therefore the duty of the *jivatma* to be schooled in a definite system, which will make it feel the presence of the Great Within—the

*Ishwara* within. It is not easy to feel this Great Power unless we make an effort in the right way. Our effort should be to harmonize with the Great Within which is immortal. The only way of achieving this great object is to pass through the four *Ashramas* or stages of life, and passing the four final examinations with honours.

These four *Ashramas* are:—

- (i) *Brahmacharya*  
(Studentship)
- (ii) *Grihastha*  
(Life of a householder)
- (iii) *Vanaprastha*  
(Residence in seclusion)
- (iv) *Sanyasa*  
(Renunciation)

Both men and women should observe these four stages of life according to the rules laid down by *Rishis* (seers), of course *mutatis mutandis*, to suit the present times. I shall now proceed to consider how these stages are absolutely necessary for every spiritual aspirant. When I say every spiritual

aspirant, I do not include those who incarnate in this world for guiding people on the Path: These *karma*-less Masters are here for quite a different purpose from that of the ordinary *jivas* (souls).

The first is the stage of *Brahmacharya* (studentship). Remaining celibate is of the essence of this important stage of life. The great law giver Manu ordains that it is the duty of the state to educate all its male and female children. Swami Dayananda Saraswathi truly says that the person in whose body the reproductive element is well preserved, gains in health, strength, energy and intellect, and consequently feels happy. He tells us how to preserve it and gives a warning:—

"The only way to preserve it is to keep aloof from hearing and reading obscene literature; associating with libidinous people, indulging in lascivious thoughts.... Children should be taught to lead a pure and virtuous life, and devote themselves to the acquisition of perfect knowledge and culture."

This is the best advice on this very important subject. At first

children are taken care of by the mothers: the latter should instruct them till their 5th year of age. Then the father should instruct them till their eighth year. And then the children should be sent to proper schools or *Gurukulas*. That is why the *Satapatha Brahmana* says, "*Matriman Pitraman Achar-yavan Purusho Veda*" (That person will become a great scholar who has three good teachers, father, mother and teacher). It is only educated parents of character and culture that can produce good children, for it is truly said, "The child's body is made up of the elements derived from the body of the mother." Chanukya says that the mother and father who neglect the education of their children are their enemies. There is no doubt that in the Vedic period man and woman were intellectual giants.

When the student is eight years of age he or she becomes a *Brahmachari* and begins to study under proper preceptors. The student should study for 36 or 18 or 9 years: That is, the study is completed in the 44th or 26th or 17th year of age. Evidently the 17th year

refers to a girl-student. The least number of years for this the first stage is 24, says the *Upanishad*, just as there are 24 syllables in the *Gayatri* metre. Manu says that it is the highest duty of a *Brahmachari* or *Brahmacharini* to acquire true knowledge. They should have a sweet and amiable disposition, shun vice and practise virtue. Concentrating their minds on acquiring true knowledge and observing strict celibacy they should acquire knowledge and perfect their character in the first stage of life. With bodies, which may verily be called the temples of *Iswara*, they will then become fit to enter the second stage *at the proper time*. We learn from the Vedas that women were well educated in those days. Every person of commonsense must admit that without an educated wife the duties of married life cannot be carried on harmoniously: Knowledge and ignorance cannot pull well together. Swami Dayananda Saraswathi says in most eloquent terms: "Verily, those parents have done their duty, and, therefore, a thousand thanks to them, who have done their best to make their children practise

*Brahmacharya*, acquire knowledge, and perfect their character, which all help to develop both their bodies and minds to the fullest extent, so that they may accord a just and righteous treatment to all—parents, husbands, wives, fathers-in-law, mothers-in-law, their king and fellow-subjects, neighbours, friends and offsprings, etc." Such a *Brahmachari* is *Brahmajyeshtha*: He considers God and learning the greatest of all, and, says the *Atharva Veda*, such a person is praised by the learned. His knowledge is the stepping stone for emancipation and self-realization. The Vedas emphatically say that no one can enjoy the pleasure of knowledge without observing strict *Brahmacharya*. It is the time when a person makes himself quite fit to go with ease on the Path, for, the deserving only can hope to reach the goal. I am here reminded of the beautiful words of Ella Wheeler Wilcox:

"No joy for which thy  
hungering soul has panted,  
No hope it cherishes through  
waiting years.

But, if thou deserve it, shall  
be granted;

For with each passionate wish  
the blessing nears.

The thing thou cravest so  
waits in the distance,

Wrapt in the silence unseen  
and dumb—

Essential to thy soul and thy  
existence,

Live worthy of it, call, and it  
shall come."

How to get the joy which the hungry *soul* doth crave? It can only be by a harmonious development of the body and mind, fully understanding the Truth of the Soul. An education which will effect a harmonious development of body, mind and soul should be imparted to the young student of to-day who may become the spiritual aspirant of tomorrow. The fivefold duties will teach him that before he demands his rights he should scrupulously and religiously understand his duties and fulfil his obligations with joy. An education which does not remind the student of the supreme importance of the moral values of life is dangerous. There may be changes in the material sphere of our existence. But unlike this industrial Odyssey, spiritual values will remain the same for all

times, and apply to all nations: The difficulty is in trying to understand them. The student should be taught that he is a member of one great whole, and as Mathew Arnold observes, "The sympathy which is in human nature will not allow one member to be indifferent to the rest or to have a perfect welfare independent of the rest." He must be told that he lives in the kingdom of God, and should work disinterestedly as a *karma yogin*.

Manu gives the following advice to a *Brahmachari* (male or female) who begins to observe the final stage:—

"A *Brahmachari* (male or female) should abstain from meat and alcohol, perfume, garlands of flowers, tasty food and drinks, the company of the opposite sex, sour articles, and injury to all living things, from anointing the body,....., from harbouring low passions such as anger, avarice, carnal passion, infatuation, fear, sorrow, jealousy, malice, from singing, dancing, playing, gambling, gossiping, lying and back-biting....., and from doing harm to other people, and indulging in such other evil habits.....He who loses

it (the life-giving element) through passion breaks his vow of *Brahmacharya*." (Taken from "*Satyartha Prakash*)."

The Taitreya Upanishad (*Siksha Valli, Anuvak 11*) tells us what the teacher should teach the students about the virtues these should possess and cultivate, and rules of conduct necessary for the building of a splendid character. It is worth quoting:—

"Speak the truth. Do *Dharma*. Swerve not from the study of Scriptures... Never serve away from truth. Do what is beneficial. Become prosperous. Study and teach scriptures to others.

Perform your duties to learned men and parents: Let thy mother be your *Deva*; let thy father be your *Deva*; let thy preceptor be your *Deva*; and let thy guest be your *Deva*. Do only good deeds. Follow only our good deeds.

Whenever persons more learned than we go to you, honour them by giving seats and things that would remove their fatigue. Make gifts in plenty, with modesty, fear and compassion, always with *Shraddha*.

Whenever any doubt arises in thee as regards any work (*karma*)

or conduct (*vritta*), you should act in the same way as learned *Brahmanas*, who are artless, of good judgment, devoted to *Dharma*, self-realized or otherwise."

This exhortation is that of the *Guru* whom the disciple was about to leave after undergoing the vow of *Brahmacharya*. This is more useful than the present University Convocational addresses. The *Guru* that gives such a splendid piece of advice must be a very learned person with a sublime mind.

Any system of education which does not take into consideration the supreme importance of bringing up children (young students) in an atmosphere of purity, and culture filling up their minds with suggestions, beautiful and spiritual, is doomed to be a failure. An education based on the co-ordinate work of the mother, father and the teacher, who always apply the love-balm will, undoubtedly, be the best. Vedic India supplied such an education—such as education, *mutatis mutandis*, will make India great: it will produce heroes and heroines.

Now the student has acquired

confidence in his ability. He now knows that he has an important mission to deliver in this world. He is humble but self-confident. He is levelheaded but resolute in what he thinks is good—he is confident that he is now closer to Divinity, as he is anchored in the Eternal Principle, buttressed by Truth. As a *Karma yogin* he must plunge himself into the world and do selfless service. As our Master

says, "A man becomes wise by practising, not by preaching virtue. We cannot witness even the threshold of the divine Path until we have conquered greed, anger, and lust." The best training ground for achieving this object is the second stage of life. From *Brahmacharya* the stalwart novice enters the second or *Grihastha* period of life.

(To be continued)



## O Love!

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

O Love that fills my heart  
 With only Thee,  
 O Love, O Fire,  
 O Sacred mystery!

If Thou wilt have me  
 Suffer in Thy Flame,  
 Nor rest save in the  
 Music of Thy Name.

Then take me, all  
 Unworthy as I stand,  
 And let me only act  
 At Thy command.

Be Thou my every breath,  
 Be Thou in me  
 The Motivating force!  
 That leads to Thee!



# *The Rising Tide of Spirit-Power\**

## NOTES ON AN INSTRUMENT OF THE NEW WORLD-ORDER

BY CHARLES J. SEYMOUR  
(*Author of "This Spiritualism"*)

A CERTAIN sect believe that the war will end by Jesus alighting on this earth from a cloud, used as a means of transport from Heaven, and taking charge of things in person. He will reign, an actual visible king, for a thousand years, and the elect (members of the sect who are weighed and found not wanting) who are alive on his arrival will not 'die', but will live with Him in the world, in the flesh, all that while.

This order of mentality seems to be roughly on the level of that of Neanderthal man.

All the same, this crude materialistic conception embodies some spiritual truth. We are at a stage in the history of Man when either more of *the Christ Spirit* will enter and become active and potent in

the world, or, I verily believe, the Life Force will give him up as a creature with an incurably homicidal disposition and, leaving him to destroy himself in the many sticky ways at which he is an adept will have a try in some other direction to produce really intelligent beings.

When analysed unemotionally the Christ Spirit means nothing esoteric and mystical or even 'religious,' but merely real and *complete* commonsense, the commonsense which says, "There's a man over there in Battersea (or Borneo or Batavia) who wants my help. If I give him that help I shall not only be disinterestedly glad to know I have done so in the same way as I was disinterested-

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\* The article is reprinted from the October 31, 1940 number of the London Magazine *Light*, copy of which was sent the Editor of the *Meher Baba Journal*, by the Author.

ly glad last night to be able to lend a hand in putting out the fire bomb which came through Jones's roof, but actually it will do something to improve things in the world: and I am in that world. *Verbum sap.*"

That is why I call myself a Christian: I should be sorry to be found wanting in commonsense.

The Christ Spirit, however, did not manifest only in Jesus. All human beings are potential vehicles for it. But, as far as I have seen, more of it reached us through Him than has come through any other man or woman, before or since.

The truth behind the sitting-on-the-cloud wishful-thinking (actually a dodging of responsibility, a leaving of the mess for a supernatural being to clear up) is therefore that strife and disorder will continue until we ordinary human beings open wider the door of our minds and souls to the Christ Spirit—to that particular manifestation of the inconceivably great God which, so to speak, to put it simply, is the good fairy of this world. This door-opening can be done as a conscious act. A person can call himself enlightened, illumined—

anything you wish, but anyhow he is civilised—when he does so. Jesus interpreted the pressure upon him of the Spirit by saying: "Love one another." The phrase has been greeted with derision by many because the word 'love' has so many connotations that were far from his thought. President Roosevelt's doctrine of 'the good neighbour' is in fact exactly, no more and no less, what Jesus meant.

Now, from time to time there arise individuals who are exceptionally imbued with the Christ Spirit, and I believe that the time has come for some of those—or perhaps one only—to appear. The world's 'spiritual' history (I quote the word spiritual because to me there is no room whatever here for woolly mysticism or enthusiastic religiosity and it is only a question of moving from one plane of enlightenment as to the nature of reality to a higher plane) has its phases, or, as we say, moves in cycles, and it seems very clear that one of those cycles is ending. One world-order is going down, not in the least because it is essentially and peculiarly a bad order, but because it has run its



course and served its purpose—that is, men's minds in the mass have now reached a stage of growth where they are able to visualise something better—and will be replaced by another order, one, I believe, that will not prove to be very spectacularly or sensationally superior to the old, but certainly one representing a decided step forward. If that is so, as for me there is no doubt, individuals with the exceptional Christ-Spirit endowment of which I speak are due to appear among us to crystallise the loftier aspirations, coming from the same source, of the ordinary man.

#### A VERY INTERESTING MAN

Are there any signs that this is happening?

I have known for some years the life and work of a very interesting man. He is a Persian, and I hope this name will not be against him in the Western Hemisphere. It is Shri Meher Baba. Some readers may remember that he visited this country eight years ago, for he was 'written up' in certain sections of the Press. Baba, to the best of my judgment, is destined to be a spiritual leader, and a great one.

His teachings and recorded sayings bear all the marks of a Master. He is profound in understanding, simple and direct in his way of life, and selfless. There is not the slightest trace about him—I have well satisfied myself as to that—of chicanery or showmanship. His followers, or some of them would, if they could, make him the very God—as some of Christ's disciples attempted to do despite their Master's plain discouragement (which however did not prevent the professional priests who came after from deifying him, hence the entire ice-bound edifice of theology), but Baba, sternly, will have none of it. Truly, he says, the spirit which animates him is divine, truly he has the Christ Consciousness, but he emphasises that it is only a question of *degree*, that all men have the same spirit if they would but stand a little away from themselves and listen. That has been the message, it is beyond doubt the criterion, of every authentic spiritual guide and teacher.

There is one peculiarity—if one chooses to think it so—about Baba. He *has not*

*spoken* for fifteen years. He communicates with the outside world—and he communicates copiously and very greatly to the benefit and solace of all who surround him or are brought to him—solely by means of an alphabet, his fingers flitting from letter to letter as an attendant interprets. The reader must not think this is done to appear unusual and cause remark. In the silence, he says, he gathers the power to perform his coming mission, which is to bring about a new world where true ideals shall be raised, where the spiritual and material aspects of life shall be closely united, instead of widely separated, as now. And also when he speaks he wishes his spoken words to have the force of newness. He has timed his first utterance to be delivered at the psychological moment, at that point when the world, exhausted by struggle which brings no satisfaction, sickened by slaughter, confused and ready to disintegrate into chaos, shall be ready to turn a fresh page and perhaps then have ears to hear.

He has now announced the date when he will break his silence..... I would ask readers not lightly to dismiss Baba from their thoughts either as a quack, a visionary, or just another self-deluded Messiah of whom in my own time I can remember almost a dozen. He is no eastern romantic or dreamer but intensely practical, one who intends to put the Christ's spirit or as I prefer to call it, a higher order of commonsense, into the modern world, of which he has thorough knowledge (he has circled the globe twice and visited Europe nine times in as many years) and in which indeed, throughout, he has fully functioned.

The foremost need to-day is to raise the spiritual and ethical level of society, by giving us, the Dicks, Toms and Harrys, a sharper awareness of the Real. Baba has been accumulating power for that during his silence. I do not think there is any doubt that all true Spiritualists will feel impelled to link with him all the forces for good which they contact, when he speaks.



## *Questions Baba Answers\**

*Q.*—Are there seven rays, as told about in occult books, and are there Masters who function on those respective rays—such as Jesus, who stands on what is called the sixth ray of devotion, or abstract realism; the Master D.K. on the 2nd ray of love, wisdom; the Master Hilarion on the 5th ray of concrete knowledge or science, the incarnation of Paul of Tarsus, this time in a Cretan body, and spending much time in Egypt?

*A.*—The seven rays with their peculiar characteristics are a symbolic expression of the 7 stages of the return journey of a realized soul to normal consciousness. Those realized beings who have a duty to perform on the material plane, have to come down to normal consciousness and take their stand at one of the seven stages of the return journey, best suited for the fulfilment of their task. These seven stages of their

return journey have their peculiar features and characteristics and these are reflected in the outward circumstances and living conditions of a Master. For instance, one Master lives on earth like a prince, another lives a life of poverty and austerity. One is in the midst of the busy world, and another in strict seclusion. The powers (*Siddhis—Tajalliyat*) are peculiar to different stages, and their expression determines the particular plane from which a Master is working.

*Q.*—Where is the 'Hall of Learning' of which I have read and where those on the path are taken, as they progress, to take the first few initiations? Books allegedly dictated by Hilarion describe it impressively, telling of the great hosts of souls who stand within it, veiled, thinking themselves alone until their veils are raised with various initiations. Here take place the ceremonies of

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\* These questions were asked by Mr. Garret Fort (Hollywood, California), a Western disciple of the Master, when he was in India in the year 1936.

the soul that begin in December and last until Easter. Is all this true, or is it just told as symbolism?

A.—'Hall of Learning' is pure symbolism. It is analogous to the Sufistic belief and picture of 'Darbare-e-Mohomedi' *i.e.*, the Court of Mohomed. The inner court presided over by Mohomed in person and the outer court presided over by deputies, and the outermost court consisting of those prepared souls clamouring for entry, is almost similar to the picture drawn by Hilarion, as you say.

Q.—Is it impertinent to ask why you are focussing our attention on such a high goal, rather than showing us the lower planes and giving us understanding of their properties and functions? The High ideal is so remote from our understanding that it leaves us empty, unsatisfied, still as blind as ever, like a class of children listening to the nebular theory.

Without this mere elementary knowledge, how can we go back into the world and answer the questions of those who only need and can understand just *a little* to help solve their problems? We

would seem to be, then, like hundreds of spiritual teachers whose words are so far over the heads of the humble seekers. Most of them are too tired or too blind to deal with higher concepts—they need the simple remedies first.

A.—There is no higher or lower goal. There is only one Goal, *i.e.*, Self-realization. The journey of the planes, from one to another is like changing one prison cell for another or amounts to exchanging iron fetters for golden ones. In neither case one is free; and it is perfect freedom from the bindings of the physical and the spiritual planes that I aim at. The advancement on the planes may connote progress and beatitude tempting to the way-farer, but the allurements of a plane once entered, are difficult to shake off. In fact the bindings (*Sanskaras*) of the physical plane are much more easy to destroy than the bindings of the Astral planes. I wish you to be free once and for ever.

The lower planes are the result of imagination and based on illusion; however I shall explain some day the lower planes in a manner practical

and understandable even to a layman.

*Q.*—Do you want us to accept everything you tell us, blindly whether we understand it or not, or may we ask questions?

*A.*—No, I do not want you to accept everything blindly. I like discrimination and a sense of humour. You may ask questions but the most necessary ones.

*Q.*—Is there really the place known as 'Shamballa', the astral centre where the Masters dwell in disembodied form?

*A.*—You know already that planes are not places. The state and stage connoting 'Shamballa' exists. There is difference of terminology only. This is also known as '*Vidnyan*' in Sanskrit.

*Q.*—What are the psychic, mental or spiritual reactions to preserving silence, as you do for so long, and in what degree, do our organizations react from the same practice over a short period of time?

*A.*—Universal mind and Infinite Consciousness has Infinite ways of working universally. So whichever work one of Infinite mind and universal Consciousness

does, it reverberates throughout the universe and produces reflex action. If he fasts, the result of fasting is felt by the whole universe spiritually. A Master's working is always for the spiritual end. If he observes silence, the same result is brought about.

Now, the world is labouring under a terrible economic chaos. To follow the spiritual path and to enable the mind to accept the spiritual, the material needs to an extent, must be satisfied. So when I with my own hands, give food and clothing to the poor, the result will be that the world will gain its economic and material welfare. When I give the mad and lepers a wash, the effect will be that those of subnormal or abnormal consciousness will gain normal or supernatural consciousness, and lepers will either get cured or their future births will be greatly minimized.

When I ask anyone of you to bathe a leper, your doing it serves a dual purpose. In the first place, you are trained to tackle difficult and disagreeable work, which ultimately from the spiritual standpoint results in the gradual elimina-

tion of the ego, and secondly, the habit of obeying my orders implicitly and unquestionably is developed. For example, if I ask you to observe silence and if you have had sufficient grounding in the matter of obeying me unquestioningly, no

other extraneous consideration will deter you from undertaking the task.

Also as you are near to me and connected with me, your observance of fast or silence or bathing of the leper, etc., will affect the whole range of your work for me.



## *Shri Meher Baba—The Man and His Philosophy*

BY ABDUL MAJID KHAN (NAGPUR)

SHRI MEHER BABA is the God-realized Self. He is love. He is beauty. A superhuman being and a magnetic and powerful personality. He has come to awaken mankind from its deep snore. He awakens in the heart of man innate divine being that reveals spiritual virtues which man has to practise in life; these spiritual virtues are unself-conscious goodness, selfless service and love impersonal. He brings for us a message of happiness, peace, freedom, truth and love. He is watching us carefully and musing in his eloquent silence. The silence has a meaning to the world. The silence

has the drum's beat, the roar of Niagara, the cloud's peal and the thunder of the storm to awaken mankind from the dark sleep, which has eclipsed all the divine lustre and glory of the soul. It has the lightning's flash to tear the life's gloom. There is in it the warbling vale of life and the silent music of love to wean away our senses from the objects of craving and to let our imagination soar up in the High and be dissolved into it, to stir the breeze of intuition, to lift and elevate life to the highest level of consciousness—the acme of human achievement.

He wants to direct this chaotic and disorganised world. He wants to introduce new order of life in this world. He wants to see humanity not shattered and broken but harmonised and one with God, through love and in love. There is no God, but God the Ultimate Reality. His philosophy is most practical and is based on clarity of the soul and the experiencing of the Supreme Self hidden in everybody. One need not make much effort to obtain this but one only has to develop the inner vision so that with its aid one may see a new world within one's self. As soon as one realizes the presence of inner light, all the gloom of life which matter reflects on the soul, vanishes. Every one has moments of happiness, glimpses of truth, fleeting experiences of union with the Divine Self and one has to make such experiences permanent and enduring. This Divine Self is like a deep and composed ocean, having the depth of the deep, the width of the Heaven unknown, the magnitude of the entire universe unexplored. It is the ocean across which the intellect cannot sail, the body cannot swim. Such is the maj-

esty of this Self and it is present with everybody. 'I' is the finite self. It is a limited self and it has to become limitless. It is to be developed and made identical with the Divine Self, which is cosmic and infinite. The finite self has an intimate connection with the Infinite One, and is related to it in the fashion of a spark to light, a fountain to an ocean. Just as the intensity of the heat connects the spark with the light; just as the river connects the fountain with the ocean, so in life the finite self is connected with the Divine Self. We have to expand this self by detached love for this fleeting, transitory and fading life of forms and attached love for the permanent and eternal life of spirit in such a way that an abiding reality in the midst of constant change is established. The finite self loses all its characteristics of limitedness and merges into the Self which is divine, above all bonds and fetters, universal in its bearing, always vast, fathomless and sublime, the same in majesty and elegance, has the inexhaustible fulness, yesterday to-day and forever, the

same in calm and storm by day, by night, changeless while generations come and pass away, ever present while ages are rolling by and become a portion of antiquity. This is God and this state is God-realized.

External asceticism has no importance in Baba's philosophy. He dictates to the world that life must be lived. God is to be won through life and in love. The Infinite embraces all expressions of life. So the spiritual life does not need renunciation of worldly activities. It only means the internal renunciation of the mundane

desires. External asceticism is not necessary for spirituality. The consciousness of the Divine Self in life, will lead to the evolution of mankind to the divine level. This can be attained only when man begins to experience the presence of the Divine Self with the help of intuitional power, inherent in every body, which is above all intelligence. This will be the state of life where good and bad, beauty and ugliness, will mingle into one and become all beautiful, graceful and wonderful. The very thought Baba is a relief to the suffering soul of mankind.



## THE SAYING OF MEHER BABA

### RENUNCIATION OR SANYAS

Wearing the yellow robe,<sup>1</sup> begging for bread, visiting the holy places, do not necessarily prove Sanyas or Renunciation. The true sanyasin is he who has renounced his lower self and all worldly desires.




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<sup>1</sup> The symbol of renunciation in the East.



# *An Unforgettable Memory\**

BY A WESTERN DISCIPLE

THIS birthday (1938) of Sadguru Meher Baba was a feast of compassion and worship. It was another marriage of life in nature, and another new hour of resurrection in Being.

A new offering of Grace to all in Being was to have His presence in everyone's heart, in His unfathomable way unseen.

With the vestments of a worldly king, wearing a gold and silver embroidered mantle and a crown on His head, as the God-man He appeared, according to tradition, at the double-birth feast prepared for Him on the Hill in Meherabad and 'on the road' which one way leads to Ahmednagar and the other to the village of Arangaon. Here is the seat of Meher Baba's *Ashram*—on a 'road' of two ways—and a 'third path' symbolizing the swift narrow road to Pure life, leading on to the Hill.

In the compound on the Hill, in a separate realm of unique stillness, is Baba's own hut. This hut we can only see when we reach the top of the lofty Hill. The interior is a small white room which in position overlooks the valley of the old State of Ahmednagar.

We all, who participated in this birthday feast, were the begging life that came to join in the loud cry in need with the thousand who, passing in and by, fell in anguish at His lotus feet.

He was so real, so pure in our experience. Strong was His form as the man who has to perform in life, for the cycle in evolution the final exchanging term. He was so new to us—so unquestioned in our own faith, so pure was the reaction on our own advancing earth in Being. He touched some one's coat, the heavy-laden forehead, He gives an embrace,

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\* Meher Baba's birthday celebrated at Meherabad (Ahmednagar) in the year 1938.

gives into the needing hands a piece of sweetmeat. He gives so much free path in will, in courage, in determination. He is the 'fulfilled result' in person standing before us with the alluring warning of His benign smile.

He, free within, looking into all, being above all, was like the light of the sun that shines evenly for all. What benediction He gave by handing the spark with touch!

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The feast of Love on the Hill was for women. Women in devise of Being, came to lay at His feet their very life; the work of their lives, their children, and the advancing show of truth in themselves, as Truth in fulfilling-order.

There was a hundred of them who had been offered shelter during the three days of the feast. Real working women, selflessly sacrificing in some crude work their existence—women of all tribes and religions, good and stable souls, rich and poor, and among them beautiful and childlike creatures ecstatic in worship and joy.

The improvised shelter that was offered to these women, coming

from all over India, to rejoice in Meher Baba's birthday, was indeed a wonder of quick organizing genius and of pure imagination. It was made possible for all to bathe, to even have hot water for their daily ablutions. Little booths were arranged where they could change their clothes.

The normal lighting system that usually has to rely on kerosene lamps, was transformed into a fairyland of coloured lights shining through innumerable lanterns hung here and there in the gardens and the field. They were made in fantastic shapes sprung from the imagination of the ingenious children, as they all are—those who work for Baba ! elephants, aeroplanes, an automobile, a bird-cage, stars, a moon, suns, a temple, a castle, were swinging with the soft winds until late at night, and festoons of little coloured flags strung throughout. We were very fortunate, to be blest by a constant benignant breeze, as the heat was already marking the beginning of the summer season.

We paved the wide hall, a sort of covered courtyard with what each of us had

available, in pink and yellow and blue brocades; in Indian silks, in Italian velvets, Russian embroideries, Persian rugs which was no one's possession any more—but part of the donation of everyone's life.

The ceremony to bring into Him life that it may in touch with Him be washed pure, was the Holy Symbol of the "Washing of the Feet". The same as we know from the Holy Scriptures used by Jesus. This ceremony was performed twice on the official birthday. Once at dawn on the Hill, when the two mothers, the Mother who brought Him to life in the body, and the Spiritual Mother, both stood by His side. The worshipper, who was to perform the act in dedication, poured the fluid prepared with milk and honey, from a silver bowl over the feet of the Beloved. On a silver platter under his feet, the purified substance was gathered and later was offered to all who felt inclined to accept the symbol.

When Baba sat on the couch, which was a throne of flowers, under a canopy of gold coloured brocade, He became the Holy Sacrament exposed to life that it

may be worshipped. Worship, love, alive donation of life, were Truth making impulse in Being. That impulse He gathered, and reassured and re-enforced and made new.

After the ceremony, breakfast was served, tea with *sira* and *laddu* the delicious sweetmeats which are offered on these occasions.

Before noon Baba walked down the Hill with the loving fold of His guest women. It was adoration forming procession.

The same ceremony of the "Washing of the Feet" was repeated on 'the road', in which participated both men and women, and lasted for over two hours as the affluence of people from everywhere was so great. Down in the tent on 'the road' the same feast was to be for all—men and women, foreigners, natives, close friends or passer-by.

At five O'clock Baba returned to the Hill.

When we walked up the Hill, where all was light and merry, it was like returning to the Sanctuary of Life Divine that is Bliss—Joy.

At 6 p.m. all were invited to the main feast of the day, cooked in the main kitchen

below, brought in bright shining huge brass and copper vessels, carried up the Hill by the little serving women. Vessels of shining gold and silver were passed to the hundred guests, filled with delicious steaming food, served on the traditional green leaves. All sat on low, soft *divans* stretched under the canopy forming the hall.

Every evening we sat in this great area, under the Soul protection of Meher Baba, who, creating peace in Being, renewing in all Truth, made all rejoice in the feast.

Indian music was given. Songs of spiritual rhythm were sung by an exceptionally good singer whose voice resounded in all hearts like the far call from a temple.

As night came on, the wide space was transformed into sleeping quarters. The ground was laid with white mattresses and all were provided with blankets of wool. Deep calm reigned. It was more than a usual night in repose. He, as the mantle of Life in Truth, came to put over His flock of souls the shadow of night that it may restore to new life.

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The birthday celebration was all one work, on the Hill and down on 'the road'. Baba's faithful men had prepared the open hall for all who wanted to come and take *darshana* from Baba. Men, women and children came from everywhere, the near villages, the hill towns, the far cities, and from great distances all over India.

The roof of the huge hall down 'on the road' was made of white cloth stretched over bamboo sticks decorated with red ribbons forming spirals up to the roof. When the wind blew, the white cloth appeared like the huge sails of a fantastic ship, carrying the goods of virtue, love, faith into the lives of men.

The adjoining hall of huge dimensions was prepared for "The Feeding of the Five Thousand" poor. These, for once, had to feel the warmth of life—the joy in Being that it may enhance their faith, their courage, to accept life as it is.

We saw his faith in them; His love for them; His very Being in them becoming awake, for one second, creating confidence in the mysterious wonder of their own lives. He gave mercy that revealing in them

made good. He gave compassion that in them realizes Truth. He was the great Giver who in taking—gives, and in giving—resurrects. So He gave His Life and made it available to all.

It happened that a thief came. A man well known to Baba whose conscience He had touched before, whose being once before had been readjusted on to a new phase. He was a man who had more than one crime on his inert conscience. One day the thief 'in the hour of great fear' must have received the Pure warning and so found his way to Baba. Baba taking him under the protection of His Divine Heart, once more returned him to life, that he may try, in his own way, to become honest. *The man became honest.* He lives to-day in his own native village as a redeemed man.

From this, one is reminded of the thief on the Cross who had to be redeemed by Him, who also to the wicked makes Himself available as new impulse to higher consciousness.

As a beautiful proof of faith I will recall the fact of a man who had walked for two months, from

Nagpur to Meherabad, to see Him whom he had missed on His last visit there. But God cannot be missed—the way to Him in life may be misused, but whosoever is true in his own struggle in search for truth, in his own winning strife to fulfil life, cannot ever miss *his hour*. This man walked for two months but reached Meherabad in time, on the 18th of February.

So we heard of many who, coming from every side of India, have left their duties in life to be for one day in the atmosphere. of the Holy Master.

The God-man has to give Life to man who asks for life. It is unconditional in law of life that whosoever is in need be helped.

It is unconditional in life, within, that whosoever is in need be disclosed the soul and be led on to the path of Life in fulfilment.

Whosoever was in need, near or far, on that day of Mercy, asked and was given.

It is unconditional in Being in 'I' in mind as universe that life be readjusted—renewed in impulse, and so it

became for all, even to those who were unprepared the unexpected Grace.

Baba said to one of us: "My Love flows eternally to all humanity, but at this particular moment I remember all and those who are physically absent." These words brought to our minds all those who did not have the good fortune to be present on this blessed day.

What is His birthday? It is a gift to us in Being in expansion in consciousness.

It is another day inß Grace. We all have received in divine atmosphere *more* than on any other day. We have, more than any other day, loved and dedicated to Him our life in Being, and ourselves in selfless sacrifice of human desire and want.

We can in no other way, design in us a greater New Day than in Being in Him more conscious in Being in Love.

When we saw Him unconditionally give mercy and compassion to men who are blind, to those who are unconscious in being; men with no external existence; destitute in mind and heart and life; we felt the resurrection in Love awake in us compassion. We then saw within

life, joining in pain, joining in living love in Being through Him our conscious participation in Life Divine.

The following two days were continuous praise to Life Divine. The days began with *Arati* and ended with *Arati*, in which all participated in singing. They were taking *darshana* as the ritual of resignation—when men offer mind, heart and body. In doing the sign, by holding their hands against both temples, it signifies the breaking of resistance, to willingly give up the mind. The fact is dramatised when one hears the snapping of the joints. They put their foreheads on His feet which signifies subordination of the whole of life in experience—past, present, future.

According to tradition they placed the blossom of a flower on the toes of His feet, then colouring the nails of His toes with the sanctified yellow powder. Some placed a single flower on His heart, some formed with flowers a decoration on His forehead, some shook the petals of flowers over His beloved Form. Flowers and flowers, made into wonderful garlands woven according to each one's imagination, were placed around His

neck. Fruits, cocoanuts, nuts, figs and dates, all the traditional expression of prosperity of nature was laid in profusion at His feet. The scent from bouquets of jasmine and roses and of rare spices, gave balm to the atmosphere.

Life in dedication to God everywhere in the world expresses through beauty and art or any inspirational creativeness—through ecstasy in Being in joy. All this during those three days of unending riches performed through holy dances, mystical songs, inspired discourses spoken in English and in different Indian dialects.

The women on the Hill gave more way to life in spiritual experience. They gathered in the Sanctuary in their own alive temple, the heart, giving vent to religious fervour like the ancient Sybil speaking the ecstatic mystical language, singing and dancing to Him.

We all from the West joined in every form of ritual—Brahmin (Hindu), Zoroastrian, Mohomedan, Christian—to us it was all life in dedication demonstrating through variation in form the expression in one—all experience—Love for God.

Love that is no further desire but pure aim to realise within life divine.

Love that is no more word but the sure inner order in existence.

Love that speaking in word is mere joy.

Love—that in Being transcends all in experience—is Love Indivisible, and this love He gives in Grace.

Love making love in life, in all was on the Hill and down on 'the road' winning in Being, making the way pure and safe.

These moments of divine form in feeling we share every day, all over again, being in Him deep in love with love indivisible. Without giving a sign in emotion we give life in fluid expansion in Being. It is feeling, knowing, in rays of divine existence. It becomes life in worship to life as it is.

We can love in Him the love of Jesus.

We realize in Him to love God in His own Pure Being in need as the divine destitute in non-expansion in Being, souls in vague renewing order to resurrect, the poor in rags and the sick in great danger of life, and those in fanatic experience in emotion, and all

life on trial—as it is now, in the epoch when life has to exchange in consciousness.

We love God's life as it is. Meher Baba's birthday on earth is a day of New Birth for us,

Blessed Father of Life  
Creation in Being.

Truth in fulfilment—we conscious in You resign.

Be our life in Being—order that, through it, man may arise. "I love thee My Life, I am in Thee, oh Me, Oh You, Oh Divine Existence." These words He speaks.

I lay them in me as Truth, as the sign in Being that they may re-expand in me Love, in Love with Him—the Beloved.



## THE SAYING OF MEHER BABA

### RENUNCIATION OR SANYAS

It is praiseworthy to be a genuine sanyasin (spiritual pilgrim) but honest householders are far better than hypocritical sadhus. And there are to-day many false sadhus.<sup>1</sup>




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<sup>1</sup> Ascetics.



## *Those Who Follow the Master\**

DR. NILKANTH N. GODSE comes of a respectable and well-to-do family, engaged in a large-scale business for generations past. Though he was born at Amraoti (Central Provinces) where his father was comfortably established, his birth-certificate quite inexplicably records Poona as the place of his birth—the humour of the situation perhaps symbolises the irony of fate, which though having designed him for a spiritual life, yet somehow forced on him the study of medicine.

After the demise of his father at the age of 55 at Poona, where the venue of his business activities was shifted, the traditional responsibility was ably shouldered by Dr. Nilkanth's brothers who brought into being in the year 1904 the well-known firm of "D. N. Godse & Bros." which continued to be famously popular with the schools, colleges and citizens of Poona till

the year 1925.

Although engaged in worldly pursuits, the family was noted for its religious-mindedness and high spiritual ideals. In fact Dr. Nilkanth's uncle was a renowned saint known to his disciples and followers as "Shri Purnananda Swami," who had his *Ashram* on extensive lands gifted by his admirers at Mohomedwadi (beyond Wanavdi, a few miles away from Poona), where he lies buried to-day.

Dr. Nilkanth, at the early age of 7 years, evinced a precocious passion for music, particularly of a religious type; and *bhajan* and *kirtans* (musical sermons) in temples always held an irresistible charm and attraction for him. At this stage his mother—a devout soul—assiduously fostered the spiritual tendencies of his mind, and encouraged him by example as well as precept.

Another factor that had a

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

great bearing on the future trend of Dr. Nilkanth's life was the friendship of a schoolmate in the person of Mr. Vishnu Narayan Deorukhkar, when the two friends were schooling in the New English High School, Poona. This friend was greatly responsible for moulding Dr. Nilkanth's general outlook on life by his very many altruistic acts of help and advice to the needy ones, irrespective of their circumstances in life. The poor boys' association founded by Mr. Vishnu and his voluntary services as a teacher to a night school for untouchables opened by Mr. Mate, a teacher of New English High School, greatly impressed Dr. Nilkanth, who could not but admire him for his selfless service and devotion to the poor at such a small age. This childhood's association completely overhauled the superiority complex in Dr. Nilkanth, as regards pedigree, caste and worldly position, and he longed to emulate the noble example of his friend.

At this stage Mr. Vishnu, while studying in the Matriculation class, suddenly left school with the avowed intention of joining Shri Meher Baba's *Ashram*, and Dr.

Nilkanth, though feeling desolate and forlorn, pursued his educational career which culminated in his joining the Grant Medical College of Bombay. The early association of his friend in school and the impression on mind resulting therefrom continued to grow and gather strength, and Dr. Nilkanth demonstrated this radical change in him by mixing freely with the student world of his time of all castes and creeds, and gave expression to his exalted and tolerant outlook and opinion on all religions as signifying but different routes to the same goal, *i.e.*, Divinity.

This latitudinarian aspect of his mind and the growing desire to be of some service to the not very happily placed section of humanity around him, naturally developed in him a keen desire to contact a spiritual Master who could show him the way. Further, during his sojourn in Bombay as a student of Grant Medical College, he was fortunate enough to have the constant company of one Mr. Dattatray V. Pathak—a very God-fearing and pious soul altogether unspoilt by the

happy circumstances of life. This friend's advice and influence had not a little to do in strengthening Dr. Nilkanth's resolve to pursue the ideal which he had set for himself.

At this critical stage of his mind in the year 1925, Dr. Nilkanth was invited by Mr. Vishnu to come over to Meherabad to have the *darshana* of his Master Shri Meher Baba. Dr. Nilkanth, in spite of his broad outlook towards all religions, had all along fought shy of contacting spiritual Masters and saints of a sectarian type identifying themselves externally with the background of a definite religion or cult. Although he had heard of Meher Baba before, he never had made up his mind to see him thinking him to belong to the sectarian category.

However, in deference to the wishes of his friend, he went to Meherabad to see Shri Meher Baba. This meeting with the Saint of Meherabad was the turning point of his future career and life. No sooner Dr. Nilkanth set his eyes on Shri Meher Baba he felt inwardly an ecstatic thrill penetrating him straight from his beaming eyes, which set his whole body vibrating with a pleasurable sensation all

through the time that the interview lasted. The mental curtain or resistance completely gave way when Meher Baba with his beaming eyes full of mirth and happiness accosted Dr. Nilkanth saying, "Think of me as either a friend or brother".

After his return to Bombay, Dr. Nilkanth could not altogether get over the haunting memory of his interview with Meher Baba and felt within himself an unspeakable urge and longing to visit Meherabad as often as possible. In the meanwhile, Mr. Vishnu was responsible in keeping Dr. Nilkanth feasted with regard to all the news about the doings and teachings of Meher Baba. All this information and knowledge about the life-mission of the Saint from Meherabad gathered from different sources and infrequent personal contacts during holidays, convinced Dr. Nilkanth as to the spiritual greatness of Meher Baba and he longed to dedicate himself completely to the service of his cause, having discovered in him his ideal of a saintly personage who was above all sectarianism, cults or creeds.

This all engrossing personality of Meher Baba so much possessed him mentally and spiritually that Dr. Nilkanth could not concentrate himself exclusively on the study and pursuit of his medical career. He passed through the first and second M.B.B.S. examinations. The final year of the M.B.B.S. found him completely unequal to the task accentuated further by very many painful vicissitudes in family circumstances. Thereupon Dr. Nilkanth severed all worldly ties, and surrendered himself to the Master with the sole purpose of serving his Cause and life-mission under his benign guidance.

Since then Dr. Nilkanth has been acting as a personal physician to Meher Baba and the inmates of the

*Ashram* during travels or otherwise. He was in charge of the Meher Free Dispensary at Rahuri in the year 1936 and conducted the Meher Free Dispensary at Meherabad for a number of years. The Master has been pleased to utilise the medical services of Dr. Nilkanth on his various trips in India and abroad such as France, Ceylon, Mysore, Bangalore, Calicut, Jaipur and Quetta. When not professionally required, Dr. Nilkanth, like most of the disciples of the Master, is too happy to work for the Master in any humble capacity ordained.

At the moment Dr. Nilkanth is with Meher Baba and party in their itinerary throughout the length and breadth of India.



## THE SAYING OF MEHER BABA

### RENUNCIATION OR SANYAS

From the materialistic standpoint it may seem cowardly to forsake the world, but it requires great heroism to lead the spiritual life.



# *Significance of the Seven Realities of Meher Baba's Teaching*

(Viz., Existence, Love, Sacrifice, Renunciation, Knowledge,  
Control and Surrender)

BY DR. ABDUL GHANI MUNSIFF

SOME people when confronted with these teachings of Meher Baba, very naively question and exclaim saying: "Same old stuff; what's there new about it? Everything is already there in the scriptures." Quite true, the Bible, the Qoran, the Gita and the Gathas are all replete with light on the various aspects of these teachings, and Meher Baba and all the world teachers to come, will have to go along the beaten track. They cannot but repeat the familiar theme over and over again. To expect therefore, something, new in the teachings of Spiritual Masters, is not only *ultra vires*, but such an attitude of mind bespeaks studied indifference if not rank ignorance, as to the actual and acute conditions and circumstances which are responsible for the appearance of spiritual leaders from time to time in the life of humanity.

And what are these conditions and factors to-day in the life of the world which point to the necessity and need of a Master like Meher Baba? The Seven cardinal principles (enumerated above) of a spiritual life, are crowded out of all recognition by the accretion of time in the form of effete ritualism: the quality of the spiritual menu at the divine repast is ignored in the fanatical frenzy over the observance of table-manners. If there be anything new with Meher Baba, it is his bold manner of facing the situation without quibbling with words by declaring, "My teaching gives no importance to creed, dogma, caste-systems and the performance of religious ceremonies and rites, but to the UNDERSTANDING of the Seven Realities (mentioned above)."

Herein lies the crux of the whole situation. This cold and calculating statement coming from a spiritual personality like Meher Baba, will perhaps create quite a flutter in the self-sufficient dove-cots of conservatism and orthodoxy. These vested interests will no doubt get frightened at such unorthodox teachings and may be, they will resist with all means in their power the new assessment of their situation implied in Meher Baba's teaching—the philosophy behind which the thinking section of humanity is sure to appreciate.

The instinct of self-preservation is bound to assert itself, and is only natural. The generality of human beings likes to have the feeling of being in the right in all matters concerning life. The ego safely ensconced in its protective shell of pride, fear, suspicion and pre-conceived notions seldom likes being disturbed and corrected particularly over questions relating to religion, ethics and the life hereafter.

This peculiar trait of the human mind is very illuminatingly analysed by Prof. James Harvey

Robinson in his book "The Mind in the Making" in which he says:— "We sometimes find ourselves changing our minds without any resistance or heavy emotion, but if we are told that we are wrong, we resent the imputation and harden our hearts. We are incredibly heedless in the formation of our beliefs, but find ourselves with an illicit passion for them when any one proposes to rob us of their companionship. It is obviously not the ideas themselves that are dear to us, but our self-esteem which is threatened..... The little word 'My' is the most important one in human affairs and properly to reckon with it is the beginning of wisdom. It has the same force whether it is 'My' dinner, 'My' dog, 'My' house or 'My' father, 'My' country and 'My' God. We not only resent the imputation that our watch is wrong, or our car shabby, but that our conception of the canals of Mars, of the pronunciation of 'epictetus' of the medicinal value of Salicin or of the date of Saragon I is subject to revision.... We like to continue to believe that we have been accustomed to accept as true

and the resentment aroused when doubt is cast upon any of our assumptions leads us to seek every manner of excuse for clinging to it. The result is that most of our so-called reasoning consists in finding arguments for going on believing as we already do."

Meher Baba's teachings convey nothing new to the world, but if anything, they embody the first honest and bold attempt to rouse people to a sense of discrimination whether or not the means and methods of realizing the spiritual goal hereto employed by humanity, are all that are to be desired or are enough.

Religion takes shape at the hands of man. It is acknowledgedly an aftermath of the manifestation on earth of a divine personality with the avowed object of awakening humanity to its spiritual heritage. The message of all divine manifestations is always universal in its applicability. The mind of the laity, however, unhappily associates the advent of a spiritual Master with a particular religion which connotes to his unthinking mind the whole paraphernalia of priestcraft, ritual, dogma and

ceremonies. This state of affairs eventually results in side-tracking the spiritual issue involved and the letter of the law ultimately overshadows the spirit beneath.

In the history of mankind a good many spiritual masters have no doubt identified themselves externally with a particular cult or creed, but this behaviour on their part is evidently dictated by the requirements of the then existing factors and circumstances and the scope of their duty on earth. This however, is not to be construed as signifying the excellence and greatness of any one particular religion over another.

Meher Baba by denouncing external formalism has palpably laid bare the essentials of a spiritual life, and these essential truths are undeniably common to all religions. This is what makes people say that it is the same old theme and they know it already. By such a stultified argument the point is missed. Meher Baba's teachings if dispassionately approached and studied, boil down to the paramount need of the day—the service of humanity and brotherhood of

mankind, the realization of which ideal is rendered altogether impossible due to the intervening barriers of religion, caste and creed. In place of the sectarian churches, Meher Baba invites the attention of all concerned to the worship, love and service of Man—the living temple of God. And herein lies his claim to universality. A universal religion if it has any meaning and idealistic reality, consists of nothing but the realization or understanding of the Oneness of all life.

Those dreaming of any particular religion of their choice and circumstances being adopted and professed sooner or later by the whole of mankind, are living in a fool's paradise. It's a dream that will always remain a dream. The divine scheme of things involves and presupposes struggle, competition, variety, differentiation and constant change in all planes of life. All these are the pre-determined

factors of the situation. No sooner the static state representing sameness, unchangeability, etc., in mind and matter supervenes the beauty of the divine *leela* (game) will cease, and if in æons to come such a possible state of things comes to be, it will synchronise with the dissolution of the universe into its primal elements.

The most cogent and invaluable part of the situation that is often lost sight of by people appraising the teachings of Meher Baba is, when they fail to remember that these teachings are given out to the world by a living Master and all religions with all their beautiful teachings are agreed on the point that the realization of the transcendental truths concerning man and God is only possible through the grace of a living Master. Such is Meher Baba and the living significance of his teachings to-day.





# *Western Outposts for Baba*

WILL BACKETT (LONDON)

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

*Beverly Hills, California,*

*U.S.A., 18-5-40:*

"Your letters arrived just when we were all thinking about you and feeling concerned for your welfare, in the face of the appalling events that are taking place on your side of the Atlantic. It was good to hear from you after all these months, altho' for those who are linked in love and service with Baba, letters are not always necessary.... It seems to be Baba's wish that we all possess our souls in patience, awaiting his word for the next step in our journey with Him. So we tend our little gardens and write our little scenarios, and sigh for the time when we may be all together again, God knows where and under what conditions. Those peaceful days in India seem very remote to me somehow...."

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*A Canadian township:*

"I wish I could still the great energy in my friend whom I know is very important to Baba, so I will just keep still, and allow His great Love to radiate through all, knowing that all things are passing, and that Baba's great work for humanity is all that really counts."

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*From an Emigrant Abroad:*

"The struggle to start a new home is more difficult than I had anticipated. I can only pray hourly to Baba to put my life in order, and ease the confusion in my heart. There must be some reason for this chaos and we are so blind and so taken up with our own needs for peace or rest or something that we do not take our lesson easily. But do not think I am despondent, only perhaps a little sentimental about past things—

the primroses, the cuckoo and the sound of gentle water—but having had them once, I have them always, even in a crowded street car."

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*South Africa:*

"I know you realise it is not always easy to write when travelling. Political events are very worrying and perplexing just now, but one has no doubts as to the final outcome.... Since we arrived we have been living on a farm 30 miles from a large town, and I have come to love the peace and quiet that exists everywhere.... The voyage was very interesting, with people of all nationalities, only 10 English, including ourselves.... The magazine from India has arrived and I had a peep in it straight away. Since then I have devoted more time to it and re-read some again. I think the article by Baba is wonderful. I wanted to talk to you about the need for a Master. It is quite true that we can only learn from those who know, like everything else in life. I am sure I could be much helped with true guidance... I have even entertained the idea of going to India myself.... and.... I can even imagine my family

going too.... it would be wonderful if we realised as one, why we are here. I think life is too wonderful not to live it rightly."

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*Carlton Hotel, London:*

"What you wrote me about the influence of Baba is very interesting and I should like to go the right way to get into contact with him."

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*New York:*

"Since arriving I have met several friends who know Baba and some are coming to my place to-night—so many searching for God. It is amazing and splendid to think that in these times of confusion and war, there are some that are seeking to understand.... Thank you for sending the news from India.... I know that Baba will not forget me—in fact I feel his guidance every moment and he is with me always. I have only to follow in confidence—I am very happy and peaceful."

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*London: 13th February 1939:*

"I remembered yesterday that this would be Baba's birthday week, and gladly

enclose contribution to the cable message with many thoughts for the friends far and near, who will unite with Baba this week and receive his Love."

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*West of England:*

"My friend and I have been following closely the events in India—what a world work the Master is doing. I love to think that in the humblest way (tho' we cannot carry out all the rules) we too are taking part in the new era—what other means than the spiritual, can bring this war to an end, perfect love to change all our hearts. The *Journal* is a great com-

fort; we read it many times; some articles are of particular interest, I think those on 'Absolute Surrender' are very consoling, they bring calm when we begin to wonder and are anxious for the well-being of our loved ones; we have two sons, one in Kent, serving with the forces, and one in the navy.

"Returning to the *Journal*, I like the linking up of the ancient and the new; I think our Church has made such a break between before and after Christ, so that many forget that the world had exactly what was right for its period—the Divine has always been; God's work always perfect.".....



## THE SAYING OF MEHER BABA

### RENUNCIATION OR SANYAS

He who does not act according to the dictates of his lower self and who resists all worldly temptations is a true sanyasin.



# *Notes from My Diary*

BY F. H. DADACHANJI

ON the 2nd of March, Meher Baba left Delhi with his group for Quetta by the motor road *via* Lahore, Mooltan and the desert track, arriving Quetta on the 12th. Some interesting details of the hardships and trials of this long journey for ten days are given below in the words of Dr. N. N. Godse, accompanying the party.

## OUR ADVENTUROUS JOURNEY FROM JAIPUR TO QUETTA

"The itinerary of this journey was prepared by Baba a fortnight prior to our leaving Jaipur. It was well organised and controlled by Baba. This journey was full of difficulties, dangers, hardships, and nerve-racking endurance. But with Baba's guidance and with the impetus given to us by him from time to time, the journey came to a happy and successful end. Appreciation is due to Elizabeth, Kitty, Rano, and Eruch for their strenuous work, courage, endurance and ever-cheerfulness

throughout the journey.

It was early morning and the night was still lingering. The sky was starry and the wind was cold. At such an early hour of the 25th February 1941, we left Jaipur for Agra by our old Chevrolet bus and Buick car.

Elizabeth Patterson was driving her Buick, and Eruch the Chevrolet. I accompanied Eruch. Our Chevrolet was old and squeaky in joints. She was very much shaken and rattled on her previous journeys. She was mercilessly loaded on top with thirty heavy bed-rolls and other things and additional luggage inside the body. Twenty-eight persons of different dimensions were squeezed on to the seats meant for fourteen. We had two spare wheels, but their tyres were worn out. Under such condition did we leave for Agra.

Baba was in the Buick leading our bus. The darkness was fast disappearing giving place

to glorious sunshine. The whole atmosphere was cheerful. This cheerfulness was decreasing as the heat was increasing in the noon. We reached Agra late in the noon, and got down at the rest house.

Soon after arrival Baba ordered me and Eruch to take down the bed-rolls. Though tired we executed the command with alacrity. Though covered with dust we were to finish lunch immediately after unloading. One hour later we took our afternoon tea, and Eruch was sent on the job of finding *masts*, and myself and Jal S. for marketing. All these orders were executed in quick succession. No respite was given. In the evening Baba with the whole party visited the Taj, Agra Fort and Fatehpur Sikri. Agra deeply interested us. It is rightly called the "City of Akbar", and the "Home of the Immortal Taj".

Late in the night we retired to bed. The next day saw Baba contacting *masts*. Eruch and myself were so busy that we could hardly attend to the servicing of our bus.

Next morning on the 27th February, we were awakened by Baba at 3-30 A.M., and immediately

Eruch and myself carried all the bed-rolls and tied them on the top of the bus. While tying the ropes, our finger-tips became benumbed in the coldness of the morn, The stars were twinkling in the sky, and we drove in the dim light of the early morn.

Delhi is about 127 miles from Agra. Very soon dawn was breaking and a patch of redness appeared in the East. Cool breezes were blowing, and later a beautiful sunrise cheered our hearts. The road was broad and smooth.

Eruch drove at the speed of 40 miles per hour and Elizabeth at 60 to an hour the Buick with Baba and six ladies. We hardly covered sixty miles when we crossed the railway lines, and soon after heard a tyre explode. For nearly an hour Eruch and myself changed the wheel. Being unused to the task I was tired out. A few miles later we had another blow-out and an exhausting experience of changing another wheel, The Buick went far ahead of us and Baba had to wait for us on the road. Coming up to him, we explained the cause of the delay, but he insisted on Eruch driving at a

faster speed. It was an ordeal for the bus, me and Eruch, with such colossal load and worn-out tyres to go at an increased speed. We had another burst, only a few miles away from Delhi.

Baba had to return from Delhi to see why we were delayed again. Weary and tired we reached Regal Hotel, Delhi, where we were to stay for three days. Soon after arrival Eruch and self removed the bed-rolls and without being allowed a wash, had a hurried lunch. Then came the marketing and a *mast* hunt.

Eruch couldn't find *masts*, excepting one near Jumma Masjid, but secured a list of them from the people who were to be found in places on our way to Quetta.

In the evening Baba with the *mandali* went through Chandni Chowk and visited Jumma Masjid to contact the *mast* there. He contacted this *mast* twice on two successive days. Next morning Baba also visited Kutub Minar, Humayun's tomb, and in the evening New Delhi.

Eruch and I pleaded with Baba to buy new tyres and tubes, but he refused. He did not give us time to

do the immediate servicing of the bus. Eventually we had the tyres vulcanized. With instructions from Baba to keep up a speed of 45 m.p.h., we left for Jullunder 250 miles ahead and on our way passed through Ambala.

As the darkness was being lifted by the appearance of the golden sunrise, our eyes were feasted upon beautiful green wheat-fields which stretched for miles on both sides of the road. The mellow light of the morning sun was playing upon the green shoots of the wheat-fields. These pleasing blendings of the colours delighted our hearts. But, alas, this happiness did not last long! A sudden blow-out and screeching of brakes brought us to a dead halt. With half an hour of acrobatics the wheel was replaced by a stepney. The Buick ripping along the road had to wait for us when Baba again goaded Eruch to drive faster.

In the noon we reached Ambala, and alighted at the Dak Bungalow for two hours to take lunch. Even in this short space of time Baba sent Eruch on *mast* hunt. Eruch roamed through the city for one

hour and couldn't find any *mast*. Baba seemed to be very much displeased. We left Ambala for Jullunder at 2 P.M.

After 20 miles from Ambala we were detained by another burst. Baba was peeved at it. He was in a great hurry to reach the railway station (Sarhindbasi 80 miles ahead) to contact a *mast*. He left us and went towards the said railway station. About 6 miles from the place we were held up. Baba missed the *mast* due to our delay. We then resumed our journey. Again after a distance of 40 miles we had another tyre mishap. We were forced to stop at Ludhiana Dak Bungalow for repairs. We ran out of spare wheels. But our object of stay was not to be attained smoothly. Baba took Eruch immediately on a *mast* hunt in a *tonga*. We couldn't get the tubes repaired; all the shops were closed due to strike. With great difficulty Eruch found out a solitary repairer with no tools. While the man mended punctures, Eruch went out on *mast* hunt and returned with one. Baba was delighted to feed the *mast* who was then sent back.

Late in the evening we left Ludhiana, covered 50 miles and reached Jullunder towards midnight. It was very cold, and we all slept without beddings.

Early next morning on the 3rd March we left Jullunder for Lahore, about 87 miles away, and our bus ran unbalanced in the rear with one wheel on one side against a dual wheel on the other.

Amritsar was on our way. We had to stop for two hours at Amritsar, owing to two punctures on the road. While I attended the repairs, Baba and Eruch went in search of *masts*.

Before we reached Lahore, we had another puncture. Late in the noon, we reached Braganza Hotel in Lahore, where we were to stay for two days.

After taking down the bed-rolls and finishing our lunch hurriedly, Eruch was immediately sent out on *mast* hunt and I went a-marketing. After an exhaustive search for *masts*, Eruch could bring in only two *masts*—a very old woman and a man.

On urgent solicitations, Baba agreed to buy one new tyre

and a tube. Early morning on the 5th of March we left Lahore for Montgomery, about 102 miles off. Cutting a distance of about 40 miles, we stopped to repair a sudden puncture. Baba was very much displeased. He wanted to contact a *mast* at Pakpattan, 29 miles from Montgomery. I accompanied him in the Buick, with a personnel of 7, including the driver. Baba bade Elizabeth drive 70 m.p.h. The bus followed, entirely managed by Eruch alone. The Buick reached Montgomery at 11 A.M. With Elizabeth and myself Baba visited the Durgah of Baba Farid Shukkur Ganj and found out the *mast*. After lunch there was a further search for *masts* but to no avail.

Late in the evening, we found a young woman (a real *mast*) who had been sitting at one place in a small dirty shed for 12 years in filthy surroundings. Baba was intimated of this, and he with three Western disciples, contacted this *mast* lady.

Late at night, myself and Eruch explained in detail to Baba the real condition of the bus and requested

his permission to buy four more tyres and tubes; but he refused. Disappointed, weary and tired, we went to bed.

Early next morning on the 6th of March we left Montgomery for Mooltan, about 137 miles. Baba repeatedly ordered Eruch to drive the bus at a speed of 45 miles under any circumstances. I was frightened at these instructions.

In those happy hours of a pleasant morning we cut about a distance of 40 miles. Again a tyre-explosion, and Eruch and myself changed the wheel. This abominable nuisance made us lag far behind the Buick. Naturally Baba had to wait for us ahead. He wanted to reach Mooltan as early as possible to contact *mast* there. So he took me in the Buick. Second time Eruch was left alone to handle punctures single-handedly.

We reached Mooltan at a break-neck speed of 70 m.p.h. An intensive search through the town revealed two *masts*, one of whom was a woman. Late in the noon the bus arrived, and Eruch reported one more puncture on the way.



We stayed for two days at Mooltan. During this stay, Eruch and myself had to hunt after *masts* from morning to evening without a real respite. We were unsuccessful.

Again at night we explained to Baba at length the condition of the bus and earnestly requested of him to buy at least two more new tyres and tubes. Eventually we bought two tyres and tubes. The real ordeal is still ahead for us from Mooltan to Quetta.

Very early next morning the 8th of March we left Mooltan for Fort Munro, about 110 miles away. After crossing 15 miles we came across a railway bridge. It was so constructed that it had a sloping centre with its sides spreading outwards. When our bus was passing over, it assumed a tilted position, and all wooden planks of the bridge were heaving and rattling in the air when the rear of the bus was crossing over them. I was very much scared as to what would befall the bus. With a dead slow speed we crossed the bridge safely within 20 minutes. Later we passed through Muzaffargarh.

After coming out of this place, a

vast bed of the great river Indus lay stretched before us for 8 miles. The bed was dry and appeared to be an ocean of sand. Through this bed runs a solitary track made up of grass, earth and sand, held down firmly with wire meshes. Across this vast sandy expanse, run hither and thither various sparkling streams of the great river. Over these streams run boat-bridges. Any vehicle weighing more than 2 tons is forbidden to cross the bridges. Our bus with the terrific load weighed about 5 tons. The Government keepers of the bridges prevented us, but amidst the shouts of protests, strong gusts of wind and rain falling, we crossed every bridge. Whenever our bus was crossing the bridge, the wooden planks over the boats were rattling and heaving in the air and the boats under the planks moved forward and backward under the terrific load of the bus.

After crossing this extensive bed of sand we came upon Dera-gazikhan. Here we filled up the tanks with petrol. In the meantime Baba went with Elizabeth in the Buick to the

P.O., which was a mile away, to send a wire. Near the P.O., the Buick was stuck into a mud patch. Ten persons could not pull it out, but with the help of another car it was accomplished.

At Deragazikhan, we received conflicting reports from the people about the road conditions beyond, because the unusual rains spoiled the road that runs through the mountain ranges beyond. Proceeding towards Fort Munro, we found the road very narrow, tortuous, now climbing the mountains, now descending the slopes with numerous narrow bends and breathtaking curves. The whole district surrounding was barren, wild and mountainous. It was so solitary throughout, that no sign of life was visible. On this dangerous road, our both the cars at two places were stuck into mud. With great difficulty and with the help of most of the inmates, the cars were pulled out.

At last we reached Fort Munro late in the evening. We stayed here for 3 days in the Dak Bungalow. This Dak Bungalow was situated on the top of a hill. At the foot of the hill lie great plains of wheat.

Beyond the plains lie the mountain ranges through which runs the dangerous road which we were to cross in our next leg to Lorelai. From the top of the mountain, a beautiful panorama was spreading before our eyes. The climate was intensely cold and the glory of the sunrise and sunset beggars description.

Early in the intensely cold morning of 11th of March we left Fort Munro for Lorelai which was about 133 miles. The road all along ribbons through the mountain-ranges with narrow bends and dangerous curves. After a distance of 10 miles we came up to Rakhni where we had to stop for 2 hours to take military escorts. Here Baba was entertained to a horse-race arranged by the people. Three horses took part and the winner was paid Rs. 5 by Baba.

With the military escorts we left Rakhni at noon. From Rakhni to Lorelai the road was worst, frequented by dacoits. As we drove, we came across a few river-beds where our bus was stuck in the sands. She was towed out with great difficulty by the Buick. We reached Lorelai late in the

evening, and passed the night in the Dak Bungalow.

Early morning on 12th March we left Lorelai for Quetta which we reached late in the afternoon. Thus ended the long and strenuous journey with a great feeling of relief to everybody concerned.

Baba's seclusion throughout the journey was intact, as he gave no interviews, or *darshan* to anyone. As his work of contacting the *masts*, and visits to historical places was done by him *incognito*, there was no chance of any outsider becoming aware of his identity and encroaching on his seclusion."

\* \* \*

*Quetta:*

Baba stayed in Quetta with his group for about a month, keeping utterly aloof from the outside world. Except for contacts with *masts* by the Master, no further external activity during the period could be noticed.

*Dehra Dun:*

From Quetta, Baba proceeded with the group to Dehra Dun (near Hardwar and Rishikesh at the foot of the Himalayas), where he intends to stay for 2 or 3 months,

as deemed necessary for his work on that side. His work with the *masts* will continue as this area has many of such advanced souls and this constitutes the main reason for his going over to that side of India.

With regard to his work with these God-mad souls and the *masts*, Baba recently explained in reply to an inquiry that:—

"The God-mad are spiritually advanced souls, who are apparently mad. These souls are already filled with Love. By personally serving them and looking after their physical needs, I bring their minds back to ordinary consciousness, for work."

Explaining about the *masts*, in whom he has been recently taking special interest and contacting them everywhere during his tours in India, Baba added:—

"The *masts* are God-intoxicated souls, who are immersed in the Bliss and are unconscious of the body. This contact has constructive results not only individually but also collectively, in the sense that these contacts are not only beneficial for the *masts*, who have been contacted spiritually, but

they also help my universal spiritual work."

*Another Important Message:*

During his travel through the desert tracks recently, at a place named Khar, about 120 miles from Mooltan, Baba dictated another important message for his disciples as well as for the world in general. In this, he has explained the beginning of the operation of the breaking of his sixteen years' long silence, to start by the 1st of August 1941, and to culminate in his public manifestation in February 1942. The attention of our readers and others who are anxiously awaiting this great event may be drawn to his special message published on page 378 of this issue.

*Public Speeches about Meher Baba and His Mission in Sind and Punjab:*

After the success attending the lectures already delivered at some important cities in India, more recently in Jaipur and Nagpur, in the matter of creating interest in Meher Baba and his mission, Princess Norina Matchabelli and Dr. C. D. Deshmukh, M.A., Ph.D. (London), have undertaken a lecturing tour of important centres

in Sind and Punjab, commencing with Karachi on the 11th of April, followed by lectures at Hyderabad, Sukkur (Sind), Lahore, Amritsar (Punjab), and Simla, Delhi (U.P.).

*Echoes of the Lectures Delivered in Jaipur and Nagpur during the month of February 1941:*

Mr. Lala Chiranjilal Agrawal from Jaipur writes to Princess Matchabelli:—

"Shri Meher Baba is an accumulation of Greatness, but in you he has got a greater medium than even Swami Vivekananda. Your speech at the Museum has become a common subject of talk everywhere. Many people come to me to know something about Baba or you."

Dr. C. D. Deshmukh from Nagpur writes to Princess Matchabelli:—

"You will be glad to know that many cultural and educated persons who attended your lecture liked not only all that you said but also were impressed by your eloquence. One Mr. Banerji from the University told me that after Dr. Mrs. Annie Besant he had not heard any one who could speak so eloquently and inspiringly.

He also told me that all including the Vice-Chancellor appreciated your speech. They feel that during the last 10 years at least the University did not get a speaker like

this. He thanked me again and again for giving to the University a speaker of your capacities. Your lecture has made a deep impression on the Nagpur public."



## *Sufi Thoughts*

VERSIFICATION BY DR. ABDUL GHANI MUNSIF

THOU ART THAT

God is Infinite—Finite; He is All in all;  
Finiteness?,—Relative existence we call.

How *Khizr*\* can explain or convey any notion  
If the fish were to question where is the ocean?

—IQBAL.




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\* *Khizr* connotes the Divine Spirit that has control and jurisdiction over the seas and waters.

## *Meher Baba's Message to His Disciples*

THE 15th of February 1941, in Ramnad (the day I saw that old Saint), was the day I decided: (1) that on the first of August 1941 my speaking operation would begin (speaking to myself); (2) that my world manifestation would come to full expression on the 15th of February 1942.

My present seclusion system will continue till April 15th. Throughout the time beginning from April 15th 1941 till the 15th of February 1942 my seclusion will be absolute (from August 1st to February 15th I will literally not be seen by anyone, even my closest disciples). During this period I shall lead the world affairs to the climax imperative before my manifestation in 1942, which will mark the beginning of the general adjustment of the world and bring out the subsequent unfoldment of the spiritual revival.

I have decided to send Norina, Nadine and Elizabeth to the U.S.A. and Margaret and Irene to Europe to spread my message there. By April end this declaration will be announced universally and my disciples will personally deliver the final continuation message in places

allotted by me.

All those ordered to observe special orders will be free from obeying these orders from August 1st, and will observe the orders they obeyed throughout their connection with me; but from January 1st 1942 to February 15th 1942 they all (and those who have been promised spiritual advancement or illumination or even the highest experience or self-realization) will fast on 1½ seers milk a day (pure or with tea or coffee, or made into buttermilk) to be drunk any time and any number of times desired. Tea or coffee can be drunk made in pure milk or milk and water, or only water. The quantity of milk taken during the whole day must not exceed 1½ seers. The quantity of sugar must not exceed 8 tablespoons during the whole day. Water and aerated soda water can be taken as much as desired.

From August 1st 1941 to February 15th 1942, Gustadji Hansotia, K. J. Pleader, Swami Bhabanand, and Savak Kotwal will retire into seclusion on the mountains as I will order."

## *Meher Baba's Final Continuation of His Previous (War, Peace and Manifestation) Message*

"I will speak on the 1st of August 1941 the divine word to myself and in myself, the word of the Will of God, that will begin the resurrection of the dead world and start the general adjustment of the world; and this speaking-to-myself operation will continue till the 15th of February 1942, the day that I will publicly and universally speak, the day that my world manifestation will come to full expression, the day that the six months' self-speaking operation will bring out the subsequent unfoldment of the spiritual revival and the day that the disciples of my circle will realize the Truth. My present seclusion will continue till April 15th, but from April 15th, 1941, to February 15th, 1942, my seclusion will be more absolute."



## Register of Editorial Alterations Vol. 3, issue 6

- Page 316, para 1, line 9, change inolves to involves
- Page 318, para 1, line 7, change obtstacles to obstacles
- Page 325, col 2, para 1, line 2, change wherin to wherein
- Page 329, col 1, para 1, line 11, change adaptibility to adaptability
- Page 332, col 1, para 1, line 2, change seekout to seek out
- Page 333, col 1, para 2, line 3, change celebrate to celibate
- Page 339, col 1, para 1, line 3, change Jone's to Jones'
- Page 339, col 1, para 4, line 2, change actully to actually
- Page 339, col 2, para 1, line 13, change cylces to cycles
- Page 340, col 2, para 1, line 12, change attemptd to attempted
- Page 341, col 1, para 1, line 22, change utternace to utterance
- Page 345, col 2, para 3, line 2, change Niagra to Niagara
- Page 352, col 1, para 1, line 6, change avaialble to available
- Page 353, col 1, para 6, line 1, change unconditionlly to unconditionally
- Page 354, col 1, para 2, line 5, change ecstsy to ecstasy
- Page 354, col 1, para 4, line 3, change Mahomedan to Mohomedan
- Page 357, col 2, para 2, line 1, change lattitudinarian to latitudinarian
- Page 357, col 2, para 2, line 7, change Buik to Buick
- Page 364, col 1, para 1, line 16, change scenaries to scenarios
- Page 368, col 2, para 3, line 5, change rilway to railway
- Page 369, col 2, para 2, line 13, change breaks to brakes
- Page 369, col 2, para 2, line 15, change stephney to stepney
- Page 375, col 2, para 2, line 1, change Echos to Echoes
- Page 375, col 2, para 5, line 2, change educcated to educated