

eBooks at the Avatar Meher Baba Trust Web Site

The Avatar Meher Baba Trust's eBooks aspire to be textually exact though non-facsimile reproductions of published books, journals and articles. With the consent of the copyright holders, these online editions are being made available through the Avatar Meher Baba Trust's web site, for the research needs of Meher Baba's lovers and the general public around the world.

Again, the eBooks reproduce the text, though not the exact visual likeness, of the original publications. They have been created through a process of scanning the original pages, running these scans through optical character recognition (OCR) software, reflowing the new text, and proofreading it. Except in rare cases where we specify otherwise, the texts that you will find here correspond, page for page, with those of the original publications: in other words, page citations reliably correspond to those of the source books. But in other respects—such as lineation and font—the page designs differ. Our purpose is to provide digital texts that are more readily downloadable and searchable than photo facsimile images of the originals would have been. Moreover, they are often much more readable, especially in the case of older books, whose discoloration and deteriorated condition often makes them partly illegible. Since all this work of scanning and reflowing and proofreading has been accomplished by a team of volunteers, it is always possible that errors have crept into these online editions. If you find any of these, please let us know, by emailing us at frank@ambppct.org.

The aim of the Trust's online library is to reproduce the original texts faithfully. In certain cases, however—and this applies especially to some of the older books that were never republished in updated versions—we have corrected certain small errors of a typographic order. When this has been done, all of these corrections are listed in the "Register of Editorial Alterations" that appears at the end of the digital book. If you want the original text in its exact original form, warts and all, you can reconstruct this with the aid of the "register."

The Trust's Online Library remains very much a work in progress. With your help and input, it will increase in scope and improve in elegance and accuracy as the years go by. In the meantime, we hope it will serve the needs of those seeking to deepen and broaden their own familiarity with Avatar Meher Baba's life and message and to disseminate this good news throughout the world.

MEHER BABA JOURNAL

Volume 3, No.8

June 1941

A monthly Publication of
The "Meher Editorial Committee

An Avatar Meher Baba Trust eBook
April 2016

All words of Meher Baba copyright © 2016 Avatar Meher Baba
Perpetual Public Charitable Trust, Ahmednagar, India

Source and Short publication history: the *Meher Baba Journal*, a monthly magazine, was published from 1938 to 1942. This eBook reproduces the original edition of the *Meher Baba Journal* published by the "Meher Editorial Committee" (Meherabad, Ahmednagar, India).

MEHER BABA

JOURNAL



Contents

MEHER BABA		
ON		
THE TYPES OF MEDITATION (IV)		435
MEHER BABA AND MY SPIRITUAL PATH	<i>Countess Nadine Tolstoy</i>	447
THE FOUR STAGES OF LIFE (II)	<i>C.V. Sampath Aiyangar</i>	458
INTUITIVE TALK WITH MEHER BABA	<i>Princess Norina Matchabelli</i>	463
SHRI MEHER BABA –		
THE MASTER CRAFTSMAN	<i>Kenneth Ross (U.S.A.)</i>	467
YOU MUST BELIEVE IT	<i>Dr. Abdul Ghani Munsiff</i>	468
THOSE WHO FOLLOW THE MASTER (Margaret Craske)		472
OUT OF THE EAST (Poem)	<i>Josephine Esther Ross</i>	476
WESTERN OUTPOSTS FOR BABA	<i>Will Backett (London)</i>	477
THE DIVINE MESSAGE OF		
SHRI MEHER BABA (Poem)	<i>G.S. Shrivastava</i>	481
LECTURE TOUR IN NORTH INDIA		
ON MEHER BABA'S MESSAGE		482
NOTES FROM MY DIARY	<i>F.H. Dadachanji</i>	484
IN MEMORIAM (C. V. Ramanujacharlu)		496

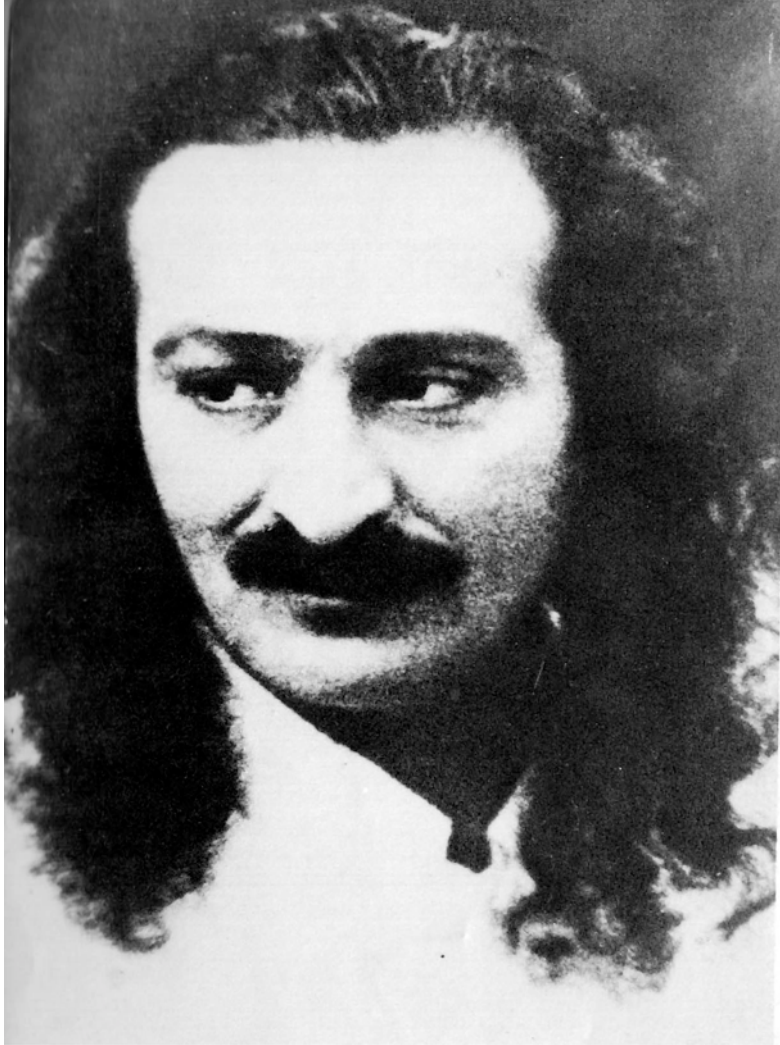
Copyright © 1973 Adi K. Irani, King's Road, Ahmednagar (M. S.), India

Permission to reprint all articles by Elizabeth C. Patterson and Princess Norina Matchabelli given by Elizabeth C. Patterson, P. O. Box 487, Myrtle Beach, S. C. 29577.

No portions of the material appearing herein may be reproduced in any form whatsoever without prior written consent from the copyright holder, Adi. K. Irani, King's Road, Ahmednagar (M. S.), India

Printed in the United States of America by Sheriar Press, Inc., Crescent Beach, South Carolina.

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



Shri Meher Baba

MEHER BABA

JOURNAL

VOL. 3

JUNE 1941

NO. 8

Meher Baba *on* *The Types of Meditation*

Part IV

ASSIMILATION OF THE DIVINE TRUTHS

SECTION A

Modes of General Meditation

THE beginnings of spiritual life are marked and helped by general meditation, which does not exclusively concern itself with selected specific items

The Limits of Free Philosophical Medi- tation

of experience, but which, in its comprehensive scope, seeks to have *an understanding and assimilation of the Divine Truths* concerning life and the universe. When the aspirant is interested in the wider problems of the ultimate nature of life and the universe and begins to think about them, he may be said to have launched himself upon such meditation. *Much of what is*

included under philosophy is a result of thus trying to have an intellectual grasp of the ultimate nature of life and the universe. But the purely intellectual grasp of the Divine Truths remains feeble, incomplete and indecisive owing to the limitations of the experience which may be available as the foundation of the structures of speculation. The *Philosophical meditation* of free and unaided thought does not lead to conclusive results; it often leads to diverse conflicting systems or views; but philosophical meditation is not without value, because, besides leading him to a certain extent in the realm of knowledge, it gives to the aspirant an intellectual discipline of mind, which enables him to receive and grasp the Divine Truths, when he happens to come upon them through those, who *know*.

The more fruitful mode of general meditation consists in *studying the revealed Truths* concerning life and the universe. This mode of understanding and

The Study of Revealed Truths assimilating the Divine Truths can take its start from the hearing or reading of those expositions of the Divine Truths, which have their source in the Masters of Wisdom. The discourses of living Perfect Masters or the writings of the Perfect Masters of the past are a suitable object for this mode of general meditation, because the assimilation of the Divine Truths, revealed through them, enables the aspirant to bring his life into line with God's purpose in the universe.

The Divine Truths are most easily grasped and assimilated when they are directly passed on to the aspirant by a living Master. Such personal communications of the Master have in

The Value of Hearing them a power and efficacy, which can never belong to the information, received by the aspirant through other sources. *The word becomes alive and potent because of the life and personality of the Master.* Hence many scriptures emphasise the need for *hearing* the Divine Truths directly through the spoken word of the Master (*Gurumukh*). The mode of general

meditation, which depends upon hearing the expositions of the Divine Truths, is undoubtedly the best, when the aspirant has the opportunity to contact a living Master and listen to him.

It is, however, not always possible for the aspirant to contact and listen to a living Master; and it is in this respect that meditation through reading has some

**The Advantage of
Meditation through
Reading**

advantages of its own. For the generality of aspirants, meditation through reading has hardly any suitable substitute, because, it takes its start from *written* expositions, which are available to them at any time, which is convenient to them. The meditation, which takes its start from reading about the revealed Truths, has this special advantage of being *easily accessible to most aspirants*. Meditation through reading is, therefore, *explained* in Section B; and it is *provided for* in Section C.

SECTION B

Reading as Meditation

Meditation through reading has its own handicaps, because, most of the written expositions of the Divine Truths are meant for intellectual study rather than for assimilation through meditation.

**Usual Handicaps
in Meditation
through Reading**

The difficulties, which the aspirants experience in connection with this form of meditation, are either (i) due to the fact that the method of meditation is not adapted to the subject-matter of meditation, or (ii) due to some flaw in the method which makes it mechanical and uninspiring, or (iii) due to the unwieldiness or vagueness of the subject-matter of meditation.

All these causes, which vitiate meditation and make it unsuccessful, have been avoided in the specific meditation,

which is explained and recommended in this article. This article is intended, not only to explain the manner

Difficulties Removed by Presenting a Specific Form of Meditation through Reading

of carrying on meditation through reading, but also to provide exposition of the Divine Truths, in order to fulfil the requirements of this form of meditation. The usual difficulties, existing in meditation through reading, have been removed in this specific meditation, by (i) securing that *the process of meditation as well as the subject-matter of meditation are adapted to each other and to the conditions of intelligent meditation*, (ii) by *elaborately explaining the different phases of the meditation which takes its start from reading*, and (iii) by *providing a specially prepared brief exposition of the Divine Truths*, which would become a suitable and valuable subject-matter for meditation through reading.

The form of meditation, which takes its start from reading about the Divine Truths, has three stages:

- (1) In the first stage, the aspirant will have to read the exposition daily and simultaneously think about it thoroughly.
- Three Stages of the Specific Form of Meditation through Reading**
- (2) In the second stage, actual reading would become unnecessary but the subject-matter of the exposition will be mentally revived and thought over constantly.

(3) In the third stage, it will be quite unnecessary for the mind to revive the words of the thoughts in the exposition separately and consecutively, and all discursive thinking about the subject-matter will come to an end. At this stage of meditation, the mind will no longer be occupied with any trains of thought, but will have a clear, spontaneous and intuitive perception of the sublime Truth, which is expressed in the exposition.

Since intelligent meditation consists in *thorough thinking about a particular subject*, it follows that the best help for

meditation would be a brief and clear exposition of the subject of meditation. The

Provision of Subject matter for the Specific Form of Meditation through Reading

following concise exposition of the Divine Truths (given in Section C) comprises the whole story of creation, as well as a complete account of the Path and the Goal of self-realisation.

The aspirants can intelligently read the exposition and assimilate the sublime truths, which it embodies.

This special form of meditation is extremely easy and useful, owing to the fact that the reading of the subject-matter and thinking about it have to be done simultaneously. Further, in

Advantages of the Specific Form of Meditation through Reading

making the exposition of the subject-matter clear and concise, the probability of any disturbance arising out of irrelevant thoughts is eliminated. It is

extremely difficult to avoid the disturbance of irrelevant thoughts, while meditating upon the subject-matter of some long-drawn article or book, even if it is committed to memory; and spontaneous meditation about it, therefore, becomes impracticable. The appearance of irrelevant thoughts in the mind becomes very probable, not only in a long-drawn meditation of abstract thoughts, but also in a meditation of some concrete object of experience. On the contrary, irrelevant thoughts are extremely improbable, if the subject-matter of meditation consists of a brief exposition of the Super-sensible Truth. If the aspirants meditate upon the subject-matter of the following exposition of the Divine Truths (in the manner which has been elaborately indicated above), meditation will become for them not only spontaneous and easy, delightful and inspiring, but also helpful and successful. They will thus be taking a very important step towards the realisation of the goal of life.

SECTION C

The Divine Truths

(for meditation through reading)

THE JOURNEY OF THE SOUL TO THE OVER-SOUL

Atman or the soul is in reality identical with *Paramatman* or the Over-soul, which is One, Infinite and Eternal. The soul is, in fact, beyond the gross,

The Soul and its Illusion subtle and mental worlds; but it experiences itself as being limited owing to its identification with the *Sharira* or the gross body, *Prana* or the subtle body (which is the vehicle of desires and vital forces), or *Manas* or the mental body (which is the seat of the mind). The soul, in its transcendental state, is *One, Formless, Eternal* and *Infinite*, and yet it comes to identify itself with the phenomenal world of *forms*, which are *many* and *finite* and *destructible*. This is *Maya* or the Cosmic illusion.

The phenomenal world of finite objects is *utterly illusory* and *false*. It has three states: (1) the *gross*, (2) the *subtle* and (3) the *mental*. Although all these three

States of the Phenomenal World states of the world are false, they represent different *degrees of falseness*. Thus the gross world is farthest from Truth (God); the subtle world is nearer Truth; and the mental world is nearest to Truth. But all the three states of the world owe their existence to the cosmic illusion, which the soul has to transcend before it realises the Truth.

The sole purpose of creation is that the Soul should be able to enjoy the Infinite state of the Over-soul consciously. *Although the soul eternally exists in*

The Purpose of Creation *and with the Over-soul in an inviolable unity, it cannot be conscious of this unity independently of the creation, which is within the limitations of time.* It must, therefore, evolve consciousness before it can realise

its true status and nature as being identical with the Infinite Over-soul, which is *One without a second*. The evolution of consciousness required the duality of the subject and the object—the centre of consciousness and the environment (*i.e.*, the world of forms) .

How does the soul get caught up in the illusion? How did the Formless, Infinite and Eternal Soul come to experience itself as having form, and as being finite

The Genesis of the Cosmic Illusion

and destructible? How did the *Purusha* or the Supreme Spirit come to think of itself as *Prakriti* or the world of nature? In other words, what is the cause of the cosmic illusion in which the soul finds itself?

To realise the true status of the Over-soul which is One, Indivisible, Real and Infinite, the soul needed consciousness. The soul did get consciousness, but this consciousness was not of *God* but of the *Universe*; not of the *Over-soul* but of its *shadow*; not of the *one* but of *many*; not of the *infinite* but of the finite; not of the *Eternal* but of the *transitory*. Thus, the soul, instead of realising the Over-soul, gets itself involved in the cosmic illusion, and hence, though really infinite, it comes to experience itself as finite. In other words, *when the soul develops consciousness, it does not become conscious of its own true nature but of the phenomenal world, which is its own shadow.*

In order to become conscious of the phenomenal world, the soul must assume some form (as its medium) for experiencing the world; and the degree and the kind

The Organic Evolution and Degrees of Consciousness

of consciousness are determined by the nature of the form which is used as a medium. The soul first becomes conscious of the gross world by assuming a gross body. The consciousness of the gross world which it has in the beginning is of the most partial and rudimentary type; and correspondingly, the soul assumes the most undeveloped form

(e.g., that of stone), with which evolution begins. *The driving force of evolution is constituted by the momentum which consciousness receives owing to the conservation of the impressions (sanskaras) left by diverse desires or conations.* Thus the sanskaras cultivated in a particular form have to be worked out and fulfilled through the medium of a *higher* form and a correspondingly more developed consciousness of the gross world; and the soul, therefore, has to assume higher and higher forms (like metal, vegetable, worm, fish, bird and animal) until at last it assumes a human form, in which it develops *full consciousness* (in all the aspects of knowing, feeling and willing) of the gross world.

The manner in which *sanskaras* result in the evolution of consciousness and the corresponding form has a useful analogue in ordinary experience. If a man has the desire to act the part of a king on the stage, he can only experience it by actually putting on the garb of a king and going to the stage. The

**The Driving Force
of Evolution**

same is the case with other aspirations and desires, which can only be worked out and fulfilled by bringing about an actual change in the entire situation and the medium through which the situation can be adequately experienced. The parallel is very suggestive in understanding the driving force of evolution, which is *not mechanical but purposive*.

The sanskaras are not only responsible for *the evolution of the form* (body) and the kind of consciousness connected with it, but they are also responsible

**Identification with
the Form**

for *the rivetting of consciousness to the phenomenal world*. They make emancipation of consciousness (*i.e.*, the withdrawal of consciousness from the phenomenal world to the soul itself) impossible at the sub-human stage and difficult at the human level. Since consciousness clings to the previous *sanskaras* and experience of the phenomenal world is conditioned by the use of an adequate form (body) as a medium, the soul at every stage of evolution,

comes to *identify itself with the form* (e.g., stone, metal, vegetable, animal, etc.). Thus the soul, which is, in reality, Infinite and formless, comes to experience itself as finite, and thinks of itself as being a stone, metal, vegetable, worm, fish, a bird or an animal, *according to the degree* of the development of consciousness; and finally, *while experiencing the gross world through the human form, the soul thinks that it is a human being.*

The soul develops *full* consciousness in the human form, and therefore there is no need for any further evolution of the gross form (body). The evolution of

forms, therefore, comes to an end with the attainment of the human form; and to experience the *sanskaras* cultivated in the human form, the soul has to *re-incarnate* again and again in the human forms. The innumerable human forms, through which the soul has to pass, are determined by the Law of Karma, or the nature of its previous *sanskaras* (*i.e.*, according as the *sanskaras* are of virtue or vice, happiness or misery). During these lives, the soul, which is eternal, *identifies itself with the gross body*, which is destructible.

While developing full consciousness of the gross world in the human form, the soul *simultaneously* develops the subtle and the mental bodies; but, as long

as its consciousness is confined to the gross world alone, it cannot use these bodies *consciously* in wakefulness. It becomes conscious of these bodies and the corresponding worlds only when its full consciousness turns *inwards, i.e.*, towards itself. When the soul is conscious of the subtle world through the subtle body, it identifies itself with the subtle body, and when it is conscious of the mental world through the mental body, it identifies itself with the mental body, just as when it is conscious of the gross world through the gross body, it identifies itself with the gross body.

The homeward journey of the soul consists in freeing itself from the illusion of being identical with its bodies—gross, subtle and mental. When the

The Path attention of the soul turns towards self-knowledge and self-realisation, there is a gradual loosening and disappearance of the *sanskaras*, which keep consciousness turned towards and rivetted to the phenomenal world. *The disappearance of the sanskaras proceeds side by side with the piercing through the veil of the cosmic illusion*, and the soul not only begins to transcend the different states of the phenomenal world, but begins to know itself to be different from its bodies. The Path begins when the soul tries to find itself and turns its full consciousness towards Truth (God) .

At the first stage, the soul becomes totally unconscious of its gross body and of the gross world, and experiences the *subtle* world through the medium of its subtle body, with which it identifies itself. In the second stage, the soul is totally unconscious of its gross and subtle bodies and also of the gross and subtle worlds and experiences the *mental* world through the medium of its mental body, with which it now identifies itself. At this stage, the soul may be said to be *face to face with God or the Over-soul*, which it realises as being Infinite. But though it recognises the Infinity of the Over-soul which it *objectifies* it looks upon itself as being finite because of its identification with the mind or mental body.

Thus, we have the *paradox* that *the soul, which, in reality, is Infinite, sees, its Infinite state, but still continues to regard itself as finite, because while seeing it, it looks upon itself as the mind*. It imagines itself to be the mind and looks upon the object of the mind as the Over-soul; and further, it not only entertains the longing to be one with the objectified Over-soul, but also tries hard to fulfil that longing.

In the third stage, the full consciousness of the soul is drawn even still further inwards (*i.e.*, towards itself) and it

ceases to identify itself even with the mental body. Thus, in the third and the last stage, (which is the goal), the

The Goal soul *ceases to identify itself with any of the three bodies*, which it had to develop for evolving full consciousness; and now it not only knows itself to be formless and beyond all the bodies and worlds, but also realises, with full consciousness, its own unity with the Over-soul, which is One, Indivisible, Real and Infinite. In this realisation of the Truth, it enjoys Infinite Bliss, Peace, Power and Knowledge, which are characteristics of the Over-soul.

In the beginning, the soul was unconscious of its identity with the Over-soul, and hence, though a part and parcel of the Over-soul, it could not realise its own

identity with it or experience Infinite
Summary Peace, Bliss, Power and Knowledge, because it had not evolved consciousness.

Even after the evolution of consciousness it cannot realise the state of the Over-soul (although it is all the time in and with the Over-soul) because its consciousness is confined to the phenomenal world owing to the *sanskaras* connected with the evolution of consciousness. Even on the Path, the soul is not conscious of itself, but it is conscious only of the gross, subtle and mental worlds, which are its own illusory shadows. But at the end of the Path, *the soul frees itself from all sanskaras and desires connected with the gross, subtle and mental worlds; and it becomes possible for it to free itself from the illusion of being finite, which comes into existence owing to its identification with the gross, subtle and mental bodies*. At this stage, the soul completely transcends the phenomenal world and becomes *self-conscious and self-realised*. For attaining this goal, the soul must retain its full consciousness and at the same time know itself to be different from the *Sharira* (gross body), *Prana* (subtle body, which is the vehicle of desires and vital forces) and *Manas* (mental body, which is seat of the mind), and also as being *beyond* the gross, subtle and mental worlds.

The soul has to gradually emancipate itself from the illusion of being finite by (1) *liberating itself from the bondage of the sanskaras*, and (2) *knowing itself to be different from its bodies*—gross, subtle and mental. It thus annihilates the *false ego* (*i.e.*, the illusion that 'I am the gross body; I am the subtle body or I am the mental body'). While the soul thus frees itself from its illusion, it still retains full consciousness, which now results in self-knowledge and realisation of the Truth. *Escaping through the cosmic illusion and realising with full consciousness, its identity with the Infinite Over-soul is the goal of the long journey of the soul.*

Meher Baba and My Spiritual Path

BY COUNTESS NADINE TOLSTOY

NOW when the world is filled with darkness and doubts, when the mind is inclined to misuse its power, by indulging in scepticism and negative speculations about things of life which require greater means of approach than superficial, spiritually unexperienced perceptions of limited mind, we must not remain indifferent, and not keep the light under the bushel, "when we have found the Light". For finding the Light is the greatest experience that life can offer.

Whatever I have to say about myself has only an importance inasmuch as it will lead to greater spiritual events and link my whole life with its ultimate climax, which brought all there is, in this life to live for and to fulfil.

The very fact that *one has found* such climax as an authentic experience, that such experience is *a fact*, will bring a helpful positive affirmation of higher truth for those who seek and for those who are still uncertain at the crossing of

the roads of life.

It often seems that life has nothing to show but its abundant variations of imperfections and sorrows. As we sincerely face the reasons why most people are disappointed and unhappy, we see well that it is our own lack of perfection, as well as of all around us. This lack creates all our insufficiencies of an unfulfilled, unexpressed state of being which separately and in masses leads to suffering and failures. Despair and cynical attitudes would seem most natural an outcome of such a situation; it would seem even quite justified if we would not have that "something" in us, which lives and claims its better destiny, and honestly speaking, "always believes" in it and "longs" for it. This hidden meaning of life and suffering is an unceasing challenge to all men. The search for the goal of existence and for happiness is a primal right of all, yet so few

have found the full answer and assurance.

All what I have to say is a tribute of my acknowledgement of my sublime experience of revival and unceasing transformation since I have been brought face to face before the living solution of all problems—the luminous unique Being of this age—the Perfect Master—Meher Baba!

And the very fact of the existence of such a Being in our present days is a fact of unimaginably great, and far-reaching importance, individually and historically. One cannot help feeling the compelling urge to share the news with all.

Great is the fortune to meet and to know One who is the embodiment of Truth, and who has attained Perfection. Free, unlimited and unbound: he is eternally happy and blissful. Knowing the reality as it is, he can help humanity and show the way—the way to choose, the way to do, the way to be! Being perfect he is a *living example* for all.

Being Truth he can lead mankind to its goal,

Being unceasingly happy, he can impart happiness to others.

Being absolutely *selfless*, he has the Purest and the Highest power to fulfil His creative universal work.

Being *Power*—he can lift the creative forces of our greater Selves; being *Light*, he can enlighten; being human, he is one with life; being *Divine*, he is one with God and all creation.

So, *Divine-human* he brings all that humanity needs for its awakening! Being Divine-human he is pure, free from all desires yet in close contact with all existing beings.

Liberated, he can liberate others who are still in dark slumber.

Being free and pure, his love is pure—Divine.

His Love is a *free gift* of compassion to the world!

His universal heart pours its *Good* to the dry undeveloped hearts of men, so they too may enjoy their pure existence and drink from the same *One Great Source* and expand in rejoicing!

Being the fullness of true *Life*, he is the One who *can* revive our *Greater Selves* and give us the experience of the intrinsically beautiful, true existence.

Being a Divine fulfilment he is within—without—a perfect harmony and beauty.

He awakens the true experience of an higher order which transcends the outer and leads to an everlasting blissful state of heart.

Being all that God wants men to be, *he came only to give, to help, to lead!*

Centre of all existence, he is Absolute and ever *Impersonal*, yet so human and close to the heart of all humanity.

He is in all, one with all; in every blade of grass as well as in all living creatures and in the whole universe.

One in all planes, in all forms of expression of life—he is the true father and mother, friend and the Beloved.

He is the Source of Life, Light and Love!

Simple like Truth itself he shows the simple way of attainment. Those who are of simple heart and of an unprejudiced mind can feel him best. The lesser their "ego", the greater the experience of their higher Selves in tune with him.

The humble, the simple and the selfless are less obscured and blinded by their own rights; less

important in their own eyes they have the clearer vision to see, their minds are open and their hearts are ever ready to give, forgive and to forget.

Hearts who have found "happiness in making others happy", the hearts who sing the song of Love and know no hate or gloom; the hearts of purer motives, of selfless joys; those hearts bloom out and feel his own, as they merge in the radiance of his Love! They are the happy ones! Ready to give their very selves to his Cause, they will receive most. Empty of themselves, becoming nothing, they leave the "room" *for him*, and they will be the blissful recipients of his Grace. For: "not I but He," "not my will, but Thine will be done," will show the way to the last surrender of the "I",—the true, the *simple way* of Christ—to Christ—the simple, way of Meher Baba.

His call is to the poor and the rich, the black and the white, the high and the low! For all Meher Baba is the One Universal *Pattern*.

From One Source we all came and to the One Source we shall all return. This Source is *made visible now*, and we shall all

see in our measure of capacity to see—so that none may be excluded. And if not now—in time it will be given to us all to *be aware* of his Grace unseen. In time he will give to all the joy of seeing for themselves and realizing within their awakened hearts the Truth of old, *now shining alive* in the *Beloved—Perfect Baba*.

Centre of all balance, he is unceasing creative motion and rhythm. The Blessor, the knower, the doer, the Saviour—the joyous happy *Avatar* and friend with thousand and one wits of sparkling humour, the perpetually acting Life—he is unperturbed by any act!

Eternally still—at peace from the beginning of creation he is the centre of existence—the one with God—the highest living Good. We all who know him, bow before him, love him and follow him. We have found in him the fulfilment of life on earth; he has shown us the True Way, he has truly helped us. By speeding our evolution, he is giving us the pure joy of attainment. Affording us the supreme chance of his Guidance he is revealing himself within us as the Infinite—God! Never before

have we seen the manifestation of such *Purity* and such all embracing *Love* which knows no distinction or change: as a Divine Mother, he feeds the children of this earth whether they know or understand him and his help or not.

Blessed are those who can leave their own fossilized ideas and false visions aside, and confident, deeply stirred, they will come to bring their *first true surrender* thereby receiving their share of the awakening joy. It will be then the day of their new birth, the start of a new existence. We all need one true centre, one light—each of us and all. Guided by one supreme Master, we will all feel at home in this one universe, members of one family, inspired by *one big ideal*! All our old sorrows and imperfections will be washed out, as before us is the ever-shining guiding light of Meher Baba.

More and more will the Light draw the multitudes of men. Love will quench their lonely hearts and the sacred ever-growing longing will reveal the Truth of Love as an indisputable personal experience. "The Divine" in man will come to light and convince all those who

have a *willing heart*, an open mind and *patience* to *uncover* their inner hidden treasures. Pure Love of the Master will revive and stir new life in them. No words or ideas can reach the roots of our egos, it is Love alone that does the miracle; Love opens all doors and is welcome in all hearts; Love is irresistible even to the hardest, driest of hearts; Love is a conscious and unconscious call and need of living beings. Divine Love is effortless expression of the truth of being, therefore it reaches and transforms naturally; no effort is done and nothing is forced, yet all is accomplished when love gives itself, selflessly. It *works*, for it is a natural perfect state, in harmony with *itself*.

Love is creative law of growth and expansion; it fulfills in joy! *Love* is the True *leading force* because it *spontaneously* expresses itself *in harmony with truth*.

Pure Love is all-knowing, a High Intuition and a natural source of closeness with God and with all human beings. Love is the mystery of all endurance of "over-coming"; source of strength in life and death. Love is free when it is pure and

Divine,—therefore, it gives unobscured happiness and *liberates* by its divine contagion. Love is the deep ingrained state of being latent in all—the very spring of all existence—motion, creative feeling, expansion, inspiration, joy of life.

Lack of love—is death! Love is God. Meher Baba is that One Love Divine, Absolute, redeeming the world. The very sacred word *that awakens*....

All who come to him should bring their selfless efforts and best honest co-operation. And even in that he helps, as long as we show by our own free-will our readiness, and sincere willingness to follow him.

Before approaching the moment of my meeting the Master I will first bring out a few preliminary sky-lights of my earlier life. They are now made clear in the light of that climax. The response to the inner call of the Master, seen and unseen, was not a mere accident or chance, but it was coming only in its mature moment, to which the former experiences of my life have been a natural prelude.

I was born from parents who had decided mystical inclina-

tions, especially my mother. As a girl of about fifteen years she had unusual experiences; seeing in full size and light the Divine Mother standing on the threshold of her room: at another occasion—a shining large cross. From an ecclesiastical ancestry, she had, nevertheless a naturally broad understanding of an uncertain God and Love.

As a child I have heard many conversations on occult subjects and phenomena right in our home.

Since I can remember myself I was always longing for Love and ardently loved my brothers and friends. Suffering people, the poor and the beggars always touched my heart. I used to be at an early age a spontaneous solicitor before my father for his greater love and kindness to my mother. I shared all her feelings, and suffered her tears. Love in all its beautiful manifestations was the constant dream of my heart and sincere feeling towards the world. How easy it was to love when the poison of the sting of experience did not spoil the harmony of whole integrity. As a child of seven or eight years old,

thinking and wondering what is God, as so many children do, I remember the outstanding experience of my life, when I was lifted into a state of inexpressible floating peace, dissolved in union—a state of expanded likeness and oneness. I also often had dreams of floating in the air in masses of angels and roses.

At about fourteen I had an extraordinary experience of oblivion in ecstasy of bliss. Natural frequent blissful state, inspirations and love of the world and of all sufferers; ecstatic love of beauty of nature; arts, science, singing, music, devotional friendships made my life full of high emotions, balanced by the mind eager to know Idealistic inclinations and enquiries brought me to a state of ecstasy when once (fifteen or seventeen years old) I was awakened at night by a beaming light within me and without. I fell on my knees and prayed God to make me perfect, loving servant of a great cause, to serve my people—those who suffer and need love, to make me His and good. Mystical longing never left me in my life. Joy and constructive efforts in my life

have often been succeeded by a longing loneliness, by sudden sadness; it is not that—where "is that" real supreme "something"? It must be great in an inner sense and may be also in some great acts; in a higher destination or in a great love! Jesus Christ, even in my more agnostic years of philosophical studies in the University was the image of perfection, of true beauty and of supreme love. To walk in his steps would be a great happiness! To know the way,—now! but how to find it full, as *He promised!* Oh, the fortunate ones who lived in his time and followed Him! Serene, pure, all understanding, the miraculous love of Jesus Christ was my unquestionable ideal; His Truth so simple, pure and profound was calling for the highest in ourselves, for the One eternal beauty in all to live and to realize.

Interrupted in my studies by illness, I was wondering where to turn and what to do! Longing for a higher purpose of life and new experiences I went to a remote, isolated Russian village to teach the peasant children and older peasants, so eager to learn. Among

them I found poets and philosophers and made friends with these simple people for whom I had so much deep love and sympathy. Morning and evening classes, lectures and Sunday School filled my life with pure thrills and joys, unconsciously and spontaneously following the call of my heart to express myself in life. It was the most beautiful time of my youth.

By force of circumstances I had an opportunity to travel, and having free time, I left with a friend of mine for Switzerland, to study and to see the world, and the beauty of mountains and lakes in foreign countries. About twenty years of age, in Switzerland high in the mountains, I remember the points in my diary; "I must find the *fulcrum within me*, for the essential thing is *within us*—as Archimedes was seeking to find the centre, the law of the lever saying, 'give me this point and I will turn the world'." As all of us, so I have the centre of all strength and wholeness which makes us free and happy. I felt and intuitively was then sure that we are born happy if we do

not let the world's false impressions and our own weak wrong reactions invade and disturb our primal nature, serene wholeness and our inherent joy of being. I was full of decision that I must be free, intact holding to that truth. At that time I remember a strange moment when looking over the highest summits of the Alps, I had a strange feeling when one *knows* as it comes from the depth of our unknown; I said then, that a great unusual life is ahead of me in some far off distance and time, that I must return to Russia.

Then a sudden turn from science into studies in conservatory was a clear inner guidance leading away from certain inclinations of my mind thus balancing it by spontaneous emotional expression. A remarkable and enigmatic dream I had, which seemed to be another form of the same intuition, which prophetically linked my life with later events.

Having directly Jesus Christ as my God and ideal to follow, I could not accept anybody's interpretations about Him, for they could not be complete, coming

from a human mind. With all my admiration for the genius of Leo Tolstoy and his ideals, he did not seem to have found the complete realization of the truth of Christ, which requires a Perfect Guide and the means of super-conscious understanding much purer and beyond the reasoning—rational mind, even of the greatest men. Once I had a dream: in a deep cave of a desert in the dark night, crawling on our knees, deep into the depth of the cave, searching in the dark was Leo Tolstoy whom I never met and myself; suddenly he finds a parchment scroll and as it was not unrolled, he solemnly gives it to me; amazed and greatly elated, I unrolled this scroll: in large golden letters high Truth was written; I remember only the feeling and the supreme greatness and the sacred awe about it all; in profound silence I drank it in and woke up never to forget the prophetic, dear old figure of this man and the inner meaning of the event. Sometimes after that I have seen another dream, his son, Ilya Tolstoy, whom I never met before; amazing it was, that

soon after I had to meet him in the house of my friends.

As I looked deep into his eyes, I immediately felt and knew within my heart what was destined to be against all my wishes and intentions—against all obstacles and circumstances of this time. Even after refusing at first to marry him, a deep compelling force made me accept the second offer, mostly in the name of his father for higher considerations and mystical purposes of life and also for the sake of our need of each other. I told then to my friends what I knew of my future, so they could remember the correctness of my statement. So it had to be in spite of all, and I found in him more and more the true companion of my life.

Later we both got interested in some psychic research, but books, interesting contacts, nothing seemed to open the door to real light. Yet in Scriptures it was promised to men that they shall be free and know, and that they shall find the kingdom; so it must be true—and within reach of those who seek. What was the obstacle? Who could tell and show the way?

Suddenly once it dawned upon me: spontaneously I asked, and almost screamed to God, to this immense Unknown in agony of search—for Faith! Faith to know and to be happy as those who have real faith; Faith to be at peace and strong—a master of myself—not a victim. Faith which makes the vision plain and sure.

The unfulfilled ideals of youth, the lost joy through sickness and uselessness of life; longing for those great things of life for this great beauty of the heart which filled my early dreams. Arts, books, discussions, social ideologies, every day routine of life—seemed all unreal existence. Being away from my country, restlessness and unbearable loneliness brought real, inexpressible agonies. I wanted to find the key to it all with burning earnestness, but where? who? Where is that example to follow? True Love to fill the heart and to inspire!

At that time of dark sadness all of a sudden something was happening to me and I felt dying; all cold, stiff and yet conscious, and telling even to others what to do. Three times it happened during a

short period of time and stopped. The experience of detachment was indescribable, for I became so aloof from this world and the world seemed somewhere so far; that I could not understand it all and the terrible fear and sad loneliness has kept me sleepless for months. Hardly anyone knew what was going on—what was happening and who could understand if I could not. Singing, reading, painting, friends—all lost its charm and importance. In spite of all the reasons, as people say "to be happy and contented",—joy left my heart and there was only one thing to be found; something and somebody above all I ever knew, of real enlightenment, of real super-human quality, one who is and knows the reality of our existence; one who knows its laws and the secret of happiness. No more words which everybody knew, They had no power. Philosophies only tired my brain. Activities! But what? why? when no inspiration and no real purpose in life! Faith, only Faith I asked, because Faith *can* when everything else fails and wavers; only Faith will bring close to that "higher something", eternally true

and sublime, which triumphs over everything; Faith will solve, open new life, flood with new strength. Faith will bring harmony and peace, will make me free. Faith will make the complex problems of the mind so simple and clear. Faith will raise the divine latent in us.

At last it worked. My call was heard. One after another opportunities opened for contacts with higher souls; even better financial conditions poured on us. Christian Science, Divine Truth, New Thought, a saintly priest—Mr. Berenius—who left the Church to serve Christ in life. At last *yogis* of India. I looked into everything with whole-hearted ardour, but with no real souls around! Only word remedies and mental ideals. The promises of *yogis* seemed to have a practical experience, offering helpful ways of meditation; *Bhagavad Gita* opened a new meaning of life—a new vision—and touched my inner self. It has cleared up even the New Testament and all religious problems within. I began to feel I was not alone in the world. That we have within ourselves the

great resourcefulness of heart and soul and this as a tangible fact. Filled with exaltation I retired in my studies, in myself for several years, digging within my mind and drinking the wisdom of the East. Inspired beyond words, full of hope and faith in the ultimate joy and light, I plunged in meditation. It was all so alluring. Simple meditations opened naturally my inner experience: glimpses of *samadhi* became my consolations. Now I knew that those preliminary steps will lead to greater light. I prayed to meet a Perfect, True Guide—a liberated One—a source of Pure Love to feed my heart—so thirsty for pure rays of True Love. Nothing seemed so necessary and important, utterly essential to my very existence as to find God and Peace, Love and knowledge of one who is high and who *can* lead and give his Grace.

Unfortunately, confident and inexperienced I took the offered Higher Initiations. Since then, I

began more and more to drop out of my first found paradise. Sickness, disturbed conditions of life, my personal unfitness for those practices was fatal and threw me into a state of darkness and despair. Left alone with no one to guide with supreme authority I was sinking down, torn by conflicting forces and wondering how best to face it all: I began to lose control, not knowing which way to turn. It is not necessary to describe all the fatal results, but it ended in terrible catastrophe.

I always retained my best friendly feelings to my teachers for all the good and happiness I received at first. Such was my destiny now to face.

As ever the high ideals of Christ shined ever present and was sustaining the centre of my being. Now I knew the source that helped me even then. For, in my early meditations I have seen the Christ; the very image of my Master—Meher Baba—in the light.

(To be continued)



*The Four Stages of Life**

BY C.V. SAMPATH AIYANGAR

Vanaprastha (the order of Aceticism) and
Sanyas (order of Renunciation) **Asramas** or orders

THE third and fourth *Asramas* are the *Vanaprastha* and *Sanyas*. I shall treat them together.

The householder having done his duties of the *Grihasthasrama*, must begin to effectively control his senses. The third *Asrama* is then his training ground. Says Manu, the law giver,—“Let him not indulge in pleasures and worldly goods. Let him be a *brahmachari* then (*i.e.*, abstain from sexual indulgence even with his own wife, if she is with him). Let him sleep on the ground (and not on luxurious cots). Let him not attach himself too much to his dependents and wealth. Let him dwell under a tree.” A certain amount of detachment is necessary before one is able to control his senses. Manu therefore directs us at this stage to devote

ourselves to studying and teaching, have a balanced mind, be a friend of every being, give others (such as knowledge) and not to receive gifts, and be kind to all. It is now that he should try to see *Brahman* everywhere. In this connection I may be permitted to dwell at some length on two *mantras* of the wonderful *Taittiriya Upanishad*. In one of the *mantras* it is said:

“*Brahman* exists as *Kshema* or well-being in speech: as *Yoga* and *Kshema*, *i.e.*, acquisition and preservation of *Prana* and *Apana*; as *Karma*, *i.e.*, activity of the hands: as movement of the feet: as hygiene of the bowels. These are the meditations of man.” This clearly shows what supreme importance the *Upanishad* gives to the general well-being of life in every

* Continued from May 1941 issue.

stage of one's *physical* existence. Then follows the contemplation on the *celestial* side of creation. "Meditation on satisfaction *re* rain; on power revealed by lightning; on cattle; on light in the stars; as procreation, immortality and joy in the generative organs: on everything in the ethereal regions". A person in the stage of *Vanaprastha* must practise this kind of meditation, and he is promised a reward: What is it? The *Upanishad* says:—

"If one meditates on that as the support, he will have the support. If he meditates on that as the 'Great' (*Maha*), he will become great. If he meditates on that as the mind, he will be endowed with intellectual vigour (*Manavan*). If he meditates upon that as Modesty he will obtain all that he wants. If he meditates on that as *Brahma*, he will become *Brahma*-like. If he meditates on the destructive aspect of that, the evil doers will vanish." Such is the force of meditation of a *Vanaprasthi*. This is the stage of life where one can practise meditation for the furtherance of the Evolution of the Universe with

success. This will be possible, only to a person who had full experience of the *Grihastha* stage of life. Says Manu:—

"When the householder sees wrinkles in his skin, and his hair becomes grey, then let him become a *Vanaprasthi*." It is only after getting this training that he can pray "May I, Oh Lord of Truth, be able to keep my vows (be truthful in word, deed and thought) and have firm faith in Thee" (*Yajur Veda*). Such a person can easily then enter the fourth order of Renunciation or become a *Sanyasi*.

Now to the Fourth Order or the *Sanyasa Asramam*. Who is a *Sanyasi*? It is ignorance of a proper conception of this *Asramam* that is responsible for the woes of India. What is *Sanyasam*? The best definition is given by the Lord in *Sloka 2* of Chapter XVIII of the *Gita*. It is this:—

"*Kamyānam Karmanam Nyāsam, Sanyasam*: The renouncing of desire attached to fruit of action is *Sanyasam*." The first *Sloka* of the 6th Chapter defines and explains *Sanyasi*. It is this:—

"*Anasritah karma phalam
karyam karma karoti yaha,
Sa Sanyaseecha yogeecha
na niragni na chakriyaha.*

He who works unattached to fruit, is a *Sanyasi* or *Yogi*." There is nothing like inaction in this world, Everywhere we see action and action only—good or bad. Lord Sri Krishna says that He is always active, or else the world would go to dogs. Sri Krishna acts unattached to fruit, so should a *Sanyasi* act. The great *Upanishad* says:—"Man is truly formed by desire. As is his desire, so is his thought. As is his thought, so is his action. As is his action, so he attains (*Abhisampathyate*). "It is therefore clear that Desire is the root of *Samsara* (world). Desire takes one to the object of desire, which is called the fruit of action. If one is anxious for the fruit of his action, he will have it wherever and whenever it is found. Says another great *Upanishad*, a man becomes as he thinks. We are gifted with a 'will', which can be *used* by us with 'wisdom'. Whether we use it with wisdom or not, there is activity. If we use it with wisdom, only to help the evolution

of the Universe, this takes us nearer and nearer the goal. The sooner egoism (desire *plus* fruit) is destroyed, the sooner the Oneness is realized. The person who is on this Path does not create new *Karmas*. He is the real *Sanyasi*.

In beautiful language the great Master has described a true *Sanyasi* thus: "Wearing the yellow robe, 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. He who does not act according to the dictates of his lower self and who resists all worldly temptations is a true *Sanyasin*." Action without desire for fruit is the characteristic feature of a true *Sanyasi*.

Says the Master, Meher Baba, "It is praiseworthy to be a genuine *Sanyasin* (spiritual pilgrim)"—mark the word 'pilgrim'—"but honest householders are far better than hypocritical *sadhus*. And there are to-day many false *sadhus*."

What are the duties of a *Sanyasi*?

(i) Let him always speak the

truth: let him think well before he acts (Manu),

(ii) Let him not be angry: let him not return abuse for abuse (Manu).

(iii) Let him restrain his senses from wicked pursuits and work for immortality (Manu).

(iv) With a calm mind, fixed on *Paramatma*, indifferent to the so-called pleasure and pain, let him abstain from meat and intoxicants, seek only spiritual felicity, and *go about preaching the gospel of Truth and enlightening the world with the light of Knowledge* (Manu). (The italics are mine.)

(v) Whether maligned or praised let a *Sanyasi* be impartial to all (*Samaha Sarveshu Bhuteshu*), practise virtue himself and *strive to make others virtuous* (Manu).

(vi) Thus having freed himself by degrees from all evil associations, and from joy and sorrow and the like, a *Sanyasi* rests in the All-pervading God (Manu). He sees Oneness everywhere.

Swami Dayananda Saraswati, therefore, says, "Let all *Sanyasis* enlighten minds of *Grihasthis* and others on all questions, remove

their doubts, free them from (the fetters of) all kinds of unrighteous conduct, and help them to follow the path of rectitude. This alone is the bounden duty of *Sanyasis*."

We have seen how the four *Asramas* were regulated by our ancient seers for the perfection of the soul in this incarnation. No doubt the *Asrama* of the *Guru* is the best training ground for a *Brahmachari*. But one has to adapt himself to modern conditions of life. The school and college are the training grounds of a *Brahmachari* in these days. It is a sorry spectacle to see how these schools and colleges are managed, or shall I say mismanaged? Educational experts who have travelled far and wide and critically studied—not as tourists but *bonafide* educationists—the educational systems of other countries should devise curricula suited to our dear country—boys and girls. Unfortunately, in our country, every Dick and Harry poses himself as an educational expert, and with an eloquence worthy of a demagogue forces his useless pet theories on a credulous, illiterate people. This is a very

unfortunate country with 93% of its people illiterate. It behoves every true patriot of our country to strive and evolve a system of education which would make this country great. "Education first and Education last" should be his motto at least for the next fifty years. The *Grihasta* life depends on the life led during the first *Ashrama*. A good *Brahmachari* will undoubtedly become a very good *Grihasta*. He and his wife should lead an ideal life, and by following a truly religious life they can easily try to experience Unity in Duality—a most coveted experience. During the next two stages of life, a person can gradually withdraw from 'worldly life', and as true *Sanyasins* set up a noble example for the younger generation, and thus raise the level of the society as a whole. In the

first two stages a person's *Jiva* experiences the *Pravritti Marga*: In the next two stages it experienced the *Nivritti Marga*. With the outgoing and indrawing energies properly experienced the soul realises its true nature, and this is Self-realization. This frees one, from the bondage of *Karma*, and of re-birth. He then controls *Karma* and is not controlled by it. Self-realization is only for the soul which has experience and lived a life of a true *Brahmachari*, *Grihasta* and *Sanyasi*. This supreme knowledge is what is called in the *Gita*, *Raja Vidya* (kingly science). The Lord definitely says:—

"Persons without *Shraddha* for this *Dharma*, return, Oh Parantapa, without attaining Me, to the Path of re-birth and death."

OM.



THE SAYING OF MEHER BABA

To realize the Supreme Being as your own *Self* is to realize Truth. The universe is the outcome of imagination. Then, why try to acquire knowledge of the imaginative universe instead of plumbing the depths of your real *Self*?



Intuitive Talk with Meher Baba

BY PRINCESS NORINA MATCHABELLI

THE *effective desire* of men to control the *best in men* is far too high, to be followed in the ordinary trend of life. Men have to live the life *they want*. This is to say: Men have to live the life that they feel that they can live and express. To say this in the Self-Realization-Reaction-Order is to say: That all what is doing in the world is good and bad and that it has to be one or the other order to bring to effect *the Truth as the Third Form of Life which is Pure, Real, One in Self as Expression of Life Unselfish and of Love Impersonal*.

All in the world is good and bad in Two Ways of Realization of the Self.

Life is Use of Two Ways, in all the Four View-making Order-doing Shows of Life in Consciousness. To see this, one has to *see the self Impersonal, do the self Impersonal and realize the Self impersonal*. That is—to do in the Self individual the *Progressing Experience* of the Self Impersonal,

or, to say it in the mystical sense: Do in Life the Realization Experience as Self Impersonal in the Self Individual by being good and bad, to Self-Order in being good or bad the Self Real which is the Third Order within the Two in one Order-doing Ways of Life Impersonal.

All is effect in Life. *All is Realization of the effect. To see the effect be good, one has to see the effect be bad. When one is effective in both ways, one has realized the Third Way which is the Conscious Realized State of Seeing and Knowing, that all is Realization of Two in One Ways of Self and that is to KNOW THE REAL SCOPE OF ALL, AS IT IS.*

Life is Scope and Fact and Action in One Whole Way—and that is to Understand what for one is, was—as one is. One is as one is, for the Use of Duality in Unity.

To be the human Self and to live as the human Self, is to *see and realize* that one has to

bring to effect the Two Ways of seeing and being the human Life. So, one is either good or bad. *To see further, is far too hard to see or to know what it is doing—as it is doing the Realization Experience of Understanding. To Understand is to see, know and bring to Expression the Realized Experience.*

The third act of seeing and being the New Life of Self Impersonal, is to *Know that one is fully sure of the Realized Show of the Real Self.*

This is to bring the Fact of Faith to full Experience in all. Life has to be Experienced and so it has to be Life realized in Experience.

No one is realized in Self Impersonal without the Experience of the Self Impersonal.

All is Experience, and all is effect in Experience. This is to make it clear: Life is Life of Effect and of Realization Reaction. In the mystical way: it is Life of Self Imperative in Self Impersonal and in Self individual. Life is Experience of being One—All Self Impersonal—as it is an Order Imperative in Self Impersonal and individual—to live and realize.

To live is to Live for All: as in living for All one is Fact of Life realized in Feeling.

To live is to Live in Use in All. That is to say: One is good and bad in full in All to make in all the Effect of one or the other as good or bad.

The Life of Use for All—is to live in Self Impersonal.

To live in Self-Impersonal, is to live for the Good of life.

All impersonal Idea is right and useful for All.

Life is Self-interest and it is Self-Realization Impersonal.

Life is good and bad *to be lived impersonal Imperative for Use of Life Impersonal.*

Life is Impersonal-Imperative in Use in All—as it is for Use of All.

Life is Self Impersonal in use of Self Imperative. This is to say: Life has *to lift* the Self Imperative for *the Use of all*. Consequently, all is Self Imperative for the Good of Life of All.

Life is good and bad to make be *Right, Real, Pure, Unselfish.*

All Impersonal Idea is good and bad to use the Two in One ways for Life *to realise, in the Two in One Ways, Life as Self Imperative.*

For the average man it is far too *difficult to understand what is Life and what is the scope*

of Life. To know it is the only way to see its Realization Reaction for Use of Good.

"Let it all be done by Me," says Meher Baba to all *who know* the impersonal ways of thought; *who see* the Impersonal way of Life as Use of Life Impersonal.

"To seduce the Third Act of Self Impersonal—one has to live the Life Impersonal. To live the Life Impersonal, one has to live Two Ways of Life—one is good and the other is Pure. Pure Life is Unself-conscious of Life Impersonal and of Life Individual.

No one is right or wrong till in the Self Real *realized and sure and one*. So it is for all in the world. *Let them know more. Let them suffer the Life Individual and see the Realization Reaction bring out the New Life. See them learn the Lesson of being wrong and of being false and of being untrue to 'one another'. See the Learning Lesson of all to bring out the Realized Good Show of Life One. It is to Self-sacrifice Life of the two in one Ways—and then to self-Realize in the Two in One Ways—All.*

All is to be Experience. So let it all come as it is. Confide in the

Pure Intuition which is the Realized Way to see, know, feel—All—as True—Good—Right.

The Intuition of Self Impersonal is Good. The Intuition of Self Individual is bad as it is impersonal in Use of the Good and Bad. To Live for 'one another' is to live for Good and Bad—and that is what most men do in no way realize. A good friend is doing bad for the Good which is Self-experience of Good for the good of Self-Experience. All is relative in Effect. To live for Good is to live for Bad as in both ways, one is right, good, and wrong, and bad. Life has to be learned to be Understood in the Realization Value and in the Self Impersonal it has to be Experience of the Realized Reaction which is mere Self-Realization Expression.

The Life of Self in the Dual Self, is Two in One Ways of Self. All is the same in the field of Life in Experience. So it is—Life as Experience which is the Safe School of Life."

One is false and good and false and Bad to help the Play of Opposites to live and dispute in living, the Fact of Life impure and unself-conscious of being

Realization Experience. Life is Good and Bad for the Whole of Life to Experience the Third Order of Self which is Right, Real in Self Impersonal Pure in Self Individual. This is the case of the Pure Realized Man—as is Meher Baba. He is Self unconscious of being one or the other and that is—He IS GOOD for GOOD. BAD for GOOD. Realized Impersonal for USE of SELF Impersonal. To make the Realized Order Imperative be true—He does the Good. To make the Good be true. HE IS REALIZED IMPERSONAL. To bring to Effect the True Realization of All Impersonal Self-Realization—Reaction—He is TRUE, REAL, PURE GOOD. So it is far to see to know how the Universal Life is Fact-making and Order-doing Impersonal Realization, Reaction to help the Life of all, to know the Real Scope of All, as Life, as Man, as Existence.

"To live for Use of Me is to do

my Work to help the world to Understand. So do it for the Use of ME" says Meher Baba. "Do it for the Good of Me, here, to serve the world. See to bring it to full Realized Reaction In You by saying to All: *Love and see the effect. Love and know the Realization Reaction. Love and live for Good. Love and see to live for use of life and that is to live for the Good and for the Bad. Love and see to bring out the Good of All—and see to make them believe in the Good. See to make them see the WONDER of GOD. See to lift the Heart of men. See to Love the poor and the rich and all who Impersonal, individual are suffering for the same Wonder of Life, which is the Realized Reaction in all the different Ways of knowing—seeing—feeling and understanding. See to live for Truth. See to live for Good and see to realize the Good that is in All.*"



Shri Meher Baba—The Master Craftsman

BY KENNETH ROSS (U.S.A.)

BABA'S work with us is as that of a skilled husbandman breaking new ground with a high spirited horse. He does not drive ahead, but rather holds the anxious animal in check, for were the animal given its head the plough would be pulled from the furrow and though more ground would be covered in a shorter time the ground would be unbroken and the work would not be done.

And so the Master Craftsman penetrates new and unknown regions leaving them fertile and ready prepared for an early return.

When the crude energy is properly directed and wisely applied the result is that an unsightly dunghill is so made to yield beauty and utility.

The one whose energy was thus directed and who might otherwise have perished is thereby enabled to provide for himself and is endowed through his own labours with a new and abundant lease of life.

There are many who have discovered a degree of the latent God-given power within them and who are impatient to put it to the test. They would fain develop and use this power they sense within them and which longs for outward expression.

There are those who not knowing what Baba is really doing behind the scenes are impatient for demonstrations. They overlook the great unfertile areas within themselves, those areas which they do not even know they possess, the great unconscious of which they must become in some part aware before they are entitled to receive a Master's Grace.

The fruit on the same tree ripens at different times but when the fruit is ready it will fall from the tree. Have faith therefore and be patient. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."



You Must Believe It

BY DR. ABDUL GHANI MUNSIFF

GHAUSALI SHAH QALANDER (1804-1882 A.D.) relates the following mystifying incident, while he was undergoing his religious studies with Moulana Shah Abdul Aziz of Delhi:—

A nobly attired personage on being ushered into the presence of the Saint (Shah Abdul Aziz), delivered his unique experience as to the relativity of time, in the following strain:

"Sire, my sorrowful plight is worth being listened to. I am altogether mystified and distracted with what I have gone through. I do not know what to do and where to go. I have come to your august feet for solace and guidance.

I belong to Lucknow and was a job-hunter. Being unemployed for a long time, and having had to face want and penury, I decided to seek livelihood elsewhere. With what little I could arrange by way of money I left for Udaipur. On the way I came up to the town of Rewari where I halted for the night

in a way-side *Sarai* (rest-house). That particular rest-house was occupied by a few women cooks who catered for the travellers and amongst them were a few harlots. After tying my horse to a tree nearby, I sat down in a corner deeply engrossed in my thoughts and worries. Not finding me partaking of any refreshments after the break of a journey in the manner of travellers, one harlot felt inquisitive about me and approached me saying, 'What are you brooding over? Why don't you eat and drink?' I improvised an excuse to put her off, as I had not the means to buy any food from the local women. After a few hours the particular woman who kept studying me from a distance again questioned me as to why I would not eat and whether I had the means to purchase anything by way of refreshments. I could put her off no longer and had to confess that I had no money to buy food.

The only asset with me at the moment was the horse and the weapons which I dared not sell, as without them I would not be able to travel and seek service anywhere. The harlot left me abruptly and returned immediately thereafter with ten rupees which she pressed me to accept by way of a loan in the name of God. She gave me to understand that the amount could be returned to her whenever I could afford it and that was her savings from her weaving-work and which she had kept by to meet her funeral expenses.

With that little monetary help, I managed to reach Udaipur where I immediately succeeded in securing service with the Raja. The tide of fortune continued flowing in my favour and within a period of five years, I became sufficiently affluent in circumstances. In the meanwhile I received an intimation that my son had finished his education and it was time for him to get settled down in life by marriage for which I was pressed to return home immediately. Taking leave from the Raja, I left for Lucknow with great pomp and dignity. Passing through the town

of Rewari, I came to think of my benefactor—the woman who had loaned me ten rupees at such a critical stage in my life. I decided to halt for some time at the place, to make inquiries as to her whereabouts and if possible to return to her with grateful thanks her loan of rupees ten. I was informed that the said woman was still living in that rest-house and was bed-ridden on account of illness. On locating her I discovered that she was in the last stages of her life on earth and expired soon afterwards in my presence. Thanking my stars for being given the opportunity of arranging her funeral and the expenses towards obsequies, I laid her to her final rest with my own hands in the grave.

Towards midnight after the burial, I happened to discover the loss of a small satchel containing some important documents and a bank draft for Rs. 5,000. After thinking over the situation I came to the only possible conclusion that the satchel must have dropped out from my pockets while I was laying the corpse inside the grave. I repaired to the cemetery and dug open the grave in

the darkness of the night for recovering the lost satchel. No sooner I entered the grave, I was stupefied to see that there was no corpse there and neither the satchel which I hoped to find therein. Before I could be certain of the situation, I found a small doorway leading somewhere inside. No sooner I entered the aperture of a doorway, I came up against a luxurious garden very extensively laid with a palatial building of exquisite proportions standing in the middle. On approaching the building I found a damsel ravishingly beautiful seated on a richly appointed platform surrounded by maids and servants. I thought within myself that the establishment must belong to some royal princess and being an intruder I began to retrace my steps hastily. At this a servant approached me very respectfully and informed me that I was being awaited by the lady concerned. On approaching she accosted me saying, 'You perhaps have not recognized me. I am the same woman who happened to give you a loan of rupees ten—my life's saving, in return for which Almighty God has showered His

blessings that you see around me. Here is your satchel and the bank draft that you dropped in the grave. Now please don't delay and go back immediately.' I expressed my desire to tarry a little longer and enjoy the sights. She told me that I would not be able to finish the sight-seeing here till doomsday. And who knows within this short period of time that I lingered there, what changes must have taken place in the world.

Coming out of the grave I was bewildered to find the whole world around me changed out of all recognition. I could not see around me the particular town, its people and the rest-house of my experiences, and in its place I was confronted with the sight of a huge city with its teeming population. I couldn't believe my eyes and could not reconcile to myself that all this transformation could have taken place within 3 minutes of my absence underground.

I related my plight and bewilderment to some people, but they all took me for mad. Ultimately one man took me to a very old inhabitant of the

place who had some memories of the past with regard to the city and its people. After deep contemplation the old man recounted to me the story related to him by his great, great grandfather who had a hazy memory of a solitary rest-house occupied by a harlot. It was related of her that a wealthy nobleman happened to be by her bedside when she died and the same day the said nobleman after burial, disappeared after midnight never to return again. This incident dates back to some 300 years from now.

When I disclosed to the old sage and the hearers my identity as the lost nobleman of the time, a huge crowd gathered round me—some with awe and reverence and others

to enjoy at my expense for being mentally deficient. I too was overwhelmed with this supernatural disclosure and broke down completely not knowing where to go and what to do with the obsolete and ancient bank-draft with me."

When he had finished the recital of his sorry tale, Shah Abdul Aziz said, "No doubt, one moment of the other world is equal to a century in this world. Now I would advise you to go straight to the holy land—Mecca, and pass the remainder of your life in prayers and meditation". With this bit of advice, the enigmatic personality of the above tale departed, having been provided with necessary funds for the journey to the holy land.



THE SAYING OF MEHER BABA

Whereas atheism is generally born of intellectual vanity, agnosticism is often the outcome of intellectual humanity. Humble, honest agnosticism will eventually be converted into a firm conviction of the Reality of God.



*Those Who Follow the Master**

BORN into a religious family—Church twice on Sunday and Sunday School thrown in for religious make weight—Mary Margaret Craske, in her early teens turned her back once and for all on conventional religion, and announced to her astounded parents that she was an atheist and refused to be prepared for her confirmation into the bosom of Church. Her parents—much more understanding than was to be expected from their puritanical outlook—allowed her to follow her own inclinations with regard to being confirmed, but for some time insisted upon her attendance in the family pew at least once on Sundays.

This atheistic phase did not last very long; just long enough to make a mental break from her early training and it was followed by a succession of religious and philosophical interests. Her attention was drawn by turns to Theosophy and the works of Helena Blavatsky;

to the writings of Rudolph Steiner, Ouspensky and others of the same ilk. Yogi breathing exercises—as described in a book written by a so-called Swami—were the subject of experiment but luckily her interest in these waned and they were abandoned before any harm was done. Certainly these exercises were not suitable for a young woman of Western birth and education.

With certain amount of difficulty she managed to persuade her parents to allow her to study dancing with a view of teaching in an amateur social kind of way, but in the back of her own mind there was always a little slim hope that somehow fate would be gracious enough to allow her to find a place in the world of Ballet where dancing was a loved art and not an occupation. Her hope was realized. One morning, the great Russian *impresario* Serge Diaghileff came to inspect the dancers in

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

the advanced class of Maestro Enrico Cecchetti, with a view to engaging a new number for his company, and to her great joy and satisfaction, his choice fell upon Margaret Craske, who forthwith joined his company of artists which at that time was at the height of its choreographic achievements. It was an inspiration for a young dancer to work and study in such a company where music, dancing and decor had attained to a state of complete synthesis; where musicians, painters, choreographers and dancers of the first water—drawn together by the genius of Diaghileff worked together to evolve that moving and haunting beauty in the theatre known as the Russian Ballet. Margaret, during the period of this engagement lived fully and happily in the work of her choice.

In 1924, she accepted an engagement, which looked at from the point of view of the present catastrophic upheaval, has an amusing aspect.

She was engaged as *prima ballerina* by an Italian Ballet company, which was financially backed by the State at the instigation of Mussolini. The idea at

the back of the launching of this ballet, was that it should tour the world acting as a cultural link between different nations, thus helping to lay a foundation stone which could be a common stone to all countries wishing to build a permanent international home for the elusive Goddess of Peace. Now, to make matters more interesting, the ballet was joined by a German opera company, the two companies giving performances on alternate evenings. This mission—sent out by two countries who are such wonderful exponents of the art of peace—was however doomed to failure. Violent quarrels broke out between different members of the business executive and after a season at Convent Garden Opera House, the whole affair was broken up and the Italo-German "peace offensive" faded out of existence before it had time to accomplish anything of importance either artistically or in the field of propaganda.

Her career as a professional dancer was cut short when Margaret Craske unfortunately was attacked by rheumatism in the tendon Achilles of both feet. As a dancer depends for

mobility and speed on the strength and suppleness of this tendon, stage dancing was out of the question for the time being; and so during the two years or so, while the rheumatism was dieted and fasted out of her system, she started to teach ballet dancing, first of all to private pupils and then gradually she formed classes, so by the time her feet were completely cured she found herself in possession of a school situated in the heart of London.

As trouble is apt to recur when the tendon Achilles has once been put out of action—by any cause whatsoever—she decided not to go back to the stage, but to put her whole interest and energy into the work of preparing young and enthusiastic dancers for the stage.

In the building of her school, Margaret Craske was very much helped by the fact that Maestro Enrico Cecchetti—the world famous teacher of Anna Pavlova, Tamara Karsavana, Nijinsky and other dancer artists—had left his London school to reconstruct the ballet school at La Scala Milan, and had sent most of his English pupils to her, saying that she was the only person who really under-

stood his method of instruction and how it should be taught.

This recommendation gave the school a definite standing in the world of ballet, and during the years that followed, every well-known dancer in England passed through her hands and visiting artists from many countries worked in the advanced classes of the school.

In her duties as Fellow and Examiner of the Imperial Society of Teachers of Dancing—Cecchetti Branch,—she visited most of the provincial towns of England and on two occasions took a trip to South Africa. During the first trip she founded a branch of the Imperial Society of Teachers of Dancing with headquarters in Johannesburg, and on both occasions toured the big towns, examining and teaching.

To understand the position the school held in dancing circles, the following excerpts from an appreciation of Margaret Craske's work written by Cyril W. Beaumont—the ballet critic, and author of many works on the history and art of Dancing—are included in this article. He says,

"This school has been fashioning dancers for some fifteen years. It has exerted an immense influence on the development of ballet in England. Her work has had a dual purpose. She has formed dancers, and she has helped finished dancers to perfect their technique. . . . Dancers came to her from the Dominions, and from various parts of Europe and America, eager for the privilege and satisfaction of training in her studio. Margaret Craske is one of the few teachers who bring culture and a scientific outlook to bear upon her teaching. I have seen many dancers pass through her hands. I have seen awkward shy children grow up under her care into dancers of grace and distinction. For technique is not enough; style, poise, line, personality and other qualities are also needed by the dancer who seeks to be an artist, which should be the aim of every dancer worth her salt, yet the terms dancer and artist are by no means synonymous. I have seen her pupils acquire those rare qualities, because Margaret Craske joins to her immense technical equipment, a practical knowledge of the require-

ments of the stage, gained from serving in Diaghileff Ballet, and there could be no more searching test than that."

In 1931 Meher Baba came to England for the first time and Margaret Craske experienced the unique and beautiful moment of meeting her Spiritual Master.

She opened the door of the house where He was proposing to remain for the day and saw a figure with a pale pink turban standing on her doorstep, looking up and down at the house. He gave her a sidelong glance and passed quickly into the house, and up to the flat which had been reserved for His use during His short stay in London. A few minutes later, she was called to go to Him, thus acquiring the distinction of having the first private interview given by the Master in England.

She went into the quiet room where Baba sat and there in the stillness of that room she caught a glimpse of Eternity in the love that welled up from unfathomable depths into the eyes of the Master, and out from there to touch her heart, so that it became His forever.

Since that time Margaret Craske has always been in contact with Meher Baba, meeting Him at various places in Europe, spending two memorable periods with him in Portofino in Italy, and three times coming to India to see Him and to be with Him.

She is now with the group which

is making an extensive tour of India with Meher Baba during His year of seclusion, happy to be with the Master, happy to serve Him in the small ways that come within the scope of her capabilities of service, but above everything else happy that she belongs to Him.



Out of the East

TO BABA AND HIS BRAVE DISCIPLES

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

Out of the East there cometh beauty;
Out of the East there cometh Light;
Wisdom beyond our comprehension,
Mystery as dark as night.

Ancient the lore of our Eastern brothers;
Hidden the knowledge they can teach;
Nor can our clumsy Western minds
Attain the heights that their mystics reach.

Centuries old the Orient stands,
Challenging the barbaric West;
Yea, would we know true Peace at last,
We must turn to the East, and there find rest.



Western Outposts for Baba

WILL BACKETT (LONDON)

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

A Woodland Scene in England:

FOR some weeks, the wood-men had been felling the great pine trees, and larches that formed an avenue across the bottom of the valley and reached the opposite hilltop, and the sound of their axes and saws fell harshly upon the ear, interrupted only by a shout of warning when a great trunk was about to join its fallen comrades on the ground beneath. Masses of smoke from two or three bonfires where the brushwood was being burned, rose above the remaining trees, filling the air with fragrance like incense as the crackling branches were heaped high above the smouldering embers that were startled into fresh activity by the added fuel. Two of Baba's people obtained permission to "glean" the branches which would only have been burned, for the men had to clear the ground entirely as the trees were removed, and readily pointed out what we could have. One of

their number had heard that we had visited India, and spoke to us of his own travels there, and of the wonderful people he had met, as well as the variety of beliefs which were held, including re-incarnation and *karma*, with which he agreed. Such a conversation with a stranger seemed to be more than a mere coincidence, and so it proved, for as the conversation proceeded, it became easy to introduce Baba to our new friend, telling him of the life in Nasik with other Western devotees, and of the Master's work in the East and West, and he remembered the reports of Baba's first visit to England, and had often wondered what had become of Him. "I would like to meet him" he said, "do you think it will ever be possible?"

For weeks they had been hesitating whether to visit the wood while the men were at work there, and now the real reason for the urge to do so became apparent in this fresh contact for Baba.

* * *

Outside a London Library:

The door was locked, and so the books which a caller had to return, would require a further journey, unless some kindly occupier in a neighbouring room could be asked to take them in for the librarian tomorrow. . . . All doubt was removed when in response to a gentle knock, a face appeared at another door, and the books received with a promise to hand them to the librarian on the next day. Then the conversation turned readily upon Eastern Books, in which both parties were interested, including the "Light of Asia" whose Author was related to the "Good Samaritan at the door", and so it was easy to introduce the work of Meher Baba to one so prepared for the subject.

* * *

From a London Child:

"Dear Baba, I am so pleased you have arrived home at last. I am longing to see you again. I will be your faithful friend all my life, and be helpful to those who need it.

Mummy gives her very best love to you and your friends.

I give my heart to you..... very best love from....."

* * *

From a London Nurse:

"In my quiet times I often feel near to Baba, but I often Wish He were here. Still, what does it matter—here or there—we are all in God's hands. It was fine to have His message, and those words have often rung out, deep down Inside, these last few weeks. After making big decisions, it is so easy to let little things 'get' one, and then doubts and queries creep in and one questions the big things even. I somehow feel confident that God guided my choice, the others do not understand and think that to give up all, even self and our love is quite mad .. Still the Spirit of Jesus seems stronger than their spirit or my own weakness—and I know why He said: 'Take up My Cross and follow Me'. . . . No man having put his hand to the plough and looking back. 'Blessed are ye when ye suffer .. for My Sake Take no thought for the morrow' and now I have it in Baba's words: 'There is no need to be sad or worried.' If only we

could perpetuate that freedom of life and spirit. Baba *has* helped me—and it is a thrill in itself to know that alive and breathing to-day is a soul so great and warm and all-embracing as His

"....We have just been doing a little bit of fasting to-day for Baba, as He said in the 'Message for the Future'...." The husband writes:—"We love having your letters and their Baba feeling. I still can scarcely credit it that I too belong. It seems altogether too unbelievable and wonderful. But when I don't think about it, then I know I do, and we know how thinking can sometimes obscure, as at other times it illumines.

"We now have a piano, which we are taking care of for some refugees, brought from Vienna, and soon hope to have gatherings of war-weary people, who would cherish good music; I hope my little bit of music-making can be used by Baba. It is so wonderful to have the piano it must surely be the work of the Lord, that it has been brought to us now.

"We tried fasting to-day, as Baba invites folks to do, and it has been

very good and peaceful; but now, we faint, we fail, we fall, and Lo, food shall be prepared, for it is 5 p.m. Only quiet Sundays are our possible days for this which we mean to continue. Our magazines arrive regularly; we are so thankful for them."

* * *

From a North of England Manufacturing Town:

"We read in the *Journal* that Baba has announced his intention of speaking the Secret Word next August Oh, that mankind would listen and obey this time. In the past the Divine Ambassadors have been rejected, except by the few. If the present world travail opens human perception to Spiritual verities, it will repay all the suffering.

"We enclose our subscription to the *Meher Baba Journal*. Its gems of thought are inspiring to us . . In His Service," Yours sincerely, (Signed)

* * *

From a Mining District in S. Wales:

"My sister in the west of England, whom I saw coming through, remains so loyal to Baba. He is such a tower of

strength to us in these dark days, and I feel so thankful that I have been privileged to meet him, but I feel so sad to think of the suffering he is having for this troubled world, and if only I am helping to bear just a little of that burden, then I am happy. Please tell Baba when you write, that I still love Him, and wish to do *his bidding*, only *show me the way*. Now I will close with Baba's love with us all."

* * *

From a Bombed Area in London Suburbs:

"We are thankful now to be able

to sleep down-stairs, and are losing the fear that the house may be hit, although of course there is always the possibility of it; there have been bombs very near to-day. At the week end I had leisure to read Baba's wonderful Message at the end of the last *Journal*. It helped me to take a wider view of the present world situation, and to get away, somewhat from the unrest and turmoil so near I have lent my copy to a neighbour, who asked to send it away to his wife who is in Wales "



THE SAYING OF MEHER BABA

True knowledge is that knowledge which makes man after Self-realization or union with God assert that his real *Self* is in everything and everybody.



The Divine Message of Shri Meher Baba

BY G.S. SHRIVASTAVA, B.A.

The Silent Master's is a simple saying,
Have it after duly weighing:
End all anger, greed and lust ..

Divinity doth thus first,
Inquire of you, me and thee,
Verily are we EGO FREE.
In comfort or adversity,
Never waver to and fro,
Ever be firm and do grow.

Mind all your misdeeds,
Envy not thine neighbours' creed,
Shun not the poor and low,
Selfless do even serve thy foe.
All the while with the LORD
Greater be with thine thoughts.
Ever be pious and do praise
LORD of Lords,
FAR ABOVE.

Sing do sing Sri Meher's praise
Hear do hear of his lovely ways
Raising each one of us,
In spite of the Worldly dust.

Memorable '42 will be
Ever Fifteenth February
Happy shall the world then be,
A message of Sri Meherwanji
Relating to ETERNAL BLISS:
BABA's is such the wish
A life free from all misery
BABA shall to the world give.



Lecture Tour in North India on Meher Baba's Message in the Present Spiritual Crisis

PRINCESS NORINA MATCHABELLI, the American Disciple of Meher Baba, and Dr. C. D. Deshmukh, Lecturer in Nagpur, carried the Spiritual Message of their Master—Meher Baba—to many important towns in North India. A brief account of the tour is given below:—

Karachi:

11th April.—Joint-Lecture at Khalekdina Hall. Mr. Jamshed Nusserwanji Mehta, Ex-Mayor of Karachi, presided.

12th, 14th and 15th April.—Personal Talks on Spiritual Life in the light of Meher Baba's teaching at "Saranagati" Central Library, Karachi.

16th April.—Joint-Lecture at Maharastra Mitra Mandal, Karachi.

17th April.—Joint-Lecture at Katrak Hall. President: Mr. Lagu, Administrative Officer for Schools.

Sukkur:

22nd April.—Joint-Lecture at

Municipal Town Hall. President: Mr. D. B. Issarsingh Tiloksingh, Ex-Mayor of Sukkur.

After the Sukkur Lecture Princess Matchabelli was unable to go to other places, owing to reasons connected with her health. But the tour was carried further by Dr. Deshmukh, as shown below:—

Lahore:

1st May.—Lecture at Maharastra Samaj, Lahore.

2nd May.—Lecture at The Literary League Hall. Hon. Mr. Justice M.V. Bhide, I.C.S., presided.

Jullunder:

5th May (*Morning*).—Lecture at D.A.V. College, Jullunder. The Principal of the College presided.

Ludhiana:

5th May (*Evening*).—Lecture under the auspices of Ludhiana District Educational Association, at the Government College. Principal Harvey presided.

Delhi :

7th, 9th and 10th May.—Talks at the Prayer Hour in Hindu College.

8th May (Morning).—Talk to Teachers, D.A.V. High School, New Delhi.

8th May (Evening).—Lecture to Hostel Students, Ramjas College.

9th May (Evening).—Lecture at Maharastra Sneha Sanvardhak Mandal, Old Delhi. Mr. Apte presided.

10th May (Morning).—Lecture at Indraprastha Girls' College, Prof. Miss Zutchi presided.

10th May (Evening).—Lecture at

Maharastra Club, New Delhi. Mr. Kagal, Land and Revenue Officer, Government of India, presided.

11th May (Morning).—Lecture at the Indraprastha Theosophical Lodge. Mr. Bharatram presided.

11th May (Evening).—Lecture at The Minto Road Club, New Delhi. Mr. Om Prakash, P.C.S., Land and Development Officer, Delhi Improvement Trust, presided.

Jhansi:

14th May.—At Maharastra Samaj.

15th May.—At Theosophical Society. Prof. Agarwal presided.



THE SAYING OF MEHER BABA

Intellectual disputations about God will not bring you any nearer to Him, and may take you farther away, But persistent, heartfelt prayers to Him will lower the veil that now envelops you in darkness.



Notes from My Diary

BY F. H. DADACHANJI

MEHER BABA'S stay at Dehra Dun was another period of a quiet external inactivity, counter-balanced by intense inner working that the changing conditions the world ever necessitates. For although he saw none during this period of seclusion, and very little even of the group living with him, all alone in his room, he seemed to work *intensely*. This could be readily marked from the physical weakness visible to all eyes. Of course the fact that he was fasting may be worth considering but it may also be remembered that NEVER during his innumerable fasts in all these years was he found so physically weak as during this period in the month of April, to the consternation of the group. This is therefore attributed more to the strain of his intense internal working than to external activities. It was indeed painful to see him stand all this strain lovingly and suffer. Although his eyes and facial expression were

both beaming with lustre, and bespoke the joy that he inwardly felt in this suffering, his physique seemed unable to stand the strain and had become so weak that he had to make an effort for a nod in affirmation or negation of questions of importance asked for his advice. Yet the way he recouped later so surprisingly was baffling to the medical attendant.

Surprising as it may seem, he continued giving daily bath and food to Chatti Bava, even during the period of his fast. And it is still more surprising to know that only 3 days after he broke his fast for a month, he started with only two of his disciples on another long journey of nearly 500 miles in this tropical heat and through the tropical regions from Dehra Dun to Ajmer. This journey, with a change from broad-gauge railway to the metre-gauge, took almost 24 hours. They stayed in Ajmer for 4 days

during which the search for the *masts* went on and he contacted, a few of them, who were bathed, and fed by him.

Simultaneously with this work, a search for a suitable house for the group was also carried on and an ideal one was found within 3 days. It was rented and the party returned to Dehra Dun on the 9th. Preparations were made for the group to leave Dehra Dun for Ajmer.

RISHIKESH

Before leaving Dehra Dun however, Baba had to visit Rishikesh about 30 miles away for his work. This gave the group an opportunity to see this beautiful holy place of pilgrimage, which they all visited on the 12th. They liked it immensely.

Situated at the foot of the world's highest mountains—the Himalayas—and on the banks of the sacred river Ganges (a dip into which is considered as the washing off of all the life's sins), "Rishikesh" is truly the "abode of *Rishis*" as its name implies. Here we see all around *tapasvis* and *sanyasins*, *sadhus*, and *sants*, sitting in different postures in huts and on the banks of the river,

observing various penances and deeply absorbed in concentration; some standing in knee-deep waters of the river and some with only their heads above water absorbed in trance for hours at a stretch, with ecstatic expressions which bespeak the inner joy they feel in self-absorption.

The gorgeous beauty of the Himalayas stretching miles across, with the charm of the river scene, the Ganges winding her way in beautiful curves, it is also a beauty spot where even dame nature plays in glee. The simple huts of the *sadhus* lined on both sides of the river, the "Lachman Zola" (Hanging Bridge) set in between, the green verdure all around add to the beauty of the spot. In spite of the ingress and egress of thousands of pilgrims from and to all parts of India every day, the tranquillity of the place is alluring, as if to lull one and all to sleep in eternal peace, undisturbed by the dust and din of the world outside. The place has a subtle charm of its own with a wonderful blend of the nature-beauty in one of its delightful expressions in an atmosphere spiritually surcharged. No

doubt many can get into *samadhi* so easily here! Little wonder if it makes a deep impression on all visitors, more particularly on those who are spiritually inclined and interested in spiritual lore of the East.

How deeply it impressed the Western group of the Master could be seen from the description of one of them who accompanied the party with Meher Baba on this visit:—

"We were privileged to visit Rishikesh in company with Meher Baba and his group.

It is the purest abode of nature that India offers to its real seekers of Truth. We were led to see every nook and corner where these beloved children of God worship the Divinity of All in continuous self-sacrifice.

The most impressive was the holy way to the high spot where their God Krishna laid down his sacred body. A spot so high above the ordinary realm of human habitation—18,000 ft. far up in the mountains near the regions of eternal snow. To that high level, these intrepid pilgrims crawl and climb. It is for them the immolation of their own life. To reach the spot

where Grace dwells is a matter of life and death. And they go. Some do not return! The younger ones do return after untold hardships. One sees them walk in silent rows, day and night, on and on, along the river—the sacred Ganges—which takes its source not far from the holy mount where the consciousness of the Divine Self of Krishna permeates the sublime atmosphere.

A Holy Shrine of Life, where men consecrate their lives to God, is Rishikesh, which I shall never forget!

We passed through one of the jungle *ashramas* at the far end of the valley, which extends along the rushing torrent of the holy Ganges. We saw standing erect, immobile in the stony river-bed, a man who was naked, having his face turned towards the sun. Baba explained that he was doing this for 7 days in succession without changing his position. He was a disciple of a Master, known as Keshavanandji. His body was as strong as the old oak of the Northern Sagas. He seemed to be one with the stones, sky and the sun. I have never seen such powers

of faith perform the ritual of self-surrender to the Almighty All. We stood there for a long while and looked at that wonder of Love and God.

Then we passed the forest where ten of the most advanced souls were taking turns in meditation. One of them sat covered, with a long sheet, merged and unconscious of anything in his environments. But the Truth Magnet Meher Baba had some work to do with him. So when we came back to the same spot on our way home, the man sprang up from under the cloth with which he had covered his face and prostrated before the Holy Passerby—Baba. Another from among the ten came, and rushed to the gate. He was unconscious of Meher Baba's identity, but he stood at the gate and looked right into his face. Baba explained that he had not eaten for a week, and added that these two had received his blessings. All else was ritual and more eternal ceremony, but down that valley along the river Ganges, we saw Man and God in perpetual intimate communion. What wonder of faith it offers to those who

are; real seekers of Truth!

How thankful we ourselves were to have been brought to see the holiest of all the places of worship in India!"

* * *

Baba's significant words about this place, as he explained during the visit there, are worth noting:—

"Of all the places of pilgrimage in India, I like Rishikesh only because all the visitors and even the residents come from all parts of India and stay here only for meditating on God and renouncing the world. It is one of the best places in the world for its spiritual atmosphere."

DEHRA DUN TO AJMER

On the 15th of May, Baba and party left Dehra Dun by car and bus for Ajmer, a distance of 560 miles by road. They halted *en route* for the nights at two places—Khurja on the 15th and Bharatpur on the 16th. Throughout the journey, the heat was intense due to summer season and even the nights at both these places were very hot and sweaty.

The *Mast*-hunt, during these halts continued as usual. A good one was found at Khurja

and 3 at Bharatpur, including one woman.

The journey was made during cool hours, starting early morning at 4-30 and arriving at the halting place by about noon.

Nothing untoward happened during the journey this time except the prickly heat which was in itself enough of an ordeal for those concerned.

AJMER

The party arrived at Ajmer on the 17th. The house for the group is situated on a hill commanding a beautiful view of the Annasagar Lake at the foot of the hill. The house is named "*Pur-Fiza*" Mahal (*Pur*—Full of, and *Fiza*—Grace)" meaning the place which is "full of grace".

KARACHI'S DISAPPOINTMENT

With the selection of Ajmer as the next place for the group's stay with the Master after Dehra Dun, Karachi naturally lost its chance. This is due mainly to the unfortunate situation that the Karachi group of disciples were unable to find suitable quarters as required for Baba's retirement in seclusion and for the group. Karachi group left nothing undone to find one

best suited for the Master and his group, whom they so eagerly wanted to live in their midst during this important period of Baba's retirement in seclusion and special working. Baba appreciates the sincere and strenuous efforts put in by his devotees in Karachi.

* * *

MEHER BABA'S DISCIPLES ON HIS SPIRITUAL MISSION TO AMERICA

Three of Meher Baba's Western disciples—Princess Norina Matchabelli, Countess Nadine Tolstoy, and Mrs. E. Patterson—are proceeding this month on an important mission to America.

They have known Meher Baba since 1931 when they first met him in New York. For the last five years, they have been with him, staying in his *Ashrams* in India at Nasik, Ahmednagar, Bangalore and other places together with the group of his Eastern and Western disciples, and had a practical training of a life spiritual under his personal guidance. During this period, they have travelled with the Master and his group of disciples all over India and have also visited Ceylon.

Princess Matchabelli, during her stay in India, has toured round India and lectured in many important cities together with another disciple of Meher Baba—Dr. C. D. Deshmukh, M.A., Ph.D. (London)—on the universal teaching and the World Mission of Meher Baba. Their inspiring speeches, corroborated by the wonderful experiences they had after their contact with the Master, have created remarkable impressions all over, on the public in general and spiritual aspirants in particular. Countess Tolstoy has also spoken in public in some places together with these two, but of late, for almost a year, she has been observing 'silence' and seclusion under special instructions from the Master during this momentous period of his own seclusion and working since August 1940.

One of their special duties in U.S.A. will be to acquaint the American public with the life and world-wide activities of Meher Baba towards the spiritual emancipation of mankind and prepare them for the great event of the breaking of his 16 years of silence and public speaking in February next.

At a time when conditions the world over are chaotic and the world seeks enlightenment for the solution of many intricate problems that have baffled all leaders and dragged nations to resort to means of ruin and destruction, these disciples of Meher Baba are convinced and firmly believe that Meher Baba's Universal Message comes as a beacon light and relief to humanity, bringing hopes of the dawning of a new era when love and peace will reign supreme and a permanent brotherhood of humanity established on principles of equality.

The despatch of three American disciples on a long voyage from East to West in spite of the grave situation at this time, across the Atlantic, seems very significant.

After years of a constant *sahavas* (contact) with Meher Baba in his *Ashrams* in India and throughout his tours all over the country, the separation they feel from the dear Master and his group may well be imagined than described. The parting was very sad. Those alone who have known true Love can realize what it means to be thus parted from the Beloved of the World for whom

they gave up all—mind, body and world and everything they held dear in life—in whose company they lived and moved for six long years. But alive as they always are to the Love and Union they feel with the Master wherever they are, they embark on this sacred mission for their Beloved Master.

The hearts of all the Eastern and Western disciples of the Master go with these dear ones of their group in wishing them *bon voyage* and success in their important work overseas.

In this reference, we quote below a few words, of J.D.K., an Indian disciple of the Master:—

"I am sorry that N... E... and N... are leaving for America. I am sure they will return soon to dear Baba.

Those who have tasted his Love care little for anything else. These Western members of our *mandali* have indeed set an example to the world by serving at the feet of the Master in a spirit which would do credit to the noblest saints of this country. The story is yet to be told to the world and who knows what greater part they will yet play in the great mission of dear Baba,—the Awakener of the souls of the world.

May his grace be on them wherever they go and may they carry with them the torch of dear Baba's Light in order to enlighten our brethren on the other hemisphere. I wish them God-speed and *bon voyage*..."

* * *

LECTURES IN SIND BY MEHER BABA'S DISCIPLES

Karachi:

Princess Norina Matchabelli and Dr. C. D. Deshmukh delivered three lectures in Karachi during the month of April. The first of these was arranged at Gulam-hussein Khalekdina Hall on the 11th of April. It was attended by over a thousand people. The cosmopolitan gathering comprised mostly of the educated class of Hindus, Mohomedans and Parsis. Mr. Jamshed N. R. Mehta, the Ex-Mayor of Karachi whose untiring and selfless service for others in private and in public has made him the most popular and prominent figure in Sind, took the chair.

Introducing the speakers of the day, he explained how they searched after Truth and how Meher Baba came into their

life and brought about a complete transformation in their lives.

Dr. Deshmukh, with his usual fluency, started with a comparison between Science and Spirituality, and gave a thoughtful exposition of how science leads only upto a stage of intellectual advancement beyond which it cannot go, while spirituality leads eventually to the fulfillment of the goal of life.

Princess Norina then commenced with the theme of LOVE as the fundamental basis of all happiness. "Not the love of which we read in romances, nor the love which we ordinarily have for human beings we like, but the Love Divine which makes us love even those we do not like. Such Love", she continued, "cannot be created by man himself. It is a gift from *Paramatman* in His *Shivatman* state to the *Jivatman*. It turns even the worst of sinners into veritable saints. It is the Infinite fire in itself. Those who are burned in it get purified. It brings self-annihilation which gives self-realization. It is the right order of religion. Without Divine Love, the spiritual progress is never safe nor sure. It reveals the emotionality of

the spiritual path.

The solution of the world problems, according to Meher Baba, will never come through external adjustments in politics, economics, or even sociology, but through a 'change of heart'. This 'change of heart' can never happen unless the heart is awakened by the spark of Love which is utterly pure and selfless in its essence. Love is understanding. The world to-day needs understanding. That is why Meher Baba is awakening Love in mankind wherever he has gone, in the East as well as in the West. He has brought about a real brotherhood through Love and understanding. The time for the public manifestation of that love is approaching. Meanwhile let those who feel the need of harmonization of all life which is spiritual regeneration of mankind, be prepared to receive his grace of Love!"

Mr. Jamshed Mehta, in the final summing up said that all should feel grateful for the message of Love which has been brought to them by the worthy speakers of the day. May this Divine Grace of Love,—from

whatever source it is poured forth,—be welcome!

* * *

Under the auspices of the Maharashtra Mitra Mandal of Karachi, a second lecture was arranged on the 16th of April at the Dakshini Brahman Sabha premises, when Mr. Lagu, the Educational Administrative Officer in Sind who is in charge of over a hundred schools in Karachi, presided.

Dr. Deshmukh gave an interesting speech on the "Goal of Life" and later referred to Meher Baba as the greatest Spiritual Master of the age who had come to help true aspirants to attain to spiritual perfection which is the goal of life.

Princess Norina thereafter spoke of "Transmutation of Consciousness" brought about by the Masters of Perfection like Meher Baba, who has come, as he himself says repeatedly "not to teach but to awaken"—to awaken humanity to its divine heritage. This awakening will form a new humanity which will be worthy and efficient in creating a New Life Order. To lend support to this the speaker recounted her own experiences as to how she has followed his guidance since 1931 after first coming in

contact with him.

In summing up, the Chairman said that they were very lucky in having amongst them the worthy speakers of the day, who have brought a hopeful message from a *Sadguru* (Perfect Master) like Meher Baba. It was very interesting to hear about the personal experiences which they had after they came in contact with the Master, and to know how he brought about a transformation in their lives. He hoped that many of those who were there would also be the fortunate recipients of the Master's Grace and be guided in the Path and added that they would all anxiously await to welcome the Great World Teacher who brings a message of Hope and Cheer in these times of distress and desperation all over.

* * *

At the request of the Parsi residents of Karachi, a special lecture for the Parsis was also arranged at the Katrak Hall on the 17th April, when Mr. Jamshed Mehta again presided. About 300 attended and listened silently to the speeches and amazing personal experiences of Meher Baba's learned dis-

ciples. To many who were prejudiced by false rumours and misrepresentations by mischief-mongers and other interested parties, these speeches and personal experience of those who had been in direct personal contact with the Master, came not only as an eye-opener but as a revelation of facts, which cleared so many of their doubts that had clouded their vision and prejudiced their minds.

* * *

SUKKUR

Proceeding to Sukkur after Karachi, Princess Matchabelli and Dr. Deshmukh delivered a lecture in Sukkur at the Town Hall on the 22nd April. The Hall was full to capacity and many had to stand in the lobbies. The gathering comprised of the cultured class and in the opinion of the local residents, was one of the grandest Sukkur had. A number of ladies also attended. Dewan Bahadur Issar Singh, the Public Prosecutor and Ex-Mayor of the Municipality, was elected to the chair.

After the speakers were introduced to the audience, Dr. Deshmukh first spoke on the subject of the day, comparing the pursuit of science with spirituality. Describ-

ing the part played by science in Europe, he said that in spite of the progress in our times of the scientific researches and inventions and the amenities of life provided by science, the world is no better to-day than it was before. The cause underlying these deplorable conditions of the world of to-day is that for spiritual guidance, people look to science, which in itself cannot lead humanity to the goal of life. At the most, science provides means to some ends. The goal could only be reached through spirituality which enables man to understand true values of life and to discriminate between the apparent and the real.

It is at the critical periods of life when greed and lust drag humanity to the lowest degradation of beastiality that a Divine Being descends on earth and assuming human form, he lives amongst the people and leads them towards the goal of humanity. In short, he gives the world a general spiritual push. The chaotic conditions which prevail in the world today require the advent of such a Being to guide the faltering, fighting hordes of the so-called

cultured humanity towards peace and enlightenment. But history has recorded woeful tales of persecution of all such great souls and Deliverers of mankind by their own people. Let us beware and take heed from these experiences of the past and let us not repeat the same sad mistakes again when such a One has appeared amongst us. Of what use is all our science and civilization if we, in our egoism and ignorance of mere material achievements, shut our minds and hearts to the Voice of Providence? Of what use would all our academic attainments be if we allow our minds to be biased by false prejudices and narrow vision and refuse to listen to the Words of Wisdom? Of what use would our science prove if it clouds our intellect with a wall of prejudices that shuts out all Light coming from the Masters of Wisdom!

Referring to the Life, teaching and working of Meher Baba, the speaker announced that Meher Baba is such a Being. Hundreds of persons have had spiritual guidance and enlightenment from him. It is with a desire to share the spiritual benefit derived through the guidance of a Master like Meher

Baba that we, his disciples, speak to you and to others in different places.

That mankind needs proper guidance and enlightenment at this critical period in the world history cannot for a moment be doubted. All the scriptures of the world refer to the advent of such a One in our midst, and they all point to this period, this time, when the world is passing through a significant transition. Let us not be asleep and allow this opportunity to pass by. Let us be awake, alert and be prepared to inherit the Light!

* * *

Princess Norina then rose to address the gathering and gave out a most emphatic and inspiring exposition of her wonderful experiences after coming in contact with Meher Baba—how a mere look from the Master into her eyes gave her a fresh experience of oneness and how her entire life was thereafter transformed.

Relating some of the wonderful teaching of Meher Baba, she said, "God cannot be misinterpreted. Life was not all eating and drinking. In fact material problems cannot be

solved without spiritual understanding. The secret of spirituality lies in the elimination of the ego. Meher Baba doesn't teach or preach this. He lays greatest importance and weight to practice and says that in spiritual domain, an ounce of practice is worth tons of theory. There is no dearth of Pandits and prattlers of religious and spiritual theories and scriptures. The world is full of preachers but very few who practise. Under Meher Baba's training, spirituality is made practical. The problems of poverty and suffering, he says, cannot be finally solved merely through sporadic expressions of pity and planning huge schemes. These can be only solved through the attitude of 'live and let live' for which a 'change of heart' is most essential. This 'change of heart' could be brought about only by the Divine Love awakened by a Divine Being. Meher Baba's incarnation is for that purpose. He says, 'I have come, not to teach but to awaken.' I have witnessed how he has awakened that Love in the hearts of many here and many who came in his contact in the West. He has awakened that in me. That was the

proof to me. That is why I, who had everything I desired in life, gave it all up for this greater life under a Master, and am standing before you to-day to declare publicly the glory and the powers of the great Master. Through the Love which he perpetually radiates, he touches your heart and transforms your very being. We want you all to share our ecstatic experiences. What he has so far done privately and to those who approached him and came in his contact, he will now do *publicly* and on a mass-scale when he shall publicly speak and manifest his Divinity. That time is approaching. Keep yourself awake, and alert for that. Through the world-wide spiritual upheaval which he will cause when he speaks, it will be possible for us to build the new humanity on a secure foundation of Truth. Then alone shall we witness a world of peace and bliss, constructed on the ruins of a passing civilization."

In summing up, the Chairman, Dewan Bahadur Issar Singh, remarked that although he had not met Meher Baba, he had gone through some of the literature and books of his teach-

ing, and he could say that these teachings are of a very high order and bespeak the greatness of the one who gives these. He thanked the speakers and expressed a desire

that the message of hope and cheer that they had brought from their Master will be beneficial to those who had gathered there!



In Memoriam

WE regret to announce the demise of C. V. Ramanujacharlu *alias* Swamiji, one of the most devoted disciples of Shri Meher Baba. He returned on the 10th May from his tour in South India, whither he had gone on Shri Baba's propaganda mission, and died on 4th June, in his cousin's (C. V. Sampath Aiyangar) residence at Saidapet (Madras) of acute diarrhoea. He worked for his Master *sans peur et sans reproche*, and died like a hero in His service. When Shri Baba was informed of his death, He sent the following wire to C. V. Sampath Aiyangar:

"Nobody need feel sad but rather glad because Ramanujam has come to me".

With the sacred name of Baba on his lips Ramanujam breathed his last, and verily has he gone to the feet of the Holy Master.

We give a short life-sketch of this devoted disciple. He was born on 20th July 1872, in the city of Mysore, where his father was the personal assistant to the then Dewan of Mysore, the late Dewan C. V. Rangacharlu. He was about three years of age when his father died, and his mother, with two of his brothers, settled in Madras in the midst of her relations.

He passed the matriculation examination from the Teachers' College, Saidapet, in 1891, but failed a number of times in the First-in-arts examination. He entered the Government service on 22nd July 1896 as a clerk in the same College. By dint of hard work he rose in his official position, and finally retired from the Office of the Director of Public Instruction, Madras, on 22-12-1927 after serving the Government for 31½ years.

After his retirement

Ramanujam came in contact with one Moulvi Badai Sahib, to whom he was introduced by his cousin Sampath Aiyangar. Ramanujam says in his notes, "This Mohomedan gentleman preached the true religion, which appealed to me most, and I began to attend his discourses regularly until his death in 1929". He had not domestic happiness since 1912, and in 1926, a year before his retirement, he travelled almost all over India, visiting Badrinath (on the Himalayas), Dwaraka, Muttra, Benares, Haridwar, and many other places of religious importance,

After the death of Moulvi Badai Sahib, Ramanujam says, "I was daily praying to the All-Powerful Creator that I might be brought in touch with a holy saint at whose feet I could sit and render selfless service to humanity. My prayers had the desired effect in bringing me in personal contact with my present Master Shri Meher Baba, in whom I see my God, my *Guru*, my father, my mother and my all. I led a quiet and secluded life in the *Meher Ashramam* which was opened by Baba, at Saidapet, who, at the request of my cousin C. V. Sampath

Aiyangar, graced Saidapet with His Holy Presence on the 1st March 1930 with fifteen of His ardent disciples."

Ramanujam stayed in this *Ashramam* till 1937, cooking and eating his own meal, occasionally feeding the poor, especially the *Harijan* and *Bhangi* caste. During these days, he says, "I spent my nights in contemplation with Shri Baba's image before my mind's eye. This kind of life led me to write a short booklet of poems in praise of my Lord and Master entitled 'At the Feet of my *Sadguru*', the thoughts having struck me intuitively with the least effort on my part."

Since 1930 Ramanujam was in touch with the Master through correspondence. He was then doing his duties as Treasurer of Meher League, which was blessed by the Master. In February 1937 he was asked by the Master to attend His birthday celebrations at Nasik, which he attended. He also paid his respects, on his return journey to Shri Narayan Maharaj and Shri Upasani Maharaj of Sakori.

Ramanujam says in his

notes, "Within a month after my return home I began to feel restless in life, ever longing to join the Master and live in His holy company rendering service to Him. One day a thought suddenly struck me to forthwith telegraph to Baba,—'Feeling restless: Pray interview. Awaiting orders'—to this I received the telegraphic reply the next day, 'Come immediately Nasik'. The very next day I started for Nasik and then to Rahuri where Baba was attending to the *Mad-Mast* persons. When I prostrated Baba, He asked me what my worries were. When I expressed my ardent desire to live with Him rendering service till this body lasted, He unhesitatingly said, 'You have come in very good time. Yes, you come and join me at once. You will see and know who I am'." Immediately he returned to Madras, settled his affairs, and joined the Master on 5th May 1937 at Meherabad. He did the duties assigned to him in the *Mad Ashram* along with the two ardent disciples, Pleader and Aga Baidul.

He was with the Master, while He was in Bangalore doing important

duties. With His permission he stayed in Saidapet, with his cousin, during his last days. We quote his last lines from his notes:—

"In my Master I fully realize that He is an embodiment of the Supreme Lord come to earth in human form for the upliftment of humanity, and the establishment of spiritual fraternity. My heart is full to overflowing with Love for Him. He is my Guide; He is my Light; and He is to me what breath is to life. Having renounced my all at His Holy Feet, having sacrificed all my thoughts and desires to my Beloved Master, I find delight and supreme joy in Him alone, without any thought of tomorrow. It is my very good *Karma* that had brought me in personal contact with such a living Master, who, I feel, is the Incarnation of Love—God. I offer my most humble prostrations to my Beloved Master Shri *Sadguru* Meher Baba who will manifest Himself as an *Avatar*.

OM : OM : OM : ".

May his soul rest in Peace with the dear Master.



Register of Editorial Alterations Vol. 3, issue 8

- Page 439, para 1, line 5, change section B to section C
- Page 441, para 2, line 6, change *Prakrati* to *Prakriti*
- Page 444, para 1, line 6, change sanskaras to *sanskaras* (italics)
- Page 451, col 1, para 1, line 15, change therfore to therefore
- Page 455, col 2, para 2, line 7, change idealogies to ideologies
- Page 457, col 1, para, 1, line 3, change exhaltation to exaltation
- Page 459, col 1, para 1, line 5, change lightening to lightning
- Page 459, col 1, para 1, line 9, change etherial to ethereal
- Page 462, col 1, para 1, line 11, change *Ashrama* to *Asrama*
- Page 462, col 2, para 1, line 6, change experiences to experienced
- Page 463, col 1, para 1, line 16, change Impesonal to Impersonal
- Page 467, col 2, para 3, line 7, change Sun to Son
- Page 473, col 2, para 1, line 21, change Convent to Covent
- Page 477, col 1, para 1, line 18, change members to embers
- Page 478, col 2, para 2, line 12, change querries to queries
- Page 484, col 1, para 1, line 5, change conditons to conditions
- Page 485, col 2, para 2, line 5, change beuaty to beauty
- Page 489, col 1, para 1, line 10, change corrobotated to corroborated
- Page 490, col 2, para 1, line 5, change brethern to brethren
- Page 492, col 2, para 1, line 1, change him." to him. (delete endquote)
- Page 496, col 1, para 2, line 6, change whether to whither