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# MEHER BABA JOURNAL

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# MEHER BABA

## JOURNAL



# Contents

MEHER BABA	
ON	
THE TYPES OF MEDITATION (V)	499
MEHER BABA AND MY SPIRITUAL PATH (II)	<i>Countess Nadine Tolstoy</i> 507
OUR ENDEAVOUR TOWARDS PERFECTION	<i>C.V. Sampath Aiyangar</i> 516
THOSE WHO FOLLOW THE MASTER (Will and Mary Backett)	520
SPIRITUAL ANECDOTE	<i>A.K. Kasthuri</i> 526
ONLY THE GOD-MAN IS SELFLESS	<i>Princess Norina Matchabelli</i> 528
YOU MUST BELIEVE IT	<i>Dr. Abdul Ghani Munsiff</i> 532
MEHER BABA'S RELIGION?	<i>Ahmed Abbas</i> 535
MEHER BABA THROUGH HAFIZ (II)	<i>Dr. Abdul Ghani Munsiff</i> 537
WHEN THE HEART SPEAKS	<i>F.H. Dadachanji</i> 545
NOTES FROM MY DIARY	<i>F.H. Dadachanji</i> 550

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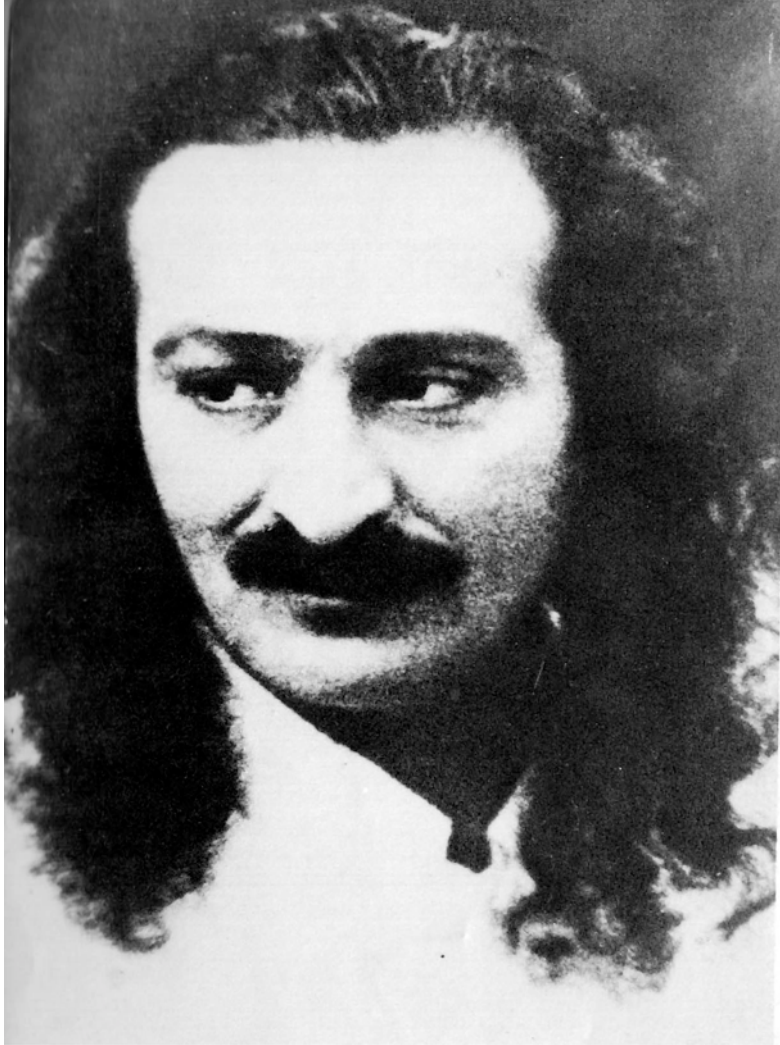
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“I have not come to teach but to awaken”  
—SHRI MEHER BABA



Shri Meher Baba

# MEHER BABA

## JOURNAL

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

#### Part V

#### SPECIALIZED MEDITATIONS WHICH ARE PERSONAL

IT was seen in Part III that Specialized Meditation is of three kinds: (i) Meditation concerned with the *objects* of experience, (ii) Meditation which is concerned with the *subject* of experience and (iii) Meditation which is concerned with *mental operations*. These three kinds of meditation are mostly intertwined with each other, because the subject of experience, the objects of experience and the different mental operations, which arise as a result of their interaction, are all inextricably interwoven with each other. So, these three kinds of meditation are not sharply defined or exclusive; but they often overlap each other. Thus, meditation, which is concerned with the objects of experience, may often have a reference to the subject of experience and also to the diverse mental operations involved

in it; meditation, which is concerned with the subject of experience, may often involve reference to the diverse mental operations and the objects to which these mental operations are directed; and, meditation, which is concerned with the diverse mental operations, may often involve reference both to the subject and the objects of experience. Yet, each kind of meditation, in a way, remains distinct because of the *predominance* of some factor. Thus, the first kind of meditation remains predominantly concerned with the *objects of experience*; the second kind of meditation remains predominantly concerned with the *subject of experience*; and, the *third* kind of meditation remains predominantly concerned with the diverse *mental operations*.

These three kinds of meditation can each be further subdivided into numerous specific forms of meditation,

**The Table of Enumerative Classification**

according to the nature of the content of the meditation and according to the manner, in which it is conducted. Out of these numerous forms of Specialised Meditation only those, which are *representative* or *important*, need special mention. Thus, *twelve* forms of Specialised Meditation have been mentioned in the *Table of Enumerative Classification*.



*The Table of Enumerative Classification of  
the Forms of Specialised Meditation*

A	Meditation concerned with the <i>objects</i> of experience	1	Meditation on the Divine Qualities of the Master.	FORMS OF PERSONAL MEDITATION
		2	Concentration on the <i>Form</i> of the Master.	
		3	The Meditation of the <i>Heart</i> .	
		4	The Meditation of <i>Action</i> .	
		5	Meditation regarding the nu- merous forms of manifest- ed life.	FORMS OF IMPERSONAL MEDITATION
		6	Meditation regarding one's own bodies.	
		7	Meditation on the <i>Formless</i> and <i>Infinite aspect</i> of God.	
B	Meditation concerned with the <i>subject</i> of experience	8	Quest for the <i>Agent</i> of Action.	FORMS OF IMPERSONAL MEDITATION
		9	Considering oneself as the <i>witness</i> .	
C	Meditation concerned with <i>mental</i> operations	10	Writing down thoughts.	
		11	Watching mental operations.	
		12	Making the mind <i>blank</i> .	

It should be noted that out of these twelve forms of Specialised Meditation, mentioned in *the Table of Enumerative Classification*, the first four are forms of

**Personal Meditation and Impersonal Meditation**

*Personal Meditation* and the remaining eight are forms of *Impersonal Meditation*. (See the Table of Enumerative Classification). Meditation is personal, when it is concerned with a person; and meditation is impersonal, when it is concerned with (a) aspects of human personality or (b) something which falls outside the range of human personality, as it is usually understood. The forms of Specialised Meditation, which are personal, will be individually explained within this Part; and, the forms of Specialised Meditation, which are impersonals, will be individually explained in Part VI.

Personal Meditation has some clear advantages as against Impersonal Meditation. For the beginners, Personal Meditation is easy and attended with joy; while

**Special Advantages of Personal Meditation**

Impersonal Meditation is often found dry and difficult, unless one has a special aptitude for it. Moreover, forms of Impersonal Meditation are mostly disciplines for the mind or the intellect; but, the forms of Personal Meditation are not only disciplines for the mind or the intellect but also draw out the heart. In spiritual perfection, the mind and the heart have to be both fully developed and balanced; therefore, Personal Meditation, which helps the development and the balancing of the mind and the heart, has special importance. Impersonal Meditation is really fruitful and effective, when the aspirant has been duly prepared through forms of Personal Meditation.

Personal Meditation is directed towards *persons who are spiritually perfect*. Just as a man, who admires the character of Napoleon and constantly thinks about him, has a tendency to become like him, an aspirant, who admires some spiritually perfect person and constantly thinks about him, has a tendency to become spiritually perfect. A suitable object

of personal meditation is to be found in *a living Master or Avatar* or in *the Masters and Avatars of the past*; but,

**Personal Meditation is Directed towards Persons who are Spiritually Perfect**

it is important to have as an object of personal meditation a person, who is spiritually perfect. *If the person, who is selected for meditation, happens to be spiritually imperfect, there is every chance of his frailties percolating into the mind of the aspirant, who meditates upon him*; but, if the person, who is selected for meditation, is spiritually perfect, the aspirant has taken to a safe and sure path.

Personal meditation, often, begins by the admiration which the aspirant spontaneously feels for some divine quality, which he sees in the Master. *By*

**Meditation on the Divine Qualities of the Master**

*allowing the mind to dwell upon the divine qualities, expressed in the life of the Master, the aspirant imbibes them into his own being.*<sup>1</sup> Ultimately, the Master, as

he exists for himself, is beyond all qualities—good and bad; he is not bound by them. But, the qualities, which he exhibits, while interacting with life around, are all different aspects of divinity in action; and, the expression of divinity, through qualities, becomes a medium of helping those who are appreciatively responsive to them. Appreciation of the divinity, perceived in the Master, gives rise to forms of meditation, in which the aspirant constantly and strenuously thinks of the Master, as being an embodiment of qualities like Universal Love or Complete Detachment, Ego-lessness or Steadfastness, Infinite Knowledge or Selfless Action. Sometimes, the mind may dwell upon such qualities, in their separateness; and sometimes, it may dwell upon them in combinations, which reveal their inter-relatedness. This form of meditation is very valuable, when it is spontaneous; *it then leads to a greater understanding of the Master and gradually remoulds the aspirant into the likeness of the Master*, thus

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\* Meditation No. 1 in the *Table of Enumerative Classification*.

contributing towards his self-preparation for the realisation of the Truth.

Dwelling upon the qualities of the Master often facilitates *concentration* on the *Form* of the Master.<sup>2</sup> In this form of meditation, the aspirant is aware of the spiritual perfection of the Master

**Concentration on the Form of the Master** and spontaneously fixes itself upon the Form of the Master, *without analysing his spiritual perfection in any of its component qualities.* However, though these qualities are not separately revived in the mind, all that the aspirant may have understood of them (through the preparatory meditation concerned with the diverse qualities of the Master) constitutes the *implicit* background of such one-pointed concentration and contributes towards its efficacy and value. This form of meditation involves complete identification of the Master with the spiritual ideal.

Complete identification of the Master with the spiritual ideal is responsible for removing such barriers as might exist between the aspirant and the Master. This gives rise to the

**The Meditation of the Heart** release of unrestrained love for the Master and leads to the *meditation of the heart*,<sup>3</sup> which consists in constant thinking about the Master with uninterrupted flow of limitless love. Such love annihilates the illusion of separateness, which seems to divide the aspirant from the Master; and, it has in it a *spontaneity, which is hardly paralleled by other forms of meditation.* Meditation of the heart is, in its final stages, accompanied by unbounded joy and utter forgetfulness of the self.

Love for the Master leads to increasing identification of the aspirant with the Master, so that the aspirant desires to

<sup>2</sup> Meditation No. 2 in the *Table of Enumerative Classification*.

<sup>3</sup> Meditation No. 3 in the *Table of Enumerative Classification*.

*live in and for the Master and not for his own narrow self*; and, this leads to the *Meditation of action*.<sup>4</sup> The

**Modes of the Meditation of Action** initial modes of the meditation of action usually take the following forms. (a) The aspirant *mentally offers to the Master all that is in him*, thus renouncing all that is good in him as well as all that is evil in him; this frees him from the good as well as the bad ingredients of the ego and helps him, not only in *transcending these opposites*, but also in *finding a lasting and true integration of being in the Master*. (b) The aspirant volunteers himself in the service of the Master or his cause. Doing work for the Master in the spirit of selfless service is as good as meditation. (c) The aspirant does not allow the ego to feed upon any of his actions—small or great, good or bad. He does not think 'I do this'; but, on the contrary, he systematically develops the thought that, through him the Master is really doing all that he does. For example, when he looks, he thinks 'The Master is looking'; when he eats, he thinks 'The Master is eating'; when he sleeps, he thinks 'The Master is sleeping'; when he drives a car, he thinks 'The Master is driving the car'; even when he may happen to do something wrong, he thinks 'The Master is doing this'. Thus, he completely relinquishes all agency for his action; and all that is done by him is brought into direct reference to the Master. This automatically and necessarily involves and entails *determination of each action in the light of the spiritual ideal as seen in the Master*.

The four forms of personal meditation on the Master represent the four main *ascending stages*: (i) *perceiving* the spiritual ideal in the Master, (ii)

**The Four Forms of Personal Meditation Represent Four Ascending Stages**

*concentrating* upon the Master as an embodiment of spiritual ideal, (iii) *loving* the Master as a manifestation of the spiritual ideal, and (iv) *expressing* the spiritual ideal, perceived in the Master, in one's own life. Personal medi-

<sup>4</sup> Meditation No. 4 in the *Table of Enumerative Classification*.

tation on the Master, in its different forms, ultimately contributes towards the release of *creative life of spiritual fulfilment*. Meditation on the Master is a meditation on *the living ideal* and not on the bare conception of perfection; it, therefore, generates that dynamic power, which eventually enables the aspirant to bridge over the gulf between theory and practice and unify the spiritual ideal with actual everyday action, in his own life. *To live the life, which is inspired and illumined by the spiritual ideal, as embodied in the Master, is the culmination of all the forms of Personal Meditation.*



# *Meher Baba and My Spiritual Path\**

BY COUNTESS NADINE TOLSTOY

ONLY the soul that goes through such agonies alone can understand my struggles for light and more strength. I asked, I prayed constantly for help, for a miracle to happen, for a true Master as a real guide. Several years passed in such suspense. Dear souls, some close spiritual friends have been so good and helpful to me, but I needed greater souls with higher power.

Most fatal *Karmic* conditions began to develop from all sides. I prayed as never in my life to lift the dark shadows, trying amidst the agony of conflict to hold on to truth and faith as best I could.

A letter came from a friend of mine, Mr. Schloss, who had an occult book-shop in New York, asking me to come and meet a Perfect Master who had just come for the first time to America and was in Harmon in New York. He

said that the Master changes the character of men and spreads the Divine contagion of Love around him.

The Perfect Master! Immediately I was there at the appointed time. As I write this here I have to pause in gratitude of joy for mercy for that great turning point in my life.

I wish I could bring back those days on one condition, that I would come to *Him*, not as I was then, but as I should be, as I hoped to see the Master for the first time. To come to Him with the first momentum of my soul, with all accumulated agony of an ardent seeking heart.

At last I came! I ran! My intuition was unquestioning and sure. Guidance at last! A God-realized One who can penetrate beyond the Mortal coil, who will lift, purify and will help to remove

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\* Continued from June 1941 issue.

the obstacles along the Path. He will at last give Peace, Light and Love. *Peace! Light! and Love!*

I dragged my broken wings though my feet had swiftly lifted me up the steps into his upper room. I remember chanting "OM". I entered in the room ....

Deep in the rear, stretched on the couch was that mysterious, long expected Being, the Divine Enigma—the True One!

Simple, light, thin, small, sparkling and youthful, so unpretentious but strangely mysterious and clear. So different from certain scenic appearances of ascetics.

Truth needs no emphasis. It is—it works! Almost a boyish look, but gazing from high and afar, unfathomably deep, yet smiling with pure light in his shining eyes! Impenetrable, impersonal transparency! Purity! He reminded me of something—of somebody I knew far off, but could not catch the vision. I felt as if he were challenging my inner memory, and his whole posture and atmosphere was asking, "Can't you remember? Don't you remember me in the past?"

One of the first things he spelled out on the board (as he was silent for years): "It is long since you are waiting for Me. I will help you"—beamed at last the saving promise! Together with his unforgettable warmth, encouragement and compassionate understanding, I felt he was my life, my resurrection.

"I will help you", he said again and again. When I wanted to tell him about myself he interrupted saying: "I know all,—I will help you." During the short meditation with him, I knew he was helping me, reading me. All the time I felt his deep seeing eyes beyond that which we can see, reading the open book of me—working within me. He was my Master. Among many precious points of immediate practical advice, he said: "It is not for the West"—he meant I should not continue the disciplines I was practising before. With a determined and very serious look, he repeated again—"not for the West, not for me".

Immediate recognition of my soul created a feeling of absolute confidence. Comforted, I already knew that he is the

True One, who knows, who can. He was like the shining sun, that we do not question. He simply and naturally entered into my life and into my hidden being. Exalted feeling of happiness, uplift and security lifted "my wings". I was so happy and so unhappy at the same time. For, as I was then, it was not given me to enter the closest sanctuary of his being. As I left him, suddenly it became clear that he was Krishna. All the time the image of Krishna was before me. This happy serene appearance and all his manner and "something" undefinable that I seemed to know. The truth of his loving understanding, the immediacy of direct response given with so much love and the practical instructions that he gave me to follow (meditation and its period) has been a gift of God to me, setting my heart at peace.

I had an absolute confidence that now my Path is found and the supreme *Guru* is here.

In a few months he had to return again. During his absence I had to go through a terrific inner upheaval, through the darkest night of readjustment and undoing. During

about nine or ten days (it was a regular purgatory of sorrow), of inner conflicts and despair for all the difficulties, which had to come along my path. I used to roam around the woods, avoiding all human sight, in dark evening seeking solitude, haunted by restlessness of a lonely soul,—bearing it all alone,—with no one to understand, except One! His presence I was invoking, trying with superhuman efforts to find peace and strength to fulfil His inner orders of adjustment.

I knew my Master was with me,—in me! I have seen him many many times in dreams, looking into me with his unique penetrating soulful expression which reaches deep into one's unknown depths. I used to see him in shining raying light, so smiling, so divinely loving: once he appeared near the large window, another time near a flower bush on the hill, when I conquered myself, such love and joyous peace had brought his presence closer. He was then like the Sun raying his luminous substance, renewing and sustaining in those moments of greatest

inner spiritual need. The inner touch, more peaceful bliss and tranquil balance, serene detachment, and *feeling* of his presence,—this was of importance and those experiences I consciously and unconsciously cherished and cultivated most. They meant the purer glimpses of direct contact with the source and guiding spirit of Meher Baba and his Love.

In a few months Meher Baba returned to New York. This time it was the greatest feast of my heart. I longed for him all those endless months of painful process of re-birth! But the greatest pain holds the promise of a highest joy! Suffering and bliss are inseparable twins. Supreme joys are born of utmost longing. So, I have brought to my precious Master my very heart, my best aspirations and willingness of surrender. Unforgettable will ever remain the divine experience of seeing and contacting him again. I came in the early morning, hoping to appear at any time of his calling. I had to wait long hours; but they seemed to me a granted blessing for I could sit in stillness seeking deeper communion with him,

attuning my whole being for the sacred moment; happy to breathe his atmosphere filled with blessings and love. Breathless, I left at the threshold of a pure sanctuary.

It is very difficult to speak of one's most sacred moments of life. And it is still more difficult to express the deep impression of Baba, as I saw and felt him this time.

I saw Christ before me, as he was seated on the couch, in the expression of all his figure and his divinely lit up face, in his eyes beaming love, that no words can describe as they radiate the flame of his mystical power! It was a fulfilment of long-awaited meeting! The climax of my life, for now I was conscious what his guidance meant to me. His Christ-like luminous and healing power brought me to his feet; on my knees, I sobbed in tears of repentance, joy and gratitude. All what I had to undo and realize, to stand and what I could not yet fulfil, brought my heart to surrender. As I was all in tears, blood rushed from my nose, which he instantaneously stopped. He was more a Christ and a God-man than a

human, so etherical and luminous as he patted me, comforting and giving peace.

I came whole-heartedly to offer him my life, asking him to use me at his service—for his cause, as best he finds me fit; for I could no longer stand the uselessness of life.

He asked me, 'Will I do what he says'. I said, "yes". He ordered me to go back home to my husband. (I soon discovered the great all-seeing wisdom of my Master.) Among other very sacred and revealing things concerning my future, he spelt out on the board the unforgettable phrase: "I will repay you for all your suffering! I will give you permanent bliss, you will see things as they are—as you see things now here—in this incarnation. You are a beautiful soul."

At a certain moment I suddenly heard his voice directly in my ears. This was a new experience. I whispered in his ears: "At last a true One."

As the Master gave me the sign to leave, I immediately stood up and in profound respect to his divinity and in order to prolong the

precious moments so short and so eternal, I began to leave backwards, looking in his eyes which were flaming love and light, reaching the deepest recesses of my being—fortifying, sustaining, giving speechless promise of greater future life and light! He smiled, revealing himself as Christ. As I was going out, all of a sudden I stopped and with a great force of inner recognition, spontaneously, unaware to my own intent,—I declared as loud as I could: "Jesus Christ"! with all the solemnity of those great words. Something within me recognised in this dear shape of Meher Baba the incarnation of Jesus Christ of Nazareth. So, the unbelievable became a revealed fact,—the path was clear from now on. I gave my will to his will, my life to his cause of truth and love, knowing that to *love* the truth means to live it. I obeyed the order of my Master unquestioningly, ready to go back.

The next day was the most important day, as my husband, Count Ilya Tolstoy, had decided to come to meet Baba. He brought to the Master his burning question, for so many

years tormenting his mind and his heart. He asked the Master: "How can one love when there is so much evil in this world?" The Master looked at him with love and impressively ordering, he said "You have to take love in your heart." And he spelt out to him, "Fine man".

Exalted, touched, eyes full of tears, the Count came out towards me and I saw him embracing his friend who came with him, asking his forgiveness. As soon as he came home, he called up his friends, and told them: "It is the first time in my life that I meet a man, who *has Divine Love*".

After seeing Baba, the whole next day I spent alone in my room drowned in bliss and peace, in a deep aloof state of heavenly serenity and love. Happy, at last, under the shelter of the 'God-realized' One! I saw firmly and clearly my supreme destination.

Two years afterwards, my husband passed away.

I owe my Master all the superhuman help which enabled me to go through the greatest trials which lasted for so many months. At the same time he removed from

my life certain obstacles which have been a great source of misery and struggle. Only a Divine source could give my husband and myself that marvellous heroic strength and calm serenity, when we had to face the sad and trying events at the moment of my husband's fatal illness.

Quietly efficient and full of unquestioning faith I was packing things of the whole apartment to move out, not knowing where,—my husband sick in bed. All of a sudden a friend comes from the country to New York, saying that he has felt compelled to turn his automobile and come and see him at once. So he took my husband to his house, at the same time other friends, the dear Mrs. and Mr. Ralph Brodsky (known dentist in New York) had invited me to stay with them.

It would take too long to tell all the consequent events that piled one upon another, and also many wonderful, helpful happenings which came to our rescue. My husband was a changed man in those two last years of his life; I have witnessed a real surrender and a most divine patience and



serenity. Lacking all usual comforts that are legitimate mercy for a sick person, he was absolutely uncomplaining of anything and anybody. I have never heard him express a single sign of condemnation or of bitterness against anyone. Alone without the least comfort for a long time; and myself busy going back and forth to procure necessary means. Also attending to some affairs which I hoped would make his life possible in the country; running in and out I realized what a big soul was unfolding in this solemn calm and aloof detachment. At times he seemed so tranquil and sweetly serene, as if he was non-existent. Not allowing myself, any weakness, struggling at times with hidden tears, I was visiting him, with a smiling face and encouraging words, ready for all I could do, to be a real support in those sublime months of approaching death. He wanted to fast many times, desiring to quicken the inevitable, as he felt it would be such a wonderful, quiet passing into the other world—then when the worst was not yet there, as later he had to go through terrific agonies.

The closest friends had arranged new conditions and moved him back to New York, nearly collapsing. So his life was prolonged. He had to face the unbearable pain and crumbling of the physical, wonderfully strong structure, as two cancers and chronic abscesses in the liver and gallbladder stones developed in his body.

Repentance, constant tears, and tenderness of heart made him pathetically sublime. Non-resisting, non-asking, calm, he looked like an inspired prophet.

Only during the few last months, the general agony had been at times too hard to stand, so he was impatient and often wanted to commit suicide. I was imploring him to stand it all, and to fulfil God's will to the very end, showing him Baba's writings: on incarnation of the soul, and giving other spiritual, ultimate reasons for the necessity of surrender.

He was now showing a most touching tenderness of love; helping and protecting my moments of meditation, reminding me of its time and waiting with his meals, knowing that it was the sacred order of my Master. I remember

once coming from a blissful meditation and strongly feeling the presence of the Master, as I was sitting near his bed, I opened the eyes, drawn by a beautiful look of my husband, whose face was illumined by shining, sacred love. In his deep understanding he uttered the first new words, that at last revealed *that*, for which I was so lonesome all my life, 'the deep heart and soul union'. He said: "Oh, my luminous serene one."

When he was all ready to go, he said: "All is gone, all has crumbled, only my love is unshakable." Once he said, when he seemingly had been developing a change of consciousness, "No more words—unnecessary words! This cannot be expressed in words! Now silence! Only Silence!" And he closed his eyes, drowned within and extremely quiet. I remember when his love would make him hopeful for recovery and possible life, he said, "If I have to live, we will live *only to make others happy!*"

Once he said to a large group of visitors and doctors, "The most important thing is, that my wife and myself have a perfect spiritual understanding—this is of greatest

importance!"

As I was reading once the book of the life of St. Francis of Assisi, feeling an irresistible urge to find the book in the library just a few days before his death, I stood there near his bed. As I entered quietly, thinking he was asleep, all of a sudden he opened his eyes, and with a voice vibrant with deep love said, "Oh, it is you Dinochka, and you did not say anything that you are here." I said I did not want to awaken him thinking him to be asleep. He said, "Me asleep, when you are here? No, even if I die, I will be watching you from there and I shall always guard you from mistakes, because we always have to pay for them such a terrible price." Later, as I was reading the book, and he did not know anything about the book, he suddenly said, "This is your path." At that moment I was reading the passage about Santa Clara who gave up all her possessions, living in poverty and also the phrase about St. Francis of Assisi saying, "What he hated most he embraced with love." When he was getting impatient for

some trivial reasons, not being able to check his old habit of impatience, immediately he felt sorry, and I remember two or three days before his death, how he suddenly cried after his rudeness to me and said, "Oh God, why is it I cannot help hurting her?" And then he cried for loving me so much. He used to lift his lean body which became a bunch of weak bones, hardly held together, to hold me in his last embrace before he would lose entirely his strength.

For about eight of the last years of our mutual life, we have been merely good friends, and this was a real test of his true and noble affection for me. So his love had taken its purest form and was really a sacred treasure which unfolded its

deepest beauty through life and death, revealing more and more the divine within him. At the very last, love he became and love opened before him the eternal light and peace. He died as a true disciple of Meher Baba, although he was still too proud to realize fully what he owed to the Master. We can only regret that his father, Leo Tolstoy, did not have this unique opportunity of being helped by such a living and Perfect Master as is Meher Baba. The divine contact would bring the full awakening and an actual fulfilment of his ideal within himself, and bring about the climax of full victory of love and peace,—sparing him the sorrows of his last tragic years and days.

*(To be continued)*



### THE SAYING OF MEHER BABA

The existence of almost all persons is under the control of the mind, but scarcely one out of every ten thousand persons controls the mind, and thus masters the very existence itself.



# *Our Endeavour towards Perfection*

BY C. V. SAMPATH AIYANGAR

THE four stages of life, which we have studied, conclusively show that, for a proper understanding of life, one should have a healthy body, vigorous constitution and a sublime mind. As Marden has said, "Everybody ought to be happier than the happiest of us now. Our lives were intended to be infinitely richer and more abundant than at present. We should have plenty of everything which is good for us.... We shorten our lives very materially through our own false thinking, our bad living, and our old-age convictions. *To be happy and attain the highest efficiency, one must harmonize with the best, the highest thing in him*". (The italics are mine.)

The philosophy which says that this world is useless and should be shunned, has wrought more mischief than all the sanguinary battles that devastated the world. It is one thing to say that this beautiful world is 'useless', and it is quite a different thing to say that

one should not become completely 'attached' to it as 'real'. These ideas are beautifully expressed in Chapter XVI of the *Gita*: "They (the *Asurika*—the manifestation opposite to the Divine) say 'The Universe (*Jagat*) is without truth, without moral basis, brought about by mutual union, with lust (*Kama*) for its cause'. Holding this view, these ruined souls come into the world as the enemies of the world for its destruction" (Verse 8).

The Lord says in Verse 42, Chapter X, that He supports the whole Universe (*Jagat*) by a portion of Himself—whatever is great, prosperous or powerful, the Lord says most emphatically, "Know thou to be a product of a part of My splendour." Everything is His manifestation. "He who really understands these manifold manifestations of My Being and the *Yoga* power of Mine, becomes established in the unshakable *Yoga*. There is no doubt about it," says the

Lord (Chap. X, *Sloka* 7). This is what Lord Jesus said when the Pharisees asked Him when the Kingdom of God would come,— "The Kingdom of God cometh not with observation: neither shall they say, Lo, here! or, there! for lo, the Kingdom of God is within you." Another reading for 'within you' is 'in the midst of you'. To my humble mind 'within you' is the correct one. One of the beautiful sayings of the Lord Prophet Mohomed is "All creation is the family of God, and the most beloved of (all) creation to God is he who does good to his family". Asked about health He said, "Whoso wakes up in the morning in the full security of his heart, and his body free from harm, having also his day's food, it is as though the world, all of it, is driven to him". About life He said, "Let none of you long for death because of a (certain) injury which has befallen him; and if he must needs do (it) let him say, 'Oh God! Let me live so long as life is better for me, and let me die when death is better for me'." He who follows the immortal *Dharma* in life, says Lord Sri Krishna, regarding the *Paramatma*

as the Supreme Goal, is exceedingly dear to Him. 'This is Self-realization, and one's endeavour should therefore be after Perfection. On this divine subject there are a few *mantras* in the *Atharva Veda*, which may be very usefully considered:

*First mantra:*

If you become (spiritually) powerful through Knowledge of the One God (*Eka vrishaha*), then do constructive work (*Srija*). Otherwise you are useless (*Arasaha*).

The beautiful Verse 20 of Chapter XVIII of the *Gita* may be considered here. It is this: "That by which the Indestructible One is perceived in all beings, inseparate in the separate *Avibhaktam Vibhakteshu*, know that is *Satvika Knowledge*". This is the foundation of 'Spiritual Knowledge'. Self-realization is therefore realization of the Self (One-ness) in Diversity (Many-ness). The end and aim of human life, says this important *mantra*, is to know this important Truth (God), and by becoming powerful through union with that One, and to do all that is required

for the Evolution of the Universe. Or else life is useless. *The second mantra* says:

"If you have attained power through Knowledge of the *two*—*Paramatma* and *Jivatma*—(Universal and Individual soul) do constructive work. Or else, your life is useless."

Pope, the great English poet, asked us to know ourselves, and directed us not to scan God. He told us definitely that the best study for man is man. It does not require much effort on my part to say that this idea is responsible for the extreme selfishness of the world. The study of man is only the study of the *Jivatma*. A study of the *Jivatma* alone will not help it in trying to understand the Truth. That is why the *mantra* says that a knowledge of the two highest of the categories is absolutely necessary for understanding everything else. A very interesting story is told in this connection. When giving lessons to his disciples, the great Athenian philosopher said, within the hearing of an Indian Brahmin that one cannot know himself without first knowing the *Paramatma*. This may not be strictly correct. The great *Upani-*

*shad* therefore recommended the process of elimination (*Neti-Neti*) which will certainly help a spiritual aspirant in understanding the *Jivatma* and *Paramatma*.

*Santi* (Peace) is necessary for Self-realization. An understanding of the Universal Self is possible only when the enquiry goes hand in hand with the understanding of the individual soul. From the individual soul—diversity—the spiritual aspirant must experience self-realization—Oneness, which is the inexpressible *Santi*—the Supreme Goal, the *summum bonum* of spiritual Happiness. Unity in Diversity sums up the Idea. The *mantra* therefore truly says that a knowledge of *both* (*Dvi-Vrishaha*) is necessary: this great spiritual idea could not be better expressed.

The *Gita* expresses this idea most expressively: "When the Seer sees the separate existence of all beings *in* the One, and their expansion (*Vistharam*) from that, then he becomes *Brahman*". The diversity of the *Prakriti*, and its connection with the Supreme *Purusha* must be thoroughly understood by Knowledge and



Experience. One should understand the nature of the Perishable (*Ksharam*) and the Imperishable (*Aksharam*), and then realize the nature of the Supreme *Purusha*. The Lord says that this is the most "profound teaching" (The *Gita*, XV. 20). It is the wanton neglect to understand this profound teaching

which explains Unity and Diversity and makes one see the One in the Many that is responsible for the horrors of the modern warfare.

Knowledge of the Individual and Supreme Soul is therefore necessary, says the second *mantra*, for the furtherance of the evolution of the Universe.

(*To be continued*)



## *To Baba the Awakener*

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

He Who glows within the rose,  
 He Who every mystery knows,  
 He Who comes like gentle rain,  
 Soothing all our earthly pain;  
 The true Awakener of the heart  
 Who sees the Whole within the part;  
 Who raises man above the earth,  
 Renewing him in mystic birth.  
 A flame, a fire, a perfect flower,  
 A penetrating Cosmic Power;  
 A cleaving sword to strike away  
 The crudities of mortal clay.  
 A Voice that calls across the night; "Arise!  
 and seek the Perfect Light  
 From whence you came. It is your Goal,  
 And dwells eternal in your soul."  
 He who glows within the rose,  
 He Who every mystery knows,  
 On the path where Saints have trod,  
 Behold Him come, the Son of God!



## *Those Who Follow the Master\**

MR. WILL BACKETT has followed the Master since first seeing him in London in 1931. He was born in that City, and spent more than half his life in its central business quarter in Insurance work, which brought him into touch with people of all classes and many professions, with their commercial interests in different parts of the world. It was a great happiness for him to learn from Baba that the experience of the world, thus gained, was of service in His Office at 50, Charing Cross, London (S.W. 1), where he was given work by the Master for several years prior to being called to India in 1937, with other members of the Western group, at Nasik.

Mr. Backett's father came to London as a young man, from a village in the east of England, and became an accountant in the metropolis. He was a man of wide human sympathies and deeply religious, according to the Puritan tradition, and himself had real

spiritual experiences. He devoted his free time at week ends, to preaching in the little chapels in and near London, in obedience to a Voice which he heard within while alone in some fields during a deep soul experience of the presence of God, commanding him to "Preach the Word". Late in life, he met with financial difficulties, through becoming surety for a friend who failed in business, and when he died, leaving a large family of thirteen children, the three youngest had to be educated in orphanages, and the remainder with their widowed Mother, were scattered in obtaining employment. She shared the same unswerving faith as her husband through years of privation and difficulties, and was thus sustained during the added sorrow of the death of their eldest son, and her own Mother within a few weeks of her husband, whom she survived for 35 years. Many were the

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

stories of his love and gentleness which the younger members of the family heard from their mother, and the memory of their parents has always been a constant inspiration.

When the younger children were able to earn towards their own support, a new home was started with the aid of their mother, amidst great rejoicings. Later, Will Backett, who like his father, had also had some religious experience, left the Christian Church in questioning its doctrines, searching through Emerson, Tolstoi, Ingersol, Bernard Shaw, and other writings on agnosticism, socialism and Christian Science, which he espoused in turn. The influence of Tolstoi was, however paramount, and he went to live and work in his spare time on a co-operative colony near London, continuing his daily journey to business at his office. He then met some of Leo Tolstoi's English followers who were studying the *Bhagvad Gita*, which led him later to the writings of Vivekananda, and to joining the Theosophical Society, contacts which proved most helpful in preparation for meeting with Baba later.

Conscious appreciation of the great doctrine of *karma* and re-incarnation, was reinforced by meeting his future wife, under circumstances which clearly demonstrated those truths. She was to visit—for the first time—some mutual friends, who asked him to meet her at the railway station, and the meeting there between such utter strangers, was like the reunion of old friends. This inner harmony and their spiritual aims led to their marriage, and his meeting later with a friend of his wife, whose life they know was a further preparation for meeting with the Master. This friend had natural gifts of clairvoyance and clairaudience of a high order, and the power of healing which had been in his family for generations, and all these he devoted to the service of rich and poor alike, without thought of reward. He read but little, and found writing a difficulty, but his letters were full of love, wisdom and power, and his words often illumined the deepest Christian and Indian spiritual truths best suited to the individual needs of those who came to him for help. Years after his

death, when they had worked a little for Baba, they remembered his words to them: "You have no idea what your real work in life will be; if I were to tell you now, your brain could not stand it, it is so so, far reaching and wonderful". He would often refer to the spiritual aspect of their lives, and said: "Mary is the dynamo for Will's work", indicating how they worked together, even when separated.

Their meeting with Pir-o-Murshid Inayat Khan, who was then in London, founding the Sufi Order in the West, was a further link with India, and proved to be another preparation for Baba's work. Will Backett received great help from him, at the time of a business crisis which he provoked, through unwise precipitate action that imperilled his business from which he had resigned. The Murshid generously described this as a "brain-storm" and at the end of a long interview throughout which he gave spiritual help and practical advice, he concluded with these words: "Go back and continue your work at the Office and you will be sent for when you are required." Our other friend, already referred to, who saw

clairvoyantly that something serious was happening, hurried to London, with his help, without being asked and explained that spiritual protection had been given by SOMEONE WHO WAS LOOKING ON, AND KNEW THAT ALTHOUGH THE ACTION WAS FOOLISH, THE MOTIVES BEHIND WERE SELFLESS.

Faced again with another problem of a different sort, which baffled solution, and intruded during business, he was brought to its solution, through his hand, aimlessly as it were, tracing on a book, given him by a casual acquaintance in the train, "Have no fear." Almost unconsciously he repeated this action, both times in shorthand script, which he often used in business, and so he was impressed to put the main advice of the book into action, which not only solved his immediate difficulty, but more important still, brought him into touch with news of Baba for the first time, a year before He came to the West.

Recollection of the past has also become linked with His Love. Fifteen years before it might have been Baba Himself

that uttered the words "HIS THRONE IS THE LIGHT" which seemed to fill all space, though actually they were heard direct by the mind, standing on a railway platform that summer evening, in the peace of the Surrey hills, with the setting sun behind a distant hill on which stood the orphanage school, he had left for thirty years, the world of city-life he had left earlier in the evening, seemed unreal indeed.

Baba also blessed their home with His Presence, crowning an already happy life with deeper bliss than their co-operation together in its pleasures and duties could ever bring alone, and illumining the ennobling thoughts in ancient scriptures engraven on the mind, as well as the passing difficulties whose clouds disappear under the magic of His smile and touch. It was by His help too, that they were both able to accept His invitation to India, and to continue His work afterwards from their own home, as at His office in London formerly, in spreading the knowledge of Himself, and bringing others into closer touch with Him, by His Grace.

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MRS. MARY BACKETT was born in Lincolnshire, an eastern agricultural county of England, with low lying shores, protected by dykes from the inroads of the North Sea. Her father was a solicitor, and registrar for Lincoln, and was descended from a Huguenot family that fled from France during religious persecution to settle in Lincolnshire where they purchased an estate.

Mary inherited her father's love for music. He played his own compositions on the piano, and the organ at the parish church and elsewhere by invitation, and took part in the chamber music in his own home.

Mary inherited her love for literature from her grandfather, who had an excellent library, and was headmaster at King Edward VI Grammar School, where Tennyson, who was his godson, studied as a boy. Mary's maternal great grandfather was General of the Household Cavalry (the King's Bodyguard); her grandfather owned an estate in Lincolnshire, which was devastated by a great flood sometime before his death. Mary inherited her artistic feeling and love of

beauty from his widow who had a natural gift for painting and fine embroidery work.

Mary's childhood was mostly spent in London, where her parents moved to when she was seven years old, with their six children of whom Mary was the eldest. The family had to return to Lincolnshire through financial difficulties, and her grandmother made room for them all in her small house where she was then living in greatly reduced circumstances. Mary, however, was sent south, to Exeter, with the help of a cousin, to complete her education, as the Doctor would not answer for her life for more than three months in the bleak climate of her native country.

Soon after she left Exeter, Mary's mother, to whom she was deeply devoted, passed away, leaving a baby son a year old whom Mary took to London, to bring up and educate, with other children whom she taught and thus earned a living for both and for another sister who kept house for all three. Later, a kind-hearted school master and his wife enabled the boy, when he was old enough, to win a scholar-

ship and he completed his education at a well-known boys' school.

Mary's health had been very weak from birth; she was always ailing as a child, and very delicate, which accentuated the difficulties of earning a living, and the great shock of her mother's death, brought her years of insomnia. Also all feeling seemed petrified, so that religion, to which her family always conformed with great sincerity, no longer brought any comfort or help. She felt however, that somewhere she would find spiritual relief, and studied eagerly, most of the night, searching in all the books she could borrow from Libraries, the ancient and modern religions. She was too poor to buy the books herself that she required and was often undernourished physically.

The inner teaching of the ancient religions, most especially the Egyptian, combined with the study of mysticism, symbolism, and Gnostic and Theosophical literature, and particularly the teaching of the Lord Buddha, eventually brought her to the inner meaning of Christianity. Many



people came to her for spiritual help and physical healing, for she had a natural gift for healing, and had practised meditation, and helped them as far as she knew, but did not know, until meeting Baba, that aspirants on the Path should not exercise "powers". Her own sufferings brought her a deeper and wider understanding of those who came to her, and she was constantly inspired by thoughts of the noble endurance of her own mother and grandmother during all the years of their great trials and acute poverty, and of their sweet and generous natures.

Eventually she concentrated entirely on spiritual work and conducting small parties through the Egyptian and Greek rooms of the British Museum in London, explaining their artistic merits and symbolism, when possible.

A few years before her marriage, during this period she met a very spiritual teacher when she was helping a sick friend in the mid-

lands, and both she and her husband who met him later, feel that his spiritual guidance and love, and his life of selfless service prepared them in many ways for meeting Baba Himself. She also met Murshid Inayat Khan, who gave her some lessons in Indian songs and hymns, and was another vital link with India. But ever she had been seeking for *conscious experience of truth* and when with her husband, she met Baba, she knew, by the inner experience He gave, that she had indeed found that for which she had sought so long. The Divine Love, expressed in His Life of simplicity, utter selflessness and love for all, and the complete absence of egoism, revealed again the Christ-life lived in perfection before our eyes, and He bestows His Grace on all who come in love, sincerity, humility and obedience, and consecrate their natural gifts and their activities to His work for humanity.



## *Spiritual Anecdote\**

BY A. K. KASTHURI (Madras)

### UDANKA AND FREE WILL

"HEAVEN helps those who help themselves" is a maxim which embodies in a small compass the fruits of vast human experience. Benjamin Disraeli says, "We put too much faith in systems and look too little to men." This means that we often blindly follow so-called religious systems without using our power of discrimination. We completely forget that man has been gifted with free-will by a Loving God, which he may use when and where necessary. "The spirit of self-help is the root of all genuine growth in the individual." It is the fountain-head of national vigour and strength. It is the help from within that invariably invigorates. If we discriminate good from evil by using our free-will, then we will certainly become godly.

Experience will show that it is energetic individualism which produces the most powerful

effects upon the life and action of human beings.

"I believe neither in idols nor in demons" said an old Norseman in a famous speech, "I put my sole trust in my own strength of body and soul". The ancient crest of a pick-axe had the motto, "Either I will find a way or make one." There is, indeed, no blessing equal to the possession of a stout heart. "In every work that he began he did with all his heart and prospered " says the Bible.

Every well-read Hindu theist understands what is meant by God's Grace and man's Free Will. Once, St. Nammazhvar, during his conversations with God, asked the latter why the persons—good and bad—should not be saved by His Free Grace. To this the reply was, "I have given the human being free will, and I wait to see him evolve by its aid and come to Me". The story of Rishi Udanka is given in

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\* An anecdote from the *Mahabharata*.

illustration of this important truth.

Soon after the Kurukshetra War between the Pandavas and Kauravas was over, the Rishi asked Lord Sri Krishna, why he took sides with the former, when both the Pandavas and Kauravas were His children. The Lord said that in spite of His utmost efforts the Kauravas would not listen to his advice, but pursue the wicked path of destruction. The Rishi then asked him why, as the Universal Protector, He did not mend their

will. The Lord said, "They have their free will. They should try to use it in the proper direction for their evolution. I wait till they begin to understand Me". There can be no better reply, I say so with respect, than this to this most important question. The disciple on the Path by the help of Discrimination should use the Gift of Free Will given to him by God in the right direction. How this can be done is revealed to us by Scriptures.



#### THE SAYING OF MEHER BABA

Happiness and misery, virtue and vice, pleasure and pain, heaven and hell, birth and death, are the creations of the mind and depend on the mind.



# *Only the God-Man is Selfless\**

BY PRINCESS NORINA MATCHABELLI

*SELFLESS SERVICE* is the new realization of self impersonal in the new order of the world. To understand the fundamental value of the Selfless existence of a man like Meher Baba, one has to see the true value of Selflessness. Few people give to the Selfless Attitude of the mind a right importance.

The God-man is selfless and He is Good. That is more than the usual way of being selfless of the ordinary selfless human being. It is far more than to be kind and good and to do charity or selfless work in human society! It is far more than to be kind and see to the well-being of men in the physical body! *It is to make others happy! It is to lift the mind to higher realization of the real scope of life. It is so far more, to see the Truth in the Self Impersonal, than to be a right, good human creature which is thinking that he is doing selfless work by asking others to help the*

poor or asking others to make the poor wholly happy by inflicting upon them some religious dogma! It is far more than this what we as finite mind can express in words of *selflessness* or goodness or Mercy. No one is able to know the realization of Self Impersonal till in the Self Impersonal *knowing of the real Good, which is devoid of self-impression, of self-reaction of self-order for self-satisfaction.*

What we learn in living with the Perfect Human Self as God-man is that He is Unconditional in all the Feelings of self which He has to experience to make it possible for us to see, know and feel His *pure reactions.*

Meher Baba is the *most Pure Reaction in us* that one is able to have as the human self, as the finite self as the individual. His Life is Pure Reaction. He is Purest Self and Purest Heart and Purest

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\* A lecture delivered by Princess Norina Matchabelli in Northern India.

Mind as Human self as the individual. His *Impression on us* is real and unselfish. Who is Unselfish in the human self? No one. No human being is *unselfish* till in the Self Impersonal *realized*. That is the real way to make it clear to men when they say what is the difference between an ordinary man and the God-man. The God in man is the latent self impersonal which he has to fulfil in self as the Feeling; and that is to make *One Whole Self act of living* in the Self Impersonal *effective* through the life in its own self's experience and expression. *No use saying I am what I am not*. No human self is able to live and give happiness to any one in life until devoid of the *self impersonal* and personal as the individual and the infinite existence.

God is the Only Real Friend. God is the Only Pure Father. God is the only real realized Self in the whole of the Universe as mind. So it is impossible to make us know what is real selflessness *unless it is performed in the human self by one who is right, just, good, real*. It is far too much difficult to say to men in the general mental state of the

individual life finite, but it is safe to let every one *know that God in Man is the Only Pure Creature that exists in the Whole of the Universe*. This I here say and real and true know out of my own experience of the Divine Self Impersonal. I know Meher Baba in the Self Impersonal and in this I have said what I have said before in my lectures to others, *He is our Life as it is, and as it ought to be as pure Example for men to live and aspire*. He is God and Man for the Good of all who see the God *be* the Religious Expression of all what is Ideal and Real and Pure. This is to be in the New Life, for all that what He is as human being which is *devoid of self*. What is God! God is self and self is God. But God is devoid of self *as knowing* that He is the self. God is simply the Power of Life Realized as Human Creature whenever He is taking the form of the pure Incarnation.

God the Beloved is man. God the Beloved Self is Man and God as human creature in the perfection state. So let us all find the God as human

creature that is pure unselfish.

God is to be found in all the truth realization *reactions* of the Impersonal Self and of the Pure Self as Being which is devoid of Self. That is the Saint of India and of the other parts of the world. No use saying that one is Good and act wrong for the good of one's own selfish profit. No use being selfless for the good of one's own spiritual sake. No use being better than others and show it, in order to feel the pleasure of *being better*. No use saying I love the God and act wild and crude towards men. No use to be religious and say that one is good at going to church when one is far too much interested in the benefit of doing the pious act of giving the visit to the church or to the temple. All is well and good for the beginning in life as spiritual school of the self, but Oh Friend! let it be right and good in the Heart *that which is real religion!* Let it be right and real in the mind that what is *right thinking*. Let it be *pure action* that what is spirituality. To save the human life in destruction is another way to say God is too cruel! What is to be cruel? It is

to make men live in ignorance of the human self individual. That is cruelty. That is far more cruel when the mind is to think of God.

Let the head be calm and the heart be warm and in the *two-in-One motion*—be right and just. Let it be all the dictation of God that what you do in the scheme of life. Know God and see God in all! That is far more than *to write the usual philosophy on God*.

No use to make life be an order of the head; and in the heart show *no feeling*. The head is far too indifferent to bring the *pure viewpoint* of the Heart as spiritual experience! No one has the spiritual experience till he is awakened in the Heart. This is fact. "Let the head go and the heart come" says Meher Baba. He says it and He *acts* in the Pure Self that it becomes *fact*.

This is the great difference between the one who is teaching through the intellect the wise scripture of the Prophet and the One who is the Prophet and acts in the Heart of men as Stimulant Awakener of

the Self which is devoid of selfish Reaction.

This is all to be *shown* when Meher Baba shall speak. He shall do the Act of Grace to make us *see the value* of being *Spiritual* and that is to be *Spirit and mind in full indivisible co-operation*. This is all an *Order in self*, when one is spiritually awake. As long as one is *dormant* in the Self Impersonal, one is indifferent to all what is spiritual and safe.

God may soon *act in us all*, and *make us know the Truth!* That is another far-going self-act of Knowing. *Truth is Pure Knowing of life realized, as Oneness Experience.*

This we have to *feel*. This we have to *know and feel*. This is the *fulfilment of life and of the Pure path*. God is the final *Act of Life Realization*. This we, as his disciples, know that it is *to be an Act of Grace from Him, the God-man, when He thinks that it is the time for us to know the God*.

Whatever it is, we know it through our own *Faith* as the Knowing state of the Self Impersonal. Faith is Knowing of our Divine Origin. Faith is the Knowledge of Life realized. It is Fact and the Fact is Real Proof, as in the state of Faith, man is unconditional in Surrender to Self and God.

(To be continued)



## THE SAYING OF MEHER BABA

Many young persons of to-day think that they are wise when they are only proud, and clever when they are only self-conscious.



# *You Must Believe It*

BY DR. ABDUL GHANI MUNSIFF

BAKHT NASAR\* is mentioned in mythology as a very pious and God-fearing king in the early part of his life. He also happened to be a great devotee of Hazrat Zakaria and Hazrat Yahya—the two Prophets of his time.

The King happened to marry a woman who brought with her a very beautiful girl by her first husband. When the girl reached the stage of womanhood, the King fell madly in love with her seeing her ravishing beauty and youthful bloom. He conveyed a proposal of marriage through her mother who felt greatly honoured and delighted. Knowing also the devotion of the King to the Prophets, the mother feared whether these sages would give permission to the King for such a marriage, as it was against the religious law of the time. The mother therefore sent word to the King that the dowry for the girl would be something which he would find impossible to pay. The King inquired of the woman as to

the quantity and quality of dowry expected as he was prepared to pay anything for the girl. The woman replied, "The dowry in this case would be nothing less than the heads of your two Prophets—Zakaria and Yahya. If you pay this dowry the girl is yours." The King pleaded, "These two innocent and loving souls are the friends of God—the custodians of the House of the LORD (*Baitul-muqaddas*). They not only have not harmed anybody around them, but over and above that they are my well-wishers and guides. Without any guilt or criminality on their part to murder them in cold blood would be the greatest sin. Excepting this reprehensible proposition, ask of me anything by way of dowry." The woman was implacable, and would entertain no modification in the terms of the contract.

The King gave in ultimately, overpowered by the carnal desire to possess the girl

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\* Vide *Tazkarae-Ghousia*, p. 315.



and ordered his armies to bring him the heads of the two Prophets concerned. In pursuance of the royal orders, Hazrat Yahya was first beheaded in the precincts of Jerusalem and hearing of this cruel murder Hazrat Zakaria fled towards the forest for safety. A small batch of armed sepoys went in pursuit of him, and ultimately overtook him. Finding no way of escape, Zakaria requested a tree to protect him and hide him. The tree instantaneously showed a gap and he entered therein with the tree showing no marks of the opening. As it happened a little portion of the prophet's garment showed outside the closed aperture in the tree and the sepoys were bewildered to find him vanish from their sight.

The devil as usual was up to mischief. Directing them to the tree, he pointed the piece of garment indicative of the hiding place. Not knowing how to capture him, the sepoys even got the hint from the devil to cut open the tree with the help of a saw. When the sawing operation reached the head of the said Prophet, he heaved a sigh of pain and agony. Immediately the

divine mandate dawned upon the Prophet saying, "If you utter a word of pain, your name will be struck off the roles of prophetship. Why did you seek protection from something besides your Lord? Was not your Lord powerful enough to protect you from your enemies? You have got to suffer and taste the fruits of your weakness. Let the saw do its work without a word of protest and pain."

A Persian ode (*Gazal*) by Hafiz is significantly meaningful and throws a flood of light on the inexorable Divine Dictatorship that rules the spiritual domain:—

"Mystifying are the demands on claimants to OUR love;

OUR lovers always look for sufferings as blessings.

ADAM was exiled from Paradise and for a purpose;

WE made him see on earth OUR all-powerful nature.

NOAH got distraction, tossed about by the tempest and waves;

MOSES, WE endowed with power through the mysterious rod.

SOLOMON'S ring was arranged to be stolen by a demon;

JACOB was made to realize the finality of OUR decree and will.

ABRAHAM, WE even tested by being  
 thrown into the flames;  
 Although he sacrifices his son in sub-  
 mission to OUR will.  
 ZAKARIA suffered the ordeal of being  
 sawed from head to foot;  
 YAHYA was allowed to be murdered in  
 pursuance of OUR verdict.  
 MOHOMED the chosen damaged his teeth  
 in battles for OUR cause;  
 AIYOOB patiently withstood the  
 withdrawal of material blessings.  
 HASAN tasted death through a dose of  
 deadly poison;  
 HUSAIN was allowed to be beheaded at  
 the crusade at Karbala.  
 Strangers have no access to OUR blessings  
 through pain;  
 Select friends only, we invite to the feast of  
 ignominy and torture.  
 PHARAOH was denied this headache and  
 giddy pain;  
 WE did not find him ready for OUR trials  
 and tribulations.  
 SHADDAD, WE conferred untold wealth  
 and riches;  
 That goaded him to create a heaven on this  
 earth.  
 WE pamper OUR enemies and WE  
 slaughter OUR friends;  
 And none can dare challenge OUR decree  
 and its ends.  
 HAFIZ eternally laments these agonies and  
 these sorrows;  
 May be his diseases will prove the remedy  
 and the cure;"

Recounting the above mythological  
 instances, Ghausali Shah said, "The

moral is that none should seek help  
 and deliverance except from the  
 Almighty God. Rather like  
 Abraham even God should not be  
 beseeched for the fulfilment of a  
 desire, because He is All Wise in  
 the matter of Creation, Preservation  
 and Destruction."

Continuing the above, he said,  
 "When both the Prophets were thus  
 cruelly murdered and disposed off,  
 the Divine wrath and retribution  
 descended on that part of the land.  
 The days became dismally dark. A  
 blood-thirsty tyrant over-ran the  
 country with a large army, and  
 ransacked cities and villages.  
 Miraculously the corpse of the  
 murdered Prophet continued  
 bleeding in the grave and it would  
 not stop by any means. Whenever  
 his body was lowered into the grave,  
 it would get overfilled with blood.  
 Seeing this supernatural phenomena,  
 the invader vowed the continuance  
 of slaughter, pillage and murder  
 unless the bleeding of the corpse  
 ceased. In consequence thousands  
 came to be killed and ruined, but  
 the sanguinary miracle of the  
 Prophet never stopped, Ultimately  
 one sage approached the bleeding  
 corpse of the Prophet and addressed

it thus: 'Are you a Prophet of God or a hard-hearted tyrant? In place of one murder in you, thousands have been killed and slaughtered. Do you want the whole world to

become extinct?' No sooner these words were uttered, the bleeding miraculously ceased. The tomb of this Prophet is in the precincts of the mosque at Damascus."



## *Meher Baba's Religion?*

BY AHMED ABBAS "*Khak*"

WHO is Meher Baba? To what faith does he belong? What are his teachings?

These are some of the queries which the disciples of Hazrat Meher Baba are often being called upon to answer, by the people in general. The majority of them belong to that class of humanity which cannot reconcile itself with the idea of one's sainthood, only because he or she does not happen to belong to the particular faith, which they themselves profess. Instead of commenting on their attitude in this respect, as to whether their way of thinking is right or wrong, and does them any good or retards their progress *onward*, I would proceed to answer them in plain words that in Hazrat Meher Baba one would find a personality that embraces no parti-

cular faith, and yet is not averse to the teachings of any faith; for according to him all the great religions of the world are based on Truth; a conception quite in keeping with the teachings of the *Quraan*, which is thought of as 'having come at its own proper time, with the purpose of consolidating the truths on which original and fundamental religion rests'.

The aim and object of all the religious teachings in the world have been to expound Truth to the human mind and make it fit for the reception of knowledge leading to the Divine Portals. Religion can take you thus far and no further. This is the moral aspect of religion as understood and practised by all the religious-minded persons in the world. There is however another aspect, which may

rightly be called the spiritual aspect, and which is open to a very few chosen souls, souls which hold communion with the Holy Spirit, and become one with Him. These highly evolved souls come under the category of 'Saints'. They are the guiding lights of the spiritual world and as such are indispensable to the world of matter, which cannot carry on without them. They are common property and may be claimed by humanity at large as such. Their mission here is to bring together the stray sheep and guide them to the right path, and to my mind Hazrat Meher Baba is one of them, perhaps the guiding Spirit of all of them at the present moment.

He has come not to establish a new faith, but to help us find out Truth in the already existing ones and thus pave the way to the

ultimate union of the followers of different religions. His mission on earth is the mission of 'Love and Peace', and is bound to succeed. The fundamental principle of all his teachings is 'Love and service to humanity'. 'Mastery in Servitude' has ever been his watchword. He has come out to conquer the world through Love. He has been demonstrating to the world by his various activities that the remedy for all the ailments the world is suffering from is Love.

Those who have already come in contact with Hazrat Meher Baba, and have watched his workings in various directions, and pondered over the results achieved, would bear me out in my above statement. Others will have to wait for some time yet, to appreciate the true value of his work.



### THE SAYING OF MEHER BABA

He who has completely brought his mind under control is a true yogi.<sup>1</sup>

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<sup>1</sup> A semi-advanced spiritual aspirant, one who practises a spiritual discipline.

# Meher Baba through Hafiz\*

BY DR. ABDUL GHANI MUNSIFF

HAVING decided the aim and object of life for man as being Divine Love, Hafiz in the light of his own experience gives the following tips to the potential disciple or aspirant of the Path, thereby not only forewarning and consequently forearming him as to the trials and tribulations to be encountered but also reassuring him of a safe conduct through the vicissitudes of the spiritual journey if only a spiritual guide or Master can be sought for and surrendered to:

## Duty of an Aspirant

*Ba kuay ishq maneh bi daleele rah qadam;*

*Ke man ba kheesh namudam sad ehtemam-o-nashud.*

*Translation.—*

Beware of stepping into the path of Love without a guide,  
Because on my own I exerted in a hundred different ways, but failed.

Not only the aspirant fails to achieve the goal without the help of

a Master, but there is the ever-present danger for him to get lost into the labyrinthine mysteries of the Path which fact is particularly emphasized by Hafiz when he says:

*Ba kuay ishq maneh bi daleele rah qadam;*

*Ke gum shud anke darin rah ba rahbari naraseed.*

*Tr.—*

Do not venture alone on the Path of Love,

Because without a guide there is the danger of getting lost irrevocably.

Again he repeats the advice saying:

*Gar dar sarat hawae wisal ast Hafiza,*

*Bayad ke Khake dargahe ahle basar shawi.*

*Tr.—*

If you long for the Union of God, O Hafiz,

It is imperative for you to become like dust at the feet of Masters of Sight and Wisdom.

*Hafiz to bero bandagiye pire mughan kun;*

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\* Continued from May 1941 issue.

*Bar damane-oo dast zan-o az hama  
bugsil.*

Tr.—

Go, Hafiz and serve the old  
tavern-keeper (Master),  
Hold fast to his garment and  
discard everything.

The aspirant thus convinced of  
the inevitability of a guide for him,  
is, at the same time, warned that  
the task of contacting and  
selecting a real Master is not so  
very easy as it looks, because in  
the words of Hafiz:

*Na harke chehra bar afrookht  
dilbzari danad;  
Na harke ayina sazaad sikandari  
danad.  
Hasar nuktae bareek tar ze moo  
injust;  
Na harke sar be tarashad  
qalandari danad.*

Tr.—

Every tinsel beauty is not a  
beloved;  
Every mirror-maker is not an  
Alexander.  
A thousand subtleties finer than  
hair are to be tackled;  
Everyone going with a bald-  
head is not a Qalander.

(N.B.—Muslim mythology re-  
fers to Alexander the Great as  
being the discoverer of mirror  
and Qalandar type of saints have

the distinguishing sign externally  
of shaving their heads clean  
including the brows, beard and  
moustaches.)

When the aspirant has been  
lucky enough in coming upon a  
true guide, Hafiz idolises for him  
the spiritual dignity and status of  
such a find in the following strain:

*Rozaye khulde bareen khilwate  
darwishanast;  
Mayae mohtashami khidmate  
darwishanast.  
Anche zar mishawad az partave an  
qalbe siyah,  
Kimiyaist ke dar sohabate  
darwishanast.  
Hafiz inja ba adab bash ke sultan-o-  
malak,  
Hama dar bandagiye Hazrate  
darwishanast.*

Tr.—

The garden of Eden (in essence)  
is the retirement within of  
the Darwishes (saints);  
The essence of greatness is the  
service of Darwishes.  
The baser metal (*Qalbe siyah*) is  
transformed into gold,  
By the alchemy only to be  
found in the company of  
Darwishes.  
Hafiz, behave reverentially here,  
for the king and angels,

All pay homage to the Lord of Darwishes.

(N.B.—In the light of Meher Baba's interpretation, the word in the above couplet 'Sultan' (King) doesn't connote a worldly potentate, as otherwise it would not have been mentioned prior to the word 'angels'. King evidently means here God—the Absolute. By the phrase 'Hazrate Darwishan', Hafiz being a Muslim Sufi, thinks and refers to the Prophet of Arabia as the Lord of the Darwishes. This relative significance of the impersonal and the personal aspects of Divinity can only be appreciated by advanced Sufis.)

#### DISCIPLESHIP

After the aspirant is firmly established in the stage of discipleship of a Master, Hafiz enjoins upon such a disciple not to have any mental reservations and to go the whole hog irrespective of considerations of failure or success; and citing his own experience in the matter, says :

*Chu ashaq mishudam guftam ke  
burdam gaohare maqsud;*

*Na danistam ke in darya che maoje  
bi keran darad.*

Tr.—

When I became a lover I said to myself that I had reached the goal;

I never imagined that this ocean (of Divinity) had such endless waves (heights and falls).

Therefore, according to Hafiz, for a disciple there are only two well-defined alternatives:

*Ya makun ba peel banan doosti,*

*Ya bina kun khanae dar khurde peel.*

Tr.—

Either do not make friends of elephant-riders;

Or build a house large enough to accommodate the elephant as well.

Having taken the irrevocable step, which only heroes amongst men are ordained for, Hafiz gives scintillating gems of advice to the disciple as to (1) the correct poise and attitude of discipleship, (2) the response expected of him by the Master under trials and tribulations, and (3) his reactions towards worldly circumstances, critics and detractors.

#### (1) Qualifications of Discipleship:

Hafiz herein covers a large field of ethics, morality and

rectitude required of a disciple treading the spiritual Path and the following are some of the most outstanding questions discussed by him:

*Hypocrisy:*

*Hafiza mai khur-o-rindi kun-o  
khush bash wali;  
Damay tazweer makun chun  
digaran, Quran ra.*

*Tr.—*

O Hafiz, drink of wine, indulge  
in revelry and enjoy,  
But like others do not make of  
Quran a snare for your wiles.  
*Badanoshi ke dar-u heech riyai na  
buwad;  
Behter az zohd faroshi ke dar-u ru  
wa riyast.*

*Tr.—*

That wine-imbiber who is  
guileless and open,  
Is better than the piety-seller  
full of tinsel and tricks.  
*Khalqi zaban ba dawaye ish-  
qash kushade and,  
Ay man ghulame an ke dilash ba  
zaban yakeest.*

*Tr.—*

A world wags its tongue vociferously as claimants to his Love;  
Verily, I would be a slave of such an one whose heart and tongue are in unison.

*Garche bar wayiz-e shahr in  
sukhan asan na shawad;  
Ta riya warzad-o saloos  
musalman na shawad.*

*Tr.—*

Though the urban priest may not  
swallow my words,  
So long as insincerity and  
hypocrisy is there, he is not a  
musalman.

*Ego and Pride:*

*Zahed ghuroor dasht salamat na  
burd rah;  
Rind az rahe niyaz ba darussalam  
darus-salam raft.*

*Tr.—*

The puritan was full of pride  
and therefore lost his way;  
The drunkard was humble and  
penitent and reached the haven  
of safety.

*Raqib dar guzar-o beesh azin  
makun nakhwat,  
Ke sakenane dare doost khak-  
saranand.*

*Biya ba maikada wa chehra  
arghawani kun;  
Marao ba soma ke anja siyah  
karanand.*

*Tr.—*

Get thee away, O rival, and  
display not your conceit;  
Because the inmates of the  
threshold of the Beloved are  
humble like dust.



Come to the tavern and brighten  
your faces with wine;

Do not frequent the churches  
wherein hypocrites abide.

*Sufi ba jalwa amad-o aghaze naz  
kard;*

*Bunad-e makr ba falak-e huqqa baz  
kard.*

*Ay kabk-e khush khiram ke khush  
mi rawi ba naz;*

*Ghurra mashao ke gurba-e abid  
namaz kard.*

Tr.—

A theologian came up to display  
his learned blandishments;

And laid the foundation of  
hypocrisy with the help of the  
heavenly magician.

O fleet-footed steed pleasing in  
grace and demeanour,

Do not feel self-conceited, in  
training a cat for prayers.

Hafiz in the above couplet  
evidently indulges in a humorous  
tilt at Khawja Amad, a learned  
theologian of the time, held in high  
esteem and devotion by Shah  
Shujaa. It is said of Khawja Ahmad  
that a cat was trained by him to  
emulate the different postures of  
the Master when offering prayers  
(*Namaz*). In the simile of a cat  
offering prayers, Hafiz thereby

makes the theologian a hypocrite  
and no better than the animal  
imitating him. This unhappy  
episode is reported to be the cause  
of displeasure and estrangement of  
Hafiz from the favours of Shah  
Shujaa.

*Tolerance:*

*Asayashe do gitee tafseer-e in du  
harfast;*

*Ba doostan talattuf ba dushmanan  
madara.*

Tr.—

The happiness of the two worlds  
is in the correct interpretation  
of the two words, viz.,

Kindness towards friends and  
forbearance towards enemies.

*Mabash dar paye azar wa harche  
khawhi kun;*

*Ke dar shariyate ma ghair az in  
gunahi neest.*

Tr.—

Do not harm anyone and do  
anything besides if you like;

In the code of our religion  
'injury to others' is the only  
sin recognized.

*Hamakas talib-e yarand che  
hushiyar che mast;*

*Hama ja khana-e ishqast che masjid  
che kunisht.*

Tr.—

Everyone is longing for God—  
consciously or unconsciously;  
Everywhere is the abode of  
Love—whether it be a  
mosque or a temple.

Hafiz seems to be inclined  
towards the idea of predestination  
and he considers man to be a mere  
automaton for the expression of  
Divine Will.

*Determinism:*

*Gar ranj pishat ayad-o gar rahat ay  
hakim;  
Bawar makun baghair ke inha  
khuda kunad.*

Tr.—

If you are presented with pain  
or pleasure, O wise man;  
Do not believe for a moment  
that these are not from God.  
*Gunah agar che nabood ekhti-yar-e  
ma Hafiz;  
Tu dar tariq-e adab koosh wa goo  
gunahe manast.*

Tr.—

Sinful acts?—although they are  
not of our choice and control;  
It is befitting on your part to  
plead guilty therein.  
*Barha gufteam-o bar-e digar mi  
guyam;  
Ke man-e dil shuda in rah na  
bakhud mi puyam.*

*Man agar kharam agar gul chaman  
arai hast;  
Ke az an dast ke mi parva-radam mi  
ruyam.*

Tr.—

Often I have said this and I  
repeat it again;  
That my madness is not of my  
choice and free will.  
If I am a thorn or a rose: it is the  
work of a gardener;  
I grow and behave the way he  
nurtures and feeds me.

An episode in the life of the  
king of Delhi—Aurangzeb, whom  
history mentions as an ultra-puritan  
in religious matters, concerns the  
rounding up of all the eunuchs in  
Delhi given to a life of revelry and  
merry-making. In pursuance of the  
royal verdict they were ordered to  
leave the city bag and baggage. The  
following couplet of Hafiz given  
them (eunuchs) by a sage and  
which they sang vociferously there-  
by attracting the attention of the  
king was instrumental in appeasing  
the anger of Aurangzeb and  
rehabilitating them again:

*Dar kuye nek nami mara guzar na  
dadand;  
Gar tu nami pasandi taghyir kun  
qaza ra.*

Tr.—

The powers that be, disallowed  
us entry into the path of  
righteousness;

If you do not approve of this,  
change our destiny if you can.

Self-denial:

*Tu kaz sara-e tabiyat nami rawi  
beerun;*

*Kuja ba kooe haqiqat guzar tawani  
kard.*

Tr.—

When you do not come out of the  
habitat of your likes and  
dislikes;

How can you aspire for entry to  
the path of Reality?

*Tu khud hijabe khudi Hafiz az miyan  
bar kheez;*

*Khusha kasi ke darin rah bi hijab  
rawad.*

Tr.—

Your own self (desires and  
notions) is the veil, O Hafiz,  
that hides your Real Self.  
Brush it aside;

Really fortunate are those who  
tread this path without let or  
hindrance (of knowledge or  
ignorance).

*Tu bandagi chu gadayan ba shart-e  
muzd makun;*

*Ke khawja khud raswish-e banda  
parvari danad.*

Tr.—

Do not pray to God like beggars  
for reward and wages;

The Lord, knows too well the art  
of sustaining His servants.

*Intellect and its limitations:*

*Hadis az mutrib-o mai goo daraz-e  
dahr kamtar ju;*

*Ke kas na kashud-o na kushayad ba  
hikmat in moamma ra.*

Tr.—

Talk of music and wine and  
measure not the limitations of  
the world;

Because no intellectual has  
succeeded or ever will  
succeed in solving this puzzle.

*Janab-e ishq ra dargah basi bala  
taraz aql ast;*

*Kasi an astan busad ke jan dar astin  
darad.*

Tr.—

The threshold of Love is beyond  
reach of intellect;

To kiss this threshold is for those  
who are prepared to surrender  
their lives.

*Dar karkhanai ke rahe aql-o ilm  
neest;*

*Wahm-e zaeef raye fuzooli chera  
kunad.*

Tr.—

Intellect and knowledge have no  
access to the (Divine) scheme  
of things;

Why spend therein your weak  
ideas and opinions?

*Anqa shikar-e kas nashawad dam  
baz cheen;*

*Ke inja hamisha bad ba dast ast  
dam ra.*

Tr.—

The phoenix (God) none can  
capture, therefore gather up  
your snare (mind);

Herein, only the air (nothingness)  
is gathered by the net  
(intellect).

*Raz-e darun-e Parda che danad  
falak khamoosh;*

*Ay muddayi naza-e to ba pardadar  
cheest.*

Tr.—

The mysteries behind the curtain  
of Eternity are not known to  
the mute universe;

O claimant to knowledge, why do  
you argue with the screen (the  
physical universe)?

*Raz-e darun-e parda ze rindan-e  
mast purs;*

*In hal neest sufi-e ali mucam ra.*

Tr.—

Only the God-intoxicated lovers  
can be approached for know-  
ledge of mysteries behind the  
veil of Eternity;

This status (insight) is not to be  
found with learned divines and  
intellectuals.

*(To be continued)*



## THE SAYING OF MEHER BABA

The chief props and agents of Maya are *kama*, *krodh*, and *lobh* (lust, anger, and greed). Unless and until you subjugate them it is impossible for you to enter upon the path that leads to union with God.



# *When the Heart Speaks*

F. H. DADACHANJI

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

(40)

*Hollywood,  
California.*

"Last night it seemed to me that you came to me in my sleep and smiled; and I immediately started telling you why I hadn't written you—because I knew that you knew everything that was going on in my life and in my heart, anyway; and then you smiled again, but somehow left the impression that you like me to write, regardless.

And so I am . . . . The last time I wrote it was telling you about the P.... and S.... and how we were all progressing. Now I want *to pour out a little of my heart to you, to ask questions, to seek your firm hand in guidance, to commence to gather spiritual material from you* that will go towards building the edifice I hope I am to have a part in helping you build. If some of the things I ask or say seem naive, if

some sound presumptuous, or even fantastic, I know you will understand it because I am so eager to find myself on firm spiritual footing, as well as to have many of my own impressions confirmed or rejected.

Our little group has been pretty well scattered to the four corners of the earth, all of course, along their own paths and towards their own unfoldment.

*Working with those of your group who have been privileged to work with you, to sit at your feet and listen was interesting and absorbing for me.* I feel I know them fairly well, now. . . . All their beautiful qualities. . . . and because they are your loved ones. . . . I love them too. . . . Just how well I succeeded only you must know, because they have written telling you—and

besides *I know you were never far from our councils and must have many times known what we were saying and thinking and must have been amused—as little children very seriously playing a game . . . .* I knew, as I always shall, that each member of your group must work out their own destinies in their own way, pursuing their karmic cycles. Throughout the days of my preparation, I carried out your instructions for my "work" carefully hoping that in some ways you would manifest your desires through me. Perhaps you did ....

So in summing up this phase which has just passed, I can only report to you telling you that I have done my best according to my lights and while I have a sense of defeat and frustration, I know in my heart that the time will come when all this preparation will bear fruit beyond our most extravagant expectations.

M. and J. are very well, and M. is becoming successful in his business venture. J. never looked better in her life and is outwardly calm and happy. Now and then we get together for an evening and of course *we talk of nothing but you...* find them so stimulating, such

*direct channels for your thought, so patient, so whole-heartedly absorbed in Baba. Their every thought seems to spring from you and everything they do has something of Baba in it. They are waiting so hopefully—as are we all—for your coming again.* J. tells me that she frequently has demonstrations of the fact we are *working together on the astral plane*, and this makes me very happy, because as you know that there is nothing I more earnestly pray for than to be able to function easily, consciously and efficaciously on that plane to help your children, wherever they may be.

*The six months I have spent under your spiritual wing have been productive, I feel. Many things have happened to me as you know. I feel I am slowly rising above the delusions of Maya, and that it will not be so very long before I can really put much behind me. I find myself regarding everything with a most detached point of view—my daily problems, money, my physical life in general....*

. . . Coming from a lower middle class parent with nothing but a high school education

and a smattering of books into which I have dipped, omnivorously all my life, my small *talent for writing is the only thing I have* which differentiates me from millions of commonplace men and women. And that talent is so small; you will know if you look into my heart what *sadness possessed me as I realised in trying to write your story for you, what a very bad writer I am*: Is there some way you can help me expand so that I can bring my only gift to be of real value to you and your work? My work in pictures is mechanical and uninspired—and yet I have a good visual mind and as good a technical knowledge as any one.... When I read the prose of men like Maeterlinck and so many others, and remember the effect it had upon me as a boy, I long to be able to give beauty to others. That I think is one of the things that I would aspire to, Baba—to bring beauty into the lives of your children: tangible beauty. *There is such a great need for beauty in the world. And while there is such beauty in the world as well, there is a great need for some one who can make men see that beauty, harness*

*it, carry it with them to their work, into their homes, into their dreams*: .... It's agonising to have a recognition of something, to try to express it, and find nothing emerging but chaos. . . . A strain of music, the sudden look into the eyes of a passer-by, a sunset, a little gesture from some one, the unexpected gleam of tenderness in some one's eyes, all these great things cause great emotion to well up inside of me as I recognised the latent, overpowering duty behind such insignificant things and yet I can't do anything about it. *Help me, help me*, so I can help your children....

....Each night, after I have meditated as you taught me, I call to you to help me work during the night.... Remember how I told you that I wanted to work *consciously*... Please *sharpen my inner consciousness* or tell me how I can accomplish it. . . .

I feel very close to you these days, and try to regulate my life and my dealings with others as I think you would have me do. I hope this is true—that I *am* close to you. *When I think, though, of the hundreds of thousands of souls,*

*you are watching and leading into the Path, the countless problems that face you, the great unknown that you are performing within your secret heart*, it seems a little strange that my thoughts and my problems should loom very largely. I want you to know how earnestly I desire to play an important part in your work, and I want you to place in my path as many things for me to do as you think I can manage to accomplish ....

Living my ordinary life is a difficult thing these days. After catching brief *glimpses of what working for you means*, everything else seems dull, futile and uninteresting. I think nothing of the future.... I am not interested in saving money for the inevitable "old age". I feel that somehow this is not going to be important. Another thing. I have absolutely kept myself free from emotional entanglements. I believe that I must keep myself free to be able to perform your work at some later time; and I feel that you will call upon me and entrust me with a mission of such importance that all personal equations

would be reduced to nothingness. *My whole soul seems to be waiting*, for what I couldn't say; but I know it must possess itself *in patience until the hour when you think I am ready to serve you ...*

I long so to be free: and I think this time when I leave my body, I shall not want to come back again. I hope my earthly *karma* will be sufficiently exhausted to be able to refrain from taking another body. I can think of no greater glory than to cut myself loose from this plane for ever and devote my time to working in those other planes where so much help is needed. I have very few possessions now, and have no intention of acquiring any. I don't want houses, expensive cars, first editions, jewellery, any of the material things men put and store by. . . . In the past ten years, I have earned almost half a million dollars—actually I have less than five thousand saved. It's all gone, and gladly. I don't want to store it away. *Having met you and found myself encompassed by your love, I am not afraid of the proverbial "rainy day". I don't believe any days will be rainy....*



Next May, the lease on this house expires and I feel somehow my life is going to make a decided change. *My great hope is that you may find me worthy before very long to come to India and study under your guidance. I don't mean a few casual months; I mean for several years—years in retirement, years of renunciation of the world, merging later in life with tremendous spiritual power and coming back into the world with a great work to do, by your side, a work that will be a joy and which will be of importance to men.* Is this being presumptuous? Do I bear hope that all unknowing, I have reached an inner development that will entitle me to these dreams? Will the curtain be lifted on my soul revealing past lives of such worth that this one is to be the fulfilment in part, at least, of an age-old destiny? Baba, by all the love you bear for me tell me of these things if you may. If not, I will force myself to be patient until you think the time is come.

.... This is a pretty self-centred letter, but I know you will understand that it is only because my soul so longs for freedom and

expression. I can't begin to set down in words the intensity of my desire to be of help to you.

*Men and women, boys and girls, good and bad, they all need you.* Humanity's lonely heart, that's what I long to comfort. Sometimes, when I sit in a cafe and see the people laughing, dancing, and drinking and trying so hard to banish that starved look in their eyes, my heart goes out to the whole roomful and I long to get up from where I am sitting and hold out my arms and gather them all inside, in a single, all-embracing gesture and kiss them on their troubled eyes like a mother kisses a little boy who's lost his marbles and tell them that everything is alright. Baba, they're all such children, aren't they? lost, hungry, lonely children groping around in the dark, crying in their hearts for a love that will endure and comfort them, and not finding it. I suppose it would sound extravagant and sophomoric to anyone but you; but at times like this, I feel as if I should like to dissolve my body in a great, symphonic chord of celestial music that would fall softly over them like an

invisible mantle, and then after it had receded, leave them with a sense of ineffable peace ....

....Baba, if our meeting was an end and not a beginning, if I have come to you out of the great bourne of many lives, to finally be joined with you in your great work—in no matter how small or insignificant a

role—see the great hunger and love that underlies these inadequate words and reply!

My whole soul is a cry you know and understand.

Help me to help your children!

It is because of this that *I have thrown myself at your feet and am pleading for unfoldment.*"

—G.

## *Notes from My Diary*

BY F. H. DADACHANJI

MEHER BABA'S stay in Ajmer during June and July may be regarded as a remarkable period of whirlwind tours for the *Mast* hunt. Prior to his seclusion for six months, commencing next month, this seems to be his chief and most important work. For contacting these true lovers of God and God-intoxicated souls, he travelled extensively in Rajputana in almost all directions with only two or three of his disciples, under most distracting conditions, as reported by those who accompanied him. He timed these tours in regular series one after the other, with short

intervals of a few days' stay at Ajmer, to attend to other important work of his connections with his group scattered in both the hemispheres. The following description, given in brief, by the disciples who went with him, speaks in itself of his untiring efforts to help these "derelicts of humanity" who needed a Master's touch and help for further advancement on higher planes. It also explains, why, to the exclusion of all else and not allowing even his immediate group to see him, the Master moves around simply with the object of contacting these *Masts*.

In order to avoid delays during the actual visits, he sent his emissaries in advance pointing out different directions where to find them, make inquiries and ascertain the shortest routes to these places and also gather other details that would help expedite the work. These took some days, and then started this series of tours.

The first of these may rightly be termed a "whirlwind tour" covering over 500 miles during a non-stop drive for about 78 hours at a stretch. Baba started on the 8th of June with only two of his disciples. The start of the journey was the beginning of the troubles. The first part of the tour was to be traversed by road. But the car requisitioned didn't arrive in time. Baba waited for it for about half an hour. Then he started with the tour on foot, and hired a car from a public motor stand. That he walked all this distance through public roads and went to a public thoroughfare like a motor stand, in spite of his seclusion, though *incognito*, indicates how particular he is for this important work. During these three days' tour, they drove continuously

by car, bus and train, travelling day and night, without sleep or break anywhere in the journey, visiting five different places. They were put to the severest test, having had no sleep, bath or respite during the continuous march onwards in search of these *Masts*, a number of whom were contacted in different places visited—two Mohomedan *Masts* at Nasirabad, three (including an old woman) at Beawar, two at Sotaj Road, one at Abu Road and one at Unawa. This "whirlwind tour" ended with their return to Ajmer on the 10th.

On the 15th of the same month, they started on the second of this series of tours. Three of the group accompanied Baba this time. They suffered much during this trip, part of which was to be traversed on rough Indian roads in a bullock cart. From Ajmer, they travelled by train to Rewari where two *Masts* were contacted. From here, they took train again for Khairthal. To go to a place called Ismalpur in the interior, where there are no trunk roads, they had to take a bullock cart and travel through rough roads that literally shattered their bones.

But the work was done. A famous *Mast* named "Gokul-baba" was seen and contacted. On return journey, however, they encountered a great storm. Due to heavy showers of rain, they were all drenched to the skin travelling in the bullock cart. Their beddings and other small packages of their luggage were all spoiled. The wheels of the cart steeped in the deep mud that had accumulated were stuck up and the cart could move with great difficulty at snail's speed. Their plight under these conditions could better be imagined than described. They arrived at Khairthal much later than expected, and proceeded forthwith on their journey by train to Neemuch, where another *Mast* was contacted. From here, they went by train to Chitore Garh to contact a good *Mast* there.

This was one of those very trying tours made for contacting *Masts* when Baba and the party had to undergo many hardships, not only for discomforts of travelling as they did in a bullock cart facing a terrible rain storm, but also for want of proper food in time for the observance of the present routine of

fasting for one year on one meal a day. Yet, in spite of the severe strain that these trying conditions imposed on them, in company with the dear Master who himself suffered it all for the work, they proceeded onward, visiting places pointed out and returned to Ajmer on the 19th.

Further details in connection with these tours for contacting *Masts* will be given later.

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#### THE NEXT MOVE?

Simultaneously with these tours by Baba for contacting *Masts* his disciples were sent in different directions to Rajputana, Northern and Central India, to search for suitable bungalows as specially required during the last six months of Baba's exclusive seclusion when he wanted to remain quite aloof and beyond sight and sound of man.

Nothing was definitely known till the time of writing this. Baba gave no clues about the next place except that he wanted to move from Ajmer where he seemed to have finished his work, and the emissaries sent by him in different directions all returned after

futile efforts for finding suitable bungalows as desired.

#### MEHERABAD AGAIN!

Baba's decision to return to Meherabad, to stay there for two months and a half, came as a great joy to the group. And although he wouldn't see any one till February next, his presence in this vicinity will cause no small joy to his group residing in these surroundings. The search, however, for suitable bungalows for Baba and the group to stay during the last four months of his seclusion will continue until these are found.

\* \* \*

#### SIXTEEN YEARS OF SILENCE

The 10th of July this year marked the completion of sixteen years of Meher Baba's silence, which he will publicly break by February next, according to his latest message.

In an age when mankind is more inclined to speaking than to silence, when mere words are more in prominence than action, when science has made even machines talk like human beings, in short, when the craze for all sorts of talks prevails till people talk too much and become boring, sixteen years

of long and continuous silence is surprising indeed. It becomes all the more creditable and astounding when the person observing this long silence doesn't sit quiet in remote corners of the globe in caves or mountain tops, but lives in the world of life and activities, moves round the globe visiting continents, mixes with people and establishes contacts and an international reputation drawing thousands around him from all nationalities the world over, with the sublime aim of bringing a *spiritual* revival in humanity, in a ceaseless round of multifarious movements activities that would stagger imagination.

A retrospect of the splendid service rendered to humanity by Meher Baba during this sixteen years of his silence is well worth recounting. It is truly unthinkable how a person could at all manage to influence thousands spiritually as Meher Baba has done without a word of mouth, ten times visiting the Western countries where science predominates and spirituality is considered a sign of mental weakness. His services to mankind of

rendering timely help to the poor and the needy, physically, financially, mentally, morally and spiritually, have been innumerable. Providing food and clothing to the truly needy and the destitute, educating the most illiterate and backward classes that are regarded as "untouchables", through free and charitable institutions like hospitals and dispensaries, schools and boardings, etc., and personally serving the sick and suffering, have all formed a part of Meher Baba's life activities during these long years of silence; whereas giving spiritual training, guidance and enlightenment to true aspirants, and serving the *Masts* and the God-mad in a special *Ashram* conducted for such advanced souls, have been his activities in the spiritual domain. Many owe their very lives to his spiritual help and blessings. Many a fallen soul has been timely helped to rise again and begin life anew. All these services in both the material and

spiritual spheres of life have been rendered by him lovingly, selflessly and without regard to his own health or consideration of the severe strain that all these entail. That is why thousands all over the world worship and adore him as the very incarnation of Love and Divinity and are prepared to lay their lives at his sacred feet. That is why multitudes all over have been craving for a "*darshan*" of his loving personality, his beaming countenance or just to have his loving touch that rejuvenates and redeems life.

"How one feels after meeting Baba" is beautifully told in the expressions of the heart spontaneously poured out in grateful recognition of his Grace, loving guidance and help as published in this *Journal* in a series of letters under the headings "When the Heart Speaks" and "Western Outposts for Baba" alternately every month.



## Register of Editorial Alterations Vol. 3, issue 9

Page 507, col 2, para 4, line 4, change God-realized! to God-realized

Page 508, col 1, para 1, line 1, change obstalces to obstacles

Page 511, col 1, para 3, line 11, change permanant to permanent

Page 513, col 2, para 1, line 8, change abcesses to abscesses

Page 523, col 1, para 1, line 6, change Surry to Surrey

Page 525, col 1, para 1, line 11, change constanly to constantly

Page 525, col 1, para 2, line 6, change artistic to artistic

Page 530, col 2, para 2, line 3, change and and to and

Page 533, col 1, para 2, line 1, change uasul to usual

Page 534, col 1, stanza 10, line 2, change ignomy to ignominy

Page 534, col 1, stanza 11, line 1, change PHAROAH to PHARAOH

Page 537, col 2, para 1, line 3, change labrynthine to labyrinthine

Page 545, col 2, para 1, line 1, change presumptions to presumptuous

Page 548, col 1, para 2, line 18, change presonal to personal

Page 548, col 2, para 2, line 13, change intension to intention

Page 550, col 2, para 5, line 13, change note to not

Page 554, col 1, para 1, line 25, change blesssings to blessings