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MEHER BABA JOURNAL

Volume 4, No.3

January 1942

A monthly Publication of
The "Meher Editorial Committee

An Avatar Meher Baba Trust eBook
April 2016

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Perpetual Public Charitable Trust, Ahmednagar, India

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

MEHER BABA

JOURNAL



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'I have come not to teach but to awaken'



MEHER BABA

MEHER BABA

JOURNAL

VOL. 4

JANUARY 1942

NO. 3

Meher Baba *on* *The God-Man*

Part III

THE WORK OF THE GOD-MAN

GOD-REALIZATION is the endless end of creation, and the timeless consummation and fructification of intelligent and unbinding Karma. If the soul takes an

**The Descent of the
God-Man is not
Subject to Karmic
Determination**

incarnation, after god-realisation, it is not as an ego-mind, but as the embodiment of the universal mind; he is not, like the reincarnating ego-mind, subject to the bondage of Karma. Ordinary man takes an incarnation under the irresistible impulsion of creating; but the God-man comes back by a *free and spontaneous arising of compassion for those, who are still in the world of illusion and bondage.* The descent of a God-realised soul is fundamentally different from the incarnation of the souls, which are in bondage.

The souls, who have not realised God, are still in the domain of duality; and their dealings of mutual give and take in different fields create the chains of

Free and Unbinding Give and Take *Karmic* debts and dues, from which there is no escape. But the God-man dwells in the consciousness of unity; and all that he does, not only does not bind him, but contributes towards the emancipation of others, who are still in ignorance. For the God-man, there is none, who is excluded from his own being; he sees himself in every one; and, *since, all that he does springs from the consciousness of non-duality, he can freely give and freely take without creating a binding for himself or others.*

If a person accepts, without reserve, from the bounty, which the God-man showers, he creates a link, which will stand by him until he attains the goal of

Contact with the God-Man is Beneficial to All freedom and God-realisation: and if a person serves the God-man, offering all his life and possessions, in his service, he creates a link, which will augment his spiritual progress, by inviting upon himself the grace and the help of the God-man. In fact, *even opposition to the work of the God-man, often turns out to be the beginning of a development, which imperceptibly leads a person God-ward,* because while opposing the work of the God-man, the soul is establishing a link and a contact with him. Thus, every one who voluntarily or involuntarily comes into the orbit of his activities, becomes, in some way, the recipient of a spiritual push.

The work of the God-man in the universe is fundamentally different from the kind of thing, on which most of the priests, set their hearts. Most of the

God-Man and Priests priests of established religions attach too much importance to external forms, rituals and conformity; and since they are not themselves free from selfishness, narrowness or ignorance, they exploit the weak and the credulous by holding before them the fear of hell or the hope

of heaven. The God-man, on the other hand, has entered for ever into the eternal life of love, purity, universality and understanding; and he is, therefore, concerned only with the things that really matter and which eventually bring about the inner unfoldment of the spirit, in all whom he helps. Those, who are themselves, in ignorance, may out of self-delusion or deliberate selfishness, use the same language as that of the God-man; and they might try to imitate the God-man, in many of the external things, associated with the life of the God-man. But, they cannot by the very nature of their spiritual limitations, really imitate the God-man, in possessing perfect understanding, experiencing infinite bliss, or wielding unlimited power; these attributes which belong to the God-man, by virtue of his having attained unity with God.

Those who are in ignorance, lack fundamental traits of the God-man: and if, out of self-delusion or hypocrisy, they try to pose as the God-man, their self-delusion or pretense is invariably exposed at some time.

Self-Delusion and Hypocrisy If a person gets committed to a line of life, out of self-delusion, it is an unfortunate case; he believes himself to be what he is not and thinks that he knows, when he actually does not know: but, since he is sincere in all that he thinks or does, he is not to be blamed, though he can become a source of danger to others, to a limited extent. The hypocrite knows that he does not know and pretends to be what he is not for selfish reasons: but, in doing so, he creates a serious *Karmic* binding for himself; and though he is a source of considerable danger to the weak and the credulous, he cannot go on indefinitely with his wilful deceit, for, in the course of time, he gets automatically exposed for a claim, which he is unable to substantiate.

In the performance of his universal work, the God-man has infinite adaptability. He is not attached to any one method of helping others; he does not follow rules or precedents, but is a law unto himself. He can rise to any occasion

and play the role, which is necessary under the circumstances, without being bound by it. Once a

**God-Man can Play
the Role of the Aspi-
rant**

devotee asked his Master the reason why he fasted: and the Master replied,—"I am not fasting to attain perfection, since having already attained perfection, I am not an aspirant. It is for the sake of others that I fast." A spiritual aspirant cannot act like one, who has attained perfection, since, the perfect one is inimitable; but, *the perfect one can, for the guidance and benefit of others, act like an aspirant.* One, who has passed the highest examination of the university, can without difficulty write the alphabets for teaching children; but children cannot do what he can do. For showing the way to divinity, the God-man may often play the role of a devotee of God, though he has attained complete unity with God; he plays the role of a Bhakta, even after realisation, in order that others should be able to know the way. He is not bound to any particular role; and he can adjust his technique of helping others to the needs of those, who seek his guidance. Whatever he does, he does for the ultimate good of others; for him, there is nothing, which is worth obtaining, because he has become everything.

Not only is the God-man not necessarily bound to any particular technique of giving spiritual help to others, but he is also not bound to the conventional

**God-Man Uses
Maya to Annihilate
Maya**

standard of the good. He is beyond the distinction of good and evil but though what he does may appear to be lawless to the eyes of the world, it is always meant for the ultimate good of others. He uses different methods for different persons. He has no self-interest or personal motive, and is always inspired by the compassion that seeks the true well-being of others; therefore, in all that he does he remains unbound. He uses Maya to draw his disciples out of Maya and takes to infinite ways and workings for his spiritual task. His methods are different with different persons; nor are they

the same with the same person, at all times. Occasionally he may even do something, which shocks others, because it runs counter to their usual expectations; but this is always intended to serve some spiritual purpose. *An interception of a short shocking dream is often useful in awakening a person from a long beautiful dream:* and like the shocking dream, the usual shocks which the God-man, in his discretion, deliberately administers, are eventually wholesome, though they might be unpleasant at the time of their occurrence.

The God-man may even seem to be unduly harsh with certain persons; but the onlookers have no idea of the internal situation and cannot therefore have a right

Saving a Drowning Person

understanding of the true justification of his apparent cruelty. But in fact, his sternness is often imperatively demanded by the spiritual requirements of the situation and is necessary in the best interests of those to whom he seems to be harsh. We have a good and illustrative analogy for such apparently cruel action in the cases of those expert swimmers who save drowning persons. It is well known that if a person is getting drowned in water, he has a tendency to cling to anything that comes to him; and, in his desperateness he is so regardless of consequences that his thoughtless grip on the person, who has come to save him, not only makes it impossible for him to be saved but often becomes instrumental in drowning the very person, who has come to save him. The person who wants to save a drowning man, has to be very careful; and in fact, one who is expert in this art of saving drowning persons, has often to hit the drowning man on the head and render him "unconscious," so that he may not catch him, in an awkward manner. Through his apparent cruelty he minimises the danger, which the drowning man is likely to invite upon himself, and secures success for his help; in the same way, the apparent sternness of the God-man is intended to secure the ultimate spiritual well-being of others.

The soul in bondage is caught up in the universe; and the universe is nothing but imagination. But since there is no end to imagination, he is likely

Cutting Short the Stages of False Consciousness

to wander indefinitely in the mazes of false consciousness. The God-man can help him to *cut short the different stages of false consciousness by revealing the Truth*. When the mind does not perceive the Truth; it is likely to imagine all kinds of things. For example, the soul can imagine that he is a beggar or a king, a man or a woman, etc.

The soul, thus goes on gathering the experiences of the opposites. Wherever there is duality, there is a tendency to restore balance through

The Seed of God-Realisation

the opposite. For example, if a person has the experience of being a murderer, it has to be counter-balanced by the experience of being murdered; and if the soul has the experience of being a king, it has to be counter-balanced by the experience of being a beggar. Thus, *the soul may wander "ad infinitum" from one opposite to the other without being able to put an end to his false consciousness*. The God-man can help him to arrive at the Truth by giving him perception of the Truth and *cutting short the working of his imagination, which would otherwise be endless*. The God-man helps the soul in bondage by *sowing in him the seed of God-realisation*, but it always takes some time to attain God-realisation. Every process of growth in the universe takes time.

The help of the God-man is, however, far more effective than the help, which some advanced aspirant may give. When the aspirant helps, he can take a

The Help of God-Man

person only up to the point, which he has himself reached; and even this limited help, which he can give, becomes effective very gradually, with the result that the person, who ascends through such help, has to stay in the first plane for a long time, then in the second and so on. But when the God-man chooses to help a

person, he may, through his Grace, even take the aspirant to the seventh plane, in one second, though in that one second, the person has to traverse all the intermediate planes.

In taking a person to the seventh plane, the God-man is making him equal to himself, and the person, who thus attains the highest spiritual status, himself

becomes a God-man. This transmission of spiritual knowledge from the God-man to his disciple is comparable to *the lighting of one lamp from another*. The lamp which has been lighted, is as capable of giving light to others as the original lamp itself: and there is no difference between them, in respect of importance or utility. The God-man is comparable to the Banyan Tree. *The Banyan Tree grows huge and mighty, giving shade and shelter to the travellers and protecting them from the sun, rain and storm; and in the fulness of its growth, its descending rooting branches strike deep into the fallow ground to create, in due time, another full-grown Banyan Tree, which also not only becomes equally huge and mighty, giving shade and shelter to the travellers and protecting them from the sun, rain and storm, but has the same potential power to create similar full-grown Banyan Trees. The same is true of the God-man, who arouses the God-man, latent in others.* The continued succession of God-men on earth is a perpetual blessing to mankind, helping it onward in its struggle through darkness.

The God-man may be said to be the Lord and Servant of the Universe at one and the same time: as

Lord and Servant one, who showers his spiritual bounty on all, in measureless abundance, he is the Lord of the Universe; and as one, who continuously bears the burden of all and helps them through numberless spiritual difficulties, he is the Servant of the Universe. *And, just as he is Lord and Servant in one, he is also the supreme Lover and the matchless beloved. The Love, which he gives or receives goes to free the soul from ignorance. In giving love, he gives it to himself in other*

forms; and in receiving love, he receives what has been awakened through his own Grace, which is continuously showered on all without distinctions. The Grace of the God-man is like the rain, which equally falls on all lands, irrespective of whether they are barren or fertile; but it fructifies only in the lands, which have been rendered fertile, through arduous and patient toiling.

*Meher Baba—His Philosophy and Mysticism**

(The original "Meher Baba—His Philosophy & Teachings"
by Ramju Abdulla)

Revised and enlarged by DR. ABDUL GHANI MUNSIFF

CHAPTER III—(Contd.) THE SEVEN STAGES OF THE PATH I

Fana (First Annihilation)

THE first stage or initiation on the mystic path is when we begin gradually to experience with *full consciousness* the Subtle sphere. The soul through the media of the mind and the subtle organs experiences the Subtle sphere. (Gross man experiences through the media of the mind and the gross organs the gross sphere.) The first four states or planes are all within the Subtle sphere. The traveller on the first plane hears the Subtle musical sound distinctly, smells the Subtle scent properly, perceives the dazzling flashes of the Subtle light in steady circles, and, if he has been put on the path by his

Master or Guide, sees his Master's figure in its true spiritual splendour, in those circles of light. Naturally the pilgrim at this point becomes all-absorbed in these novel experiences and is particularly taken with the musical sound (*Nad*), so much so that he now loses his complete gross consciousness for days together, and just as in the ordinary deep sleep one becomes temporarily devoid of all *Sanskaras*, ego and mind, the pilgrim too, although fully conscious of the Subtle experiences, loses all consciousness of the existence of his lower self for the time being. And what does this temporary annihilation of the lower self amount to? It is *Fana*, yet not the complete annihilation that we have defined before (page 49, *Meher Baba Journal*, November

* Continued from December 1941 issue.

1941). The total annihilation *for good* of all *Sanskaras*, of the ego, and of the mind is the seventh or final *Fana*. As we proceed we shall find that there are in all, strictly speaking, seven *Fanas*, corresponding with the seven planes. In other words, besides the final *Fana*, there are six preparatory *Fanas*—annihilations of the lower self—which a pilgrim has to pass through. Similarly, the final "Abiding with God" state, the *Baqa* of the Seventh plane, is only gained when the six minor states of *Baqa* have been achieved.

I

Baqa (Abiding with God)

Therefore, when the pilgrim as described above, becomes absorbed in the experiences of the first plane, he achieves the lowest *Fana* (a). Just as an ordinary man wakes up automatically from sound sleep, the one who is absorbed in the lowest *Fana*, becomes conscious after some time and achieves a settled position in the first plane; in other words, he gains the first minor *Baqa*. The pilgrim is now in a position to read the minds of persons near him, and he can

actually see any part of the gross world without going physically to that part, however distant it may be. Suppose the person who has achieved the first *Baqa* is in Africa, and he wishes to see the very centre of the North Pole or the highest point of Mount Everest, or a certain spot at the bottom of the Atlantic Ocean, he can see these spots without moving his body, with exactly the same clearness and certainty as an ordinary explorer who, after reaching these spots by physical means, sees them with his gross eyes. But only limited and particular areas can thus be seen by the pilgrim, and not the whole of a country or continent at one and the same time.

II

Fana

When the traveller reaches the second plane, his subtle organs of sense become very keen and highly perceptive. Besides seeing the incomparably dazzling Subtle light in innumerable circles, he can now clearly see this light (although this Subtle light is really ineffably dazzling, it is not the real Divine Light in the sense of the Sufi term *Noor*) as one

breakable but apparently limitless whole. Moreover the Subtle organs are now capable of conveying subjective experiences to the pilgrim in the shape of feelings as well. Consequently besides steadily seeing the Subtle light, the pilgrim begins to *feel* the light. And this feeling of the light produces such a *thrilling* ecstasy in him as to overpower him completely. In other words, the pilgrim becomes, if we may say so, drowned with feelings into the Subtle light and becomes totally unconscious of everything else, including his lower self, for days and days together. Needless to say, that this is the second lower *Fana*.

II

Baqa

The resultant *Baqa* of this *Fana* is Inspiration. This is not to be interpreted in the ordinary sense of the word. There is as much difference between this Subtle faculty of Inspiration and the worldly inspiration of a poet, painter, artist, scientist and philosopher, and that between the faculty of understanding in a man and in an animal. One of the commoner

results of this Inspiration, is that the pilgrim can read the mind of spiritually ordinary persons, who may at the time be anywhere, in the physical world. Suppose the one who has achieved a settled position in the second plane (the second minor *Baqa*) is in China; he will not only be able to read from there the mind of any spiritually ordinary human being in Europe or America, but also in any other existing, inhabited gross world. And it is as easy and natural for him thus to read the minds of others as it is for an ordinary man to know his own thoughts.

III

Fana

In the third plane, besides seeing the Subtle light all round as one whole, the pilgrim finds himself, as it were, transformed into this wonderfully dazzling light. He finds it enveloping him from the crown of his head to the soles of his feet. While in the second plane the pilgrim begins to *feel* the light, here in the third plane he can at times actually but Subtly touch the Subtle light, which results in a very great

and serene ecstasy, so much so that he loses his gross consciousness completely for a number of days.

III

Baqa

Following this third *Fana*, he attains the third minor *Baqa* and the pilgrim acquires revelation. All the secrets in the gross and the Subtle worlds are now revealed to him. The *Rahrav*, as the Sufis would call the pilgrim of the third plane, is in a position not only to read the minds of any person in the gross spheres, but also of those who are in the Subtle sphere.

Intermediate between III and IV Planes

The journey between the third and the fourth planes is at once difficult and dangerous, as almost halfway between these two planes there is the Point of Enchantment. It is very difficult to pass out of this dazed state if the pilgrim once stops there, though most of them pass directly from the third to the fourth plane. Unless the pilgrim gets out of it quickly and proceeds on towards the fourth plane, his progress will come to an end here. Once a

pilgrim becomes thus dazed and enchanted, he remains so, for days, months and years, together. He can neither make further progress, nor can he retrograde. He can neither be called gross-conscious nor is he Subtle-conscious; but at the same time he cannot be called unconscious, inasmuch as he is fully conscious of the enchantment. And it is because of the consciousness of the Enchantment that he lives this living death. The physical condition of such a one is no less strange and inexplicable. The enchanted pilgrim, if he had seated himself in a particular position, would remain, sitting in that position for months or years together, so long as he remains dazed. Similarly if he becomes deeply enchanted while standing, he will continue to remain in the standing posture till the enchantment terminates. In short, he remains stationary in the position in which he first became enchanted, but, unlike a lifeless statue he is much more alive than the ordinary man of the world. It is well known how Ali Ahmed Sabir of Piran Kalyar who afterwards

became a Perfect Master, once remained standing near a certain tree for some years. During this period Sabir's mind was absorbed in the very enchantment (*Maqam-e-Hyrat*) and he was delivered by a *Qutub* from this state. Only natural death, or divine help from a living Master can help such a dazed pilgrim out of his spiritual misfortune. A Master would help such a pilgrim either by bringing him back into the third plane or by pushing him onwards.

IV

Fana

To reach the fourth plane, which is the last and the highest Subtle plane, means to get all the different Subtle experiences of the first three planes at one and the same time. And therefore it is not at all surprising that, as a result of these combined experiences, the pilgrim passes through the fourth lower *Fana*, which sometimes lasts for months and years together.

IV

Baqa

But when the pilgrim subsequently acquires the fourth *Baqa*, he falls as it were from the

frying pan into the fire, because he now acquires a number of psychic and miraculous powers, which in nine cases out of every ten, prove to be the downfall of the pilgrim, since, not having yet eliminated all desires, the pilgrim cannot help using them indiscriminately. It is because of this that the fourth plane is considered the greatest and most dangerous stumbling block in the Spiritual Path. The powers which are acquired, after the fourth *Fana*, would enable him to raise the dead. And since in spite of the Intuition, Inspiration, Revelation, and powers acquired, he still possesses some desires, he simply cannot resist the temptation to exercise his psychic and miraculous powers. For those on the Path these powers are like the "Devil" that is popularly believed to lead people astray. When it is said that Mara tempted Buddha, and Satan tempted Zoroaster and Jesus, it refers to these very powers which these Prophets were tempted to exercise but did not do so, when they were on the fourth plane. But for the timely help of *Sadguru*

Dnyaneshwar, Changdev, the great Yogi, would have come to grief on this very plane. Similarly when Baba Farid Ganjay-Shakar reached this stage he could not help testing his powers by making birds on the wing fall down dead and raising them to life again. However, he too was saved in time by an aged lady, who was a saint on the fifth plane. It was after this incident that Baba Farid came in close contact with his Master who finally led him into *Qutubiyat*, or Perfect Masterhood.

The fourth plane is as important as it is dangerous, as it is the terminus of the Subtle sphere. After the end of the fourth stage of the journey, the traveller passes into the Mind sphere in which the fifth and sixth planes are situated. Once he has experienced the first four planes that constitute the Subtle sphere, though to the outward eye he may seem normally conscious or even completely unconscious of the physical world, he is *at all times* fully conscious of the Subtle sphere. There is no doubt or uncertainty in his mind about his Subtle experiences.

V

Fana

When he reaches the fifth state or plane, he enters the Mind sphere. He now masters the Mind and can work through the mind without using the gross or Subtle organs, thus he can produce, with far greater exactitude than those who use the gross or subtle organs, results on the Mental, Subtle, and gross planes. Until the Mind sphere is reached, nobody can know what the mind actually is. Ordinary human beings can use their minds to a certain extent; it would be impossible to do anything in the gross or Subtle spheres without doing that thing in the mind, consciously or unconsciously, *first*. If the pilgrim of the Mind sphere is in India and conceives the idea of seeing America, he has not even to think about America, simultaneously with a wish on his part he will be there. Why does he travel faster than the thought itself? Because, as the mind is everywhere, the pilgrim of the Mind sphere does not, strictly speaking, travel; he can be anywhere he likes without using his gross and subtle organs.

If while in India you think that you are in America you may feel yourself to be there to a certain extent, but you would not feel it as fully as if you were bodily present there. The ordinary person can only experience in his imagination gross things like walking, eating, and drinking, because while in the gross sphere he uses the mind through the gross organs. When he reaches the Mind sphere he can use the mind directly without the help of the gross and Subtle organs, and can directly produce tangible results. In the gross and Subtle spheres the soul works with full consciousness through the media of the mind plus the Subtle and gross organs. In the Mind sphere, the soul, without necessarily using the gross and Subtle organs, can work with full consciousness; the mind does not actually think and need not. Independently of the Subtle and gross organs, it acts directly.

On entering the fifth plane, the traveller comes into direct connection with God inasmuch as he actually feels the connection between his own existence and the existence of God. Sometimes this

feeling of direct connection with God overpowers him, so much so as to 'drown' him into it, and when this happens, he passes through the fifth lower *Fana*, which may last for hours or days together.

V

Baqa

But when as a result of this *Fana* he gets the fifth minor *Baqa*, he becomes completely and permanently freed from all desires. His mind becomes pure as crystal, and therefore he is now, to a great extent, safe. The reason why we do not attribute unqualified safety to the *Wali's* position is that although his mind and thought are quite free, the lower ego is still there and will remain as it is, up to the sixth plane. The total annihilation of the lower self for good, *i.e.*, the final *Fana* which is the goal of the spiritual Path and of Gnosis, is only achieved when the pilgrim enters into the heart of the seventh plane.

In spite of this imperfection in Gnosis the *Wali* is comparatively a great soul indeed. He can know anything and everything in and about the gross, Subtle and Mind spheres,

simply by willing to know. What is more noteworthy is that he can help others from amongst the less advanced as well as from the uninitiated ordinary human beings to advance to his own level of progress. When he wants to help anyone directly, the *Wali* of the fifth plane can actually lead an aspirant, as it were, by the hand along the Path. And when he does so, the aspirant himself also perceives internally the continuous presence of the Master of the mind, he also feels himself being actually led along the path to Perfection by the Master. Generally however a *Wali* (*Mahayogi*) helps others by merely gazing into the aspirant's eyes, thereby *tearing up* the inner veil from the real eye within, and thus after initiating the aspirant into the Path leaves him to work out his own advancement, which depends upon the aspirant's own exertion, strength of determination and intensity of longing. This spiritual influence of the *Wali* through the sight is generally called *Tavajjo*.

When Abu Saeed was asked what was the cause of his having attained to such a degree of perfection, he answered, "The

cause was a look that Shaikh Abu'l Fadl gave me. I was a student of Theology under Shaikh Abu Ali. One day when I was walking along the bank of a stream, Shaikh Abu'l Fadl approached from the opposite direction and looked at me out of the corner of his eye. From that day to this, all my spiritual possessions are the result of that look". (Quoted from Dr. Nicholson's book: "Studies in Islamic Mysticism".)

This *Tavajjo* has absolutely no relation to the practices of hypnotism and mesmerism. By this spiritual influence through the sight (*Tavajjo*) a *Wali* can instantaneously make inanimate things move; jump, and even shatter them into pieces. If he remains continuously in the superconscious state, his gaze proves to be positively dangerous; if he happens to look at the heart of a spiritually ordinary man, it would stop working, and the instantaneous death of the person concerned would take place; or if he would gaze at a mountain, it would be divided into two halves as if shaken with an earthquake. But as a rule,

Such a *Wali* generally lives with drooping eyes in secluded spots; far away from the gaze of mankind.

The *Wali*, who is continually gross-conscious, imparts the *Tavajjo*, when he likes, by deliberately gazing into the aspirant's eyes while the latter is seated before him; but the *Wali* who always remains in the super-conscious state, is more powerful and can lift the veil from the inner eye of any layman within sight and put him on the Path, whether the latter be standing, sitting, or otherwise engaged at the time. The *Tavajjo* of the *Wali*, who sometimes remains completely gross-conscious and sometimes completely in the 'super-conscious state', and its outcome, are worthy of notice. When such a *Wali* is pleased to impart the *Tavajjo*, he gets the aspirant to sit before him with closed eyes and then looks at his heart, as a result of which the aspirant at once finds the cup of his heart, as it were, overturned and begins to perceive the Subtle light through the Subtle eye. This experience of seeing the Subtle light in the overturned cup of his heart

remains constant throughout his waking as well as his sleeping state. In the waking state simultaneously with the Subtle light that he sees through the inner eye, he sees through the gross eyes. It is interesting to compare the sleep of a spiritually ordinary human being with that of the aspirant who has been initiated into the Subtle sphere by such a *Wali*; both are equally unconscious of the gross sphere, but while the former is subconscious of the Subtle sphere, the latter is fully conscious of the Subtle sphere.

THE SIXTH PLANE (MIND SPHERE)

VI

Fana

To enter on the Sixth Plane is to gain the divine faculty of actually seeing everywhere the One Infinite and formless God. It is the terminus of the Mind sphere and the last stage of the *First* mystic *Journey*. The traveller who succeeds in reaching the sixth plane must now be called a Saint (*Pir* or *Sant*). Just as in the earlier planes, their novel sights and experiences used to render the pilgrim for some time devoid

of his lower self and all consciousness, save that of the newly entered plane for a certain period, so on coming face to face with God he once again loses his lower self and becomes totally unconscious of both the gross and Subtle spheres and thus undergoes the sixth minor *Fana*. The Saint may thus remain absorbed in seeing God everywhere as One and Infinite for hours, days, or months together, or even as long as his physical body lasts.

VI

Baqa

But if, and when, he regains the gross and subtle consciousness, in other words achieves the sixth minor *Baqa*, he once again begins to see the duality and diversity, though at the same time he also sees the one Infinite God everywhere and in everything. This actual sight of Unity in diversity or oneness in 'many-ness' is the true and full divine illumination which is achieved at the sixth *Baqa*. Unlike the pilgrim of the fifth plane (*Wali*), he now automatically knows all the ins and outs of all the gross, subtle and mind spheres. Similarly in

the matter of helping others through the *Tavajjo*, the Saint has only to think of the persons whom he wishes to advance or initiate in the path, and they become advanced or initiated at once, whether they are near him or far off. Needless to say that the Saint is capable of advancing anyone from the first up to the sixth plane according to the pilgrim's preparedness, his longing, and his connections with him in past lives (of which he is fully conscious). The Master of the Mind sphere can be present anywhere in the gross, Subtle, and Mind spheres in full consciousness. This is not omnipresence; Truth lies beyond these spheres. The highest of the three spheres—the Mind sphere, is dependent on God but the Almighty is completely independent of the Mind sphere.

The six minor *Fanas* and *Baqas*; the gross, the Subtle, and the Mind spheres; the souls' experiences in these spheres; the states of *Rahravas*, *Walis*, *Pirs*, and Saints are all, under the domain of duality, imperfection, and pertain to the *Jivatman* position.

It is only when the soul transcends the Mind sphere and attains the *final Fana*, the complete and permanent annihilation of the lower self—that the soul can be said to be free and ready to become one with God, who is the only Truth and the only Reality in Existence. Therefore, evolution

from the electron up to the human form; all subsequent reincarnations; and all experiences in the gross, Subtle and Mind spheres are but different media for the Soul (*Atman*) to realize its original, unchangeable, Infinite, and formless Existence.



Bleeding Hands

BY PERIN B. NAGARWALLA

With halting hands I came to Thee,
And laid my offering at Thy feet.
You picked it up with both hands full
And did not mind the hands that bleed.

The broken fragments of a heart
That ne'er knew how to live
I brought to Thee by fits and starts,
And prayed, "God, give me, give."

"Give what", you asked in tender tones.
I knew not what to say
My heart beat fast
No words came forth.
I only just could pray
"O great Man-God, just teach me how to live."



The Awakener

BY WINIFRED A. FORSTER (HERTFORDSHIRE)

"It is the Spirit that quickeneth."

—*St. John's Gospel*, Chap. VI. v. 63

THERE was a moment when I found myself sitting at Baba's feet, in a room full of people and alive with activity—his disciples going to and fro, friends to be seen, business to be attended to. But finding myself thus situated, I felt quiet, and attentive to the least movement or indication that he might show. He was still—and after sitting in silence for a few moments I looked upon him, and then heard my own voice saying, "I do love you, Baba".

He seemed at a great distance, as if he were filling the whole of Space; and yet, he was sitting there, in the corner of a couch in the lounge of a London boarding-house! To observe him in silence like this makes one feel as if "Be still, and know that I am God" is an actuality, filling every corner and spot of the earth. The moment the words escaped me I felt that words were out of

keeping and unnecessary—as one so often does—but all the same, I had said them. The sense of the Impersonal was very great and enveloping at that moment, though always one feels the inscrutability of his being, of his existence altogether, when in his presence. But now, after a momentary meeting of my eyes, he immediately took up the little alphabet board from the couch and spelt out, "That is why I do not have you near me".

What an unexpected kind of answer! But in that answer has been revealed to me more than I can say. I have often pondered over it, and once again it has come to mind, so that I am now writing down this little account, for it might happen to pass on something to others.

Loving him is what matters most. We all need Christ-Love more than anything else

in the universe. Evil and sin I have known—but these he knows that one *must* know, and when one approached him he speaks through and over and above all one's experience, whatever it is, to one's Self. There is one divine Christ, but He manifests when the world must have Him *in* the world, in the flesh, in the living physical body. He has to come to us as He promised: "I will come again unto you: I will not leave you comfortless." It strikes strangely upon our minds, those who are accustomed to thinking in terms of "loyalty" to the idea of one *Avataric* manifestation only, the Lord Jesus Christ. But Baba has taught us that always in the physical plane exist Perfect Ones, at all times, and that it is the office of one of these to manifest as *Avatar* in the world at one period. I believe this. How do I know it is true? Some one might challenge. I do not know; but I do feel it is true; and it explains a great deal that I do not otherwise understand, that is all I can say at present. How *can* I know intellectually by my own investigations, whether such is the fact that Perfect Masters are always in

the world guiding humanity's evolution?

I do not yet see Shri Baba as he really is. But the moment of revelation will come—is coming—when again the Word, the Divine Word of Power, will be spoken: and the God in Man will speak it. We do not know how he will use us; we do not know exactly the effect his Word will have upon different people. But he has made his preparations. It is our task who love him to do what he asks of us, to obey implicitly and trust whole-heartedly. The work he intends doing, and has come to do, appears from our angle to be the most incredible task. It is indeed a task that is possible to none but one who has the qualifications, and these only a Perfect One (*Avatar*) *can* have; for it is the task of all tasks: the recreation of the human being; the transmutation of the human consciousness, lifting the dark subconscious mind the subconscious " I "—which is unconscious of the true Self, into the new rhythm of truth-awareness, Intuition. "To lift the head in the heart" is what Baba says he is doing,

to create a new harmony between the inner and the outer, between the unconscious and the conscious: *a new consciousness*; not merely the conscious intelligence as we know it; not merely intellectual power which is the power of thinking in terms of duality, but a consciousness that is known *as pure intuition* and becomes a fact as individual experience when this unifying process has taken place in us.

"Truth is God in Experience", he says. This process is the awakening of intuition in the human being, giving him an expansion of consciousness that he has never known before. It is indeed a spiritual resurrection, for the new spirit becomes active and aware in the re-created individual. It is indeed to "make all things new", for the expansion of consciousness that thus takes place within the individual makes him become aware of himself as an integral part of Divinity itself. He sees and knows that there is no separation in Truth and in Love, because he knows himself to be in Truth and to be in Love. He is no longer divided in mind, split in his nature, and torn by

conflicting parts of his entity which he could never wholly bring into cohesion. The contents of his subjective self are brought out and welded into the fabric of his life, so that he becomes what he speaks, Truth, and there is no division any more.

This is all to happen in ordinary life; we are to realise "in head and in heart", and live in ordinary life, and yet know what we are. Through the Word we know the Way, and the Way *is* the Resurrection and the Life.

"It is because you love me that I do not have you near me," said Baba. That is deep calling to deep; for loving him, one cannot be separate from him, and there is no need to be "near" physically if this deep mental and spiritual contact is really established. And, yet there is also this mystery, the fact that the Master of Love has to come *into the flesh*, to contact all those who need his help while he and they are in the body, functioning on this, the densest of all the planes. The Resurrection, to be complete, has to be *all through*; from the densest to the most sublime we have to be reclaimed for our heritage,

God-Realization. "Be still and *know* that I am God" is the message and command of the Divine to the human. "Be ye therefore perfect even as your father in heaven is perfect." These are no impossible injunctions when Love comes to do in us the impossible; for with Love all things are possible. When the hour arrives for the One of the Perfect Ones to come into the world and gather up his children, then we know that God is indeed in search of us, that it is true beyond all things, beyond all doubts belonging to the dual mind, that even though we make our bed in hell He is there also: He follows us until we turn round and see His Face.

And then we know that the fleeing "I" which clung to its

own separateness, which *had* to cling until it came to the meeting-point in Love, where it faced its own true Self, is caught and gathered up by Him, who knows no "other" than Himself, for all are in Him. Thenceforth that fleeing "I" vibrates to a new rhythm, and lives in the world a new creature actuated by his or her own experience of Love. When we *have* known Him, the Impersonal in the Personal, there is no denying.

"Gentle and faithful, tyrannous and tender,
Ye that have known Him, is He sweet to know?
Softly He touches, for the reed is slender,
Wisely enkindles, for the flame is low."

—F. W. H. MYERS.



THE SAYING OF MEHER BABA

"Cast not your pearls before swine." Materialistic people are like swine because they prefer the filth of the world to the pearl of liberation from the chain of births and deaths.



I Lift My Heart

TO BABA

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

I lift my heart
Like a flower,
To the sun of Thy Love
Each hour.

Could I tell each
Sorrowing soul;
"There is One Who can make
Thee whole;"

I raise my song
Always
Like a bird at the break
Of day.

Could my cry every
Sufferer reach;
"There is One Who has come
To teach

My thought is only
Of Thee,
And Thy Love
Enfolding me.

"The Way of Beauty
And Peace,
Causing thy pain
To cease;"

I pass the nights
And days
Chanting hymns
Of praise.

Then would the whole
World see
That its only hope
Is in Thee.

O Thou, so gentle
And sweet,
I bow my head
At Thy feet.



*A Sanyasi Mahapurush on "God—the Absolute"**

Translated by DR. ABDUL GHANI MUNSIFF

THE totality of scholars, philosophers and sages, the world has ever seen, are agreed on the point that in the beginning of eternity there was *Nothing*. There was only one *Alakh*, i.e., the Ultimate Reality of whom nothing could be predicated as to name, form or colour. This Reality is illimitable-infinite-transcendent. From out of this original Essence (*Zat*) all the earthly and ethereal bodies, physical and subtle, souls, and spirits, Qoran and Bible, Vedas and Shastras, Masters and disciples, kings and beggars, rich and the poor, etc., have sprung into existence. If this universe and everything contained therein were to go once again into dissolution, even then the Reality (*Zat*) would continue *to be* as ever before—immutable and changeless.

When such be the situation, it is for you to ponder deeply and

decide without bias and prejudice as to where all that *is* (manifest) came from, and where would it all go to, after dissolution? The fact will emerge that it (the manifest world) neither emanated from anywhere nor disappeared anywhere: the existence of the 'other' neither *was* in the past, neither *is* now nor ever *will be* in future:—

When there was *Nothing* there was God alone;

Everything becoming *Nothing*, God would still go on.

My coming into being proved my undoing;

What would I really be if I had not at all been born?

The whole universe in relation to imagination has form, but the same divested of imagination is without form. When looked at physically, it is destructible, but when discerned spiritually, it is eternal—

* From the original in Hindustani, *vide* "Tazkaræ-Ghaousia", p. 141.

neither alive nor dead. So long as the form is handicapped by the darkness of ignorance, the individual is a soul (*Atma*) and when the same is illumined by the light of Knowledge, it is the Oversoul (*Paramatma*),—the very essence of God.

When the form gets dissolved into its primal elements, then along with it vanish, knowledge, ignorance and all the attachments of the world of senses; and the words body and soul, etc., together with all the paraphernalia of relative existence, become effaced. Only the *Zat* (the original Reality) remains as stable and unchangeable as ever before. It (*Zat*) is dynamic in the sense that it permeates everywhere—all places and stages high and low; It is static in the sense that It neither comes from anywhere nor goes anywhere. It is in space because It occupies all space and everything in it from within and without; It is spaceless because no place can contain It. This Ultimate Reality or Absolute God is all Knowledge, because in Him is latent the knowledge of the part and the whole—the microcosm and macrocosm; and yet, God the

Absolute knows nothing because He is all Knowledge and there is no thing outside of His knowledge which He can know.

Thus everything that exists in the universe of name and form, viz., the Creator and the creature, the Prophet and the Avatar, saints and angels, the genii and humanity, the wizards and witches, satan and devil, *Rishis*, *Munis* and *Yogis*, *Swarg* and *Nark* (heaven and hell)—they are all the fabrications of the human mind—all superstition and imagination. The rosary is a mere wood, the idols are mere stones and the places of pilgrimage are all waters. All the four *Vedas* and the tales comprising them, emphasise one salient point that even Ramas and Krishnas die. In Essence (the *Zat*) there is neither the devotee nor the object of devotion, the worshipper nor the worshipped, Adam nor the satan. It is the one Reality that alone exists, and eternally manifests Itself in the world of forms, smells and colours. This Reality has neither beginning nor end; neither has anybody seen It nor understood It; neither imagination can compass Him nor conjecture can reach Him.

He is as it was eternally alone and one, unique and unequalled, undergoing neither evolution nor devolution, regeneration nor degeneration. But it is also wrong to call Him One, as this implies that the universe or the manifest world is something distinct and apart from Him. Such a supposition smacks of ignorance (*Avidya*) and lack of insight.

Who is the seeker and what is the sought? The world is engrossed in thousand and one methods of seeking Him, and as a result, variegated forms of worship and devotion are in vogue and are being practised. Similarly the search for God and knowledge about Him has also degenerated with people into a profession which has neither head nor tail. The Absolute Reality which is formless and altogether beyond the 'why and wherefore' of human minds, to think of reaching Him or realizing Him, is a pious wish, an hopeful dream and a lofty myth:—

The Phœnix (God) can never be
held in the snares of the
limited mind;

The net would only gather the
wind (nothingness);
Him, it will never find.

But man, constituted as he is, does attain some proficiency in any art or science he practices, and his efforts in that direction do not altogether go unrewarded. He discovers or invents thousands of new things and thereby amazes and bewilders the intellect. Similarly those who dedicate their efforts of mind and body to worship, devotion, meditation, renunciation and austerities, they too reap the benefits of their efforts and trials. They find aroused within them very many types of occult and spiritual powers which were already latent in them. There is nothing strange in this because man happens to be primarily such a subtle and pure entity that he can create and uncreate anything he desires.

The question therefore arises that if a sincere renunciator (*Sanyasi*) by disciplining, subduing or controlling the ten senses—internal and external, in the light of the teachings of *Vedas* and *Shastras*, discovers within himself miraculous powers of destruction and construction, nevertheless it is difficult to imagine or assess how at all such a discovery of his potential powers is likely

to decrease or increase or affect adversely or favourably the Absolute Reality (*Paramatma*). What has He (*Zat*) found which He was not aware of before? and what something new has been added unto Him which He did not already possess? The formless, attributeless and colourless *Paramatma* is as self-contained and complete as ever before and He is latent and present in everything high and low without discrimination. The *Sanyasi* undoubtedly has gathered the fruits of his labours inasmuch as he now sees with eyes shut and hears with ears closed. He can now fly in the air; can die or live at will, can walk on waters without wetting the feet. These are some of the feats attained by him, and they are within reach of all who care for them and are ready to pay the price adequate to the situation. Mythology and history are full of accounts of wonderful and miraculous feats performed by ascetics and mystics of all times and their achievements are open to all who care to ask and exert for them.

What puzzles me most as to why the possession of such occult powers is identified with

the question of God-realization and why the working of such powers is looked upon as the knowledge of God? The simple truth is, that what the limited mind of man understands is not God, and that which is God (in Reality) can never be understood. Then what does it matter if one develops within himself occult and miraculous powers and the other does not? Each and everyone behaves and exerts according to the aptitude already present in him, and the acquisition of one is not a merit unapproachable by any one else:—

If the Holy Ghost were to help once again,

Others also can achieve what Jesus did attain.

That immanent and all-pervading entity—God, can neither be negated by a mere negation, nor can He be posited by a simple affirmation. He is above and beyond everything. He can neither be pleased with devotion and worship nor displeased by sinfulness. He is neither mercifully inclined towards the devotee nor disgustingly angry towards the indifferent. Neither He is nearer to the gnostic nor away

or distant from the ignorant. He is neither a friend of the believer nor an enemy of the heretic. He has no attachment to India nor any connections with Arabia. He neither looks askance at Hardwar nor peers lovingly at Mecca. He is near and away from all alike. Some call upon Him as *Allah*, and some remember Him as *Om, Om*; some meditate upon Him in the recesses of their hearts, and some offer prostrations to Him through a brick or a stone. Verily, all the varied names and attributes belong to Him whether you think of Him as *Nirguna* (attributeless) or *Sarguna* (with attributes); the Absolute or the relative; the guide or the betrayer. He is the One Absolute Reality, besides Whom the 'other' does not exist,

But at such desolate and barren heights of the unitarian state of God only one amongst thousands can have the guts to stay. *According to Sufis, it is only the archangel—the Satan—that has reached and can be said to have maintained the staggering and unattractive heights of Taouhid (Unitarian state).* (The Italics are mine.) For this very reason, taking into account the different

degrees of aptitudes and preparedness of the masses in general, various cults and religions; the *Shariat* and the *Shastras*; the moral and ethical codes; the numerous methods of devotion and worship and variegated standards of good and bad, have been very advisedly evolved and enforced. Naturally a certain section of humanity, worships gods and goddesses and another offers its devotion to a hand-made deity of wood or stone, and yet another offers its homage and loving prostrations to an imaginary god formed and outlined in the citadel of one's heart and mind. The former have their material and physical gods seated and installed outside of them and the latter have their mental god created within them by the power of their imagination. In short, all these owe their existence to and are the fabrications and creations of the human mind.

All the prophets and Avatars, masters and guides of humanity who have left behind them different religions and cults, small or great, have taken particular good care to adjust their teachings according to

the needs of the time and the calibre of the human material around them. Their exoteric teaching was for the masses and the esoteric instructions for the select few. Each one according to his lights and every one according to his aptitude was the *modus operandi* governing their mission in life. Accordingly, special teachings were imparted to Raja Ramchandra by Vasishtha Rishi, to Raja Janak by Ashtawakra Muni, to the father of Vedabhyas, Sukhdevji by Raja Janak, to Raja Arjun by Shri Krishna and to Hazrat Ali and other disciples by the Prophet of Arabia. The above recipients of their Master's grace were highly evolved souls and consequently the esoteric teaching designed for them was equal to their preparedness and eligibility. The masses of the time could never have understood, assimilated or sustained, the depths or heights of this Esoteric Knowledge.

In the eyes of a *Mahapurush* or a gnostic having once realized the heights of Perfection and Godhood, all activities and avocations are acts of worship rendered unto God, unalloyed by considerations of good and bad. For this very

reason very often in the matter of observing and performing the external rites and ceremonies and modes of worship and devotion primarily and originally meant for the masses, masters of wisdom and gnosis have also participated in them with the avowed object of providing in themselves an exemplar for others to follow. By adopting such a line of behaviour governed by circumstances and reasons of expediency, they neither stood to gain anything nor lose anything:—

Having transcended the plane of mind and intellect, they have attained to heights of oneness, thereby discarding once for all the limitations of manyness. From such transcendental heights they see nothing like good or bad, vice or virtue, high or low.

With such people there is neither the hope for a reward nor the fear of tortures; neither the longing for paradise nor the hatred of hell. To them everything is in order, very wisely designed and very ingeniously appointed. Whether one likes it or not, such is the Divine schema (*Lila*)

functioning infinitely and eternally.

People say that on the first day of creation in Eternity, the formless and attributeless *Param-atma* underwent devolution as a result of which the *Brahmand* (multitudinous universes) came into manifestation. In the beginning, this knowledge was latent and later became manifest. In the end of Eternity the ascension of the universe will come about and everything in creation will undergo dissolution. This creation theory has been given and explained according to the understanding and mental preparation of the masses. I invite the much saner and advanced students of spirituality to think dispassionately over the question involved. What is this talk about the 'descension and ascension' of the *Paramatma*? Where will the Limitless and Infinite descend to and ascend to? It is all a relative form of explanation as the problem of 'ascension and descension' applied to God is absolutely unthinkable and impossible. Here is a little simple deductive logic which I request you to follow:

There is one God together with

His knowledge, and latent within this knowledge is the whole Creation; but when you talk of God, you cannot do so without implying the presence of His knowledge as well. God and His knowledge are not two separate and distinct entities, and this knowledge involves the problem, of the whole Creation. The simple fact arises that nothing that exists is outside the knowledge of God. It is therefore patent and clear that God and His Knowledge and everything contained therein is nothing but 'God and God alone' for whom questions of 'ascension and descension,' 'rise and fall,' do not apply at all. It would therefore be wrong to deduce that the manifest universe, which was latent in the knowledge of God, came later to be separated, and distinctly outside of the knowledge of God. Even now the whole cosmogony is in the knowledge of God as palpably alive and active as before and this is what is meant by the terms latency and manifestation, involution and evolution.

The most bewildering and amazing part of the situation is this: There is the Absolute

God and in Him is His knowledge and in this knowledge are latent the world of manifestation—the macrocosm. Let us now study the constitution of the microcosm—the Man. The man too has within him his knowledge and comprising this knowledge is God together with the whole paraphernalia of the manifest and unmanifest worlds. A queer and enigmatic situation this. God pervades everything and Man too on his part embraces within himself everything. Thus who is dominating and enveloping whom—God or Man? Is God to be looked upon as the creature or is Man tentatively the creator? Argumentatively God turns out to be Man and the word Man becomes synonymous with the word, God. In the domain of duality this tangled skein can never be straightened out and all philosophies and intellectual gymnastics ultimately betray their ignorance and benightedness. All knowledge here (on the dual plane) is ignorance. Discard all this knowledge so that you may see the *One* behind the *Many*.

This much is sufficient for

those who are alive and awake. A proverb says that 'if a house has an inmate therein, a single knock at the door is sufficient'. To the ignorant and the stupid the reading and preaching of all the *Vedas* and *Shastras* and the edifying knowledge of Sufism would sound like a parrot's tale. The meaning and worth of my present discourse can only be understood by spiritually alive and advanced souls. They will undoubtedly drink deep at the fountain-head of knowledge and wisdom made available to them herein. How can the inveterately ignorant and the stupid hope to derive any benefit therefrom? I stand to gain or lose from neither—the wise nor the ignorant. I neither praise the one nor condemn the other. I say my farewell to all.

* * *

Ghausali Shah Qalander is said to have remarked that "This type of Gnosis for beginners is like a naked sword out of its sheath and which should be carefully handled by the novitiates of the Path. It is only meant for advanced students of spirituality."



"The Sacred Symbol" *

BY MOTHER LALITA

IT must be impossible for those who are sensitive, those who are awake and listening and watching, it must be impossible for such, not to sense and feel the atmosphere here in Kashmir hills and the inflow of power and joy that radiates out from upper regions of the earth's surface and that is being shed upon us from the Celestial regions at this time. As has been often said, Kashmir is truly heaven on earth. Don't think that if you come here you will have luxuries as you have known them in the West, You may not have even the comforts that you have known and may be there will be many things which you have considered necessities that you will find here. Yet in spite of all these possible inconveniences you will find a peace and stillness that is unspeakable, a softness in the mental atmosphere, a warmth

and joy in your inner consciousness, such as perhaps you have dreamt of all your life.

There is no doubt in my mind but that the Kingdom of Heaven that Christ spoke of and for which He told us to pray, the spiritual life for which we have longed, that that truly righteous kingdom has indeed contacted the earth plane and is ready to burst upon us in all its glory and is ready to engulf civilization in its embrace any moment that sufficient hearts are ready to surrender to its Divine influence. This great force and power had undoubtedly had great influence on world conditions and has held back, from time to time, the black clouds that have so nearly involved us in dire disaster. How long this can continue, how well this black cloud can be

* Continued from December 1941 issue.

Note.—By special permission of the author from her book *"The Sacred Symbol"*. Published by the Order of Loving Service, Laguna Beach, California.

—ED., *Meher Baba Journal*.

dispelled, how effectively it can be thinned out, how much the accumulation of retribution can be wiped out, remains to be seen; but Great Forces are noticeably at work, stopping calamity here, drawing aside the sun-hiding curtains there, inch by inch, and step by step, pushing ahead to final victory, to final glory and freedom and joy.

* * *

But you cannot wait till after the next bridge party or the next cocktail party or the next horse race or the next fashion show or dog fair, in order to start. "To-day is the day of salvation." This is the hour. It will not be long till the One will stand in our midst. How ready is the world to receive its Own? How many will recognise and reserve and follow? Or will they turn aside as they always have? Will they glorify Him during His manifestation or persecute? How can the Divine Light, the Divine Glory radiate if you fill the atmosphere, both physical and mental, with pollution? It is no wonder that the high mountains with their perpetual snows, their rarefied and pure air, their heads stretching upward towards the Heavens,

have called and have given so much.... It is well that the peoples of the earth search their scriptures and their holy books and refresh their minds again with the promises and prophecies. "The God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it." (I. Thessalonians. 5: 23.) The Bible speaks of the coming of Christ. Other holy writings, other peoples are looking for an *Avatar*. It is evident that the conditions of the world are ripe for such an event. That such a One will be universal in His grasp of the situation cannot be doubted. All hearts are yearning. But people must do more than yearn. They must act. They must help to prepare the way

....Very many students and lovers of God are this day experiencing the renewing of the body and mind and the exhilaration of the soul. Some are so completely renewed and changed that they are scarcely able to recognize themselves. In

Matthew 6: 25 we read those well-known lines: "Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. Is not the life more than the food, and the body than the raiment?" People have been reading and hearing those lines for a lifetime. How many obey? How many hours a day do women spend thinking about or buying clothes and how many about the health, cleanliness, and so forth of the body? How many hours are spent by all in selecting, preparing and consuming food? How many in understanding or thrilling to the words "the Life"?

Some of those who have understood the words "Is not the life more than the food" have grown new organs in the body, have grown new teeth, have been made over in many ways, most marvellous ways. Some who have been unable to lose flesh through diet, have seen it suddenly disappear by applying the law of God, the law of truth. I have myself had a most striking proof of the truth "the life is more than the food". After having for several years been

annoyed by superfluous flesh, the after-effects of the unwise removal of a gland, and after having, during that time, tried very drastic dieting and starving and some exercising, the extra weight disappeared without any thought of diet or exercise, just by accepting, without a moment's doubt, a statement of truth.

I was discussing various matters with a spiritual student and teacher one day and simply, in the course of conversation, stated that I had become thoroughly convinced that I could never get rid of my flesh through diet. It would never disappear unless I grew a new gland in place of the one removed, and I did not know how to do that. He replied: "That is easy. Never doubt that you *are* growing one." My whole being accepted it, then and there, and I said "Oh, of course." I never thought of it again. The idea simply became a part of myself. And from that moment on my body began to change. The change was gradual but continuous. In about two years I dropped from 172 to 128.

* * *

If all that destructively misused time, energy and money were diverted into useful channels, the earth would bloom and produce abundantly. How much is worse than wasted every year, yes, every day. A child could manage better. We do not need *clever* men to guide us. Only *good* men, Men with hearts and courage. May one who has love and courage come forward and lead confused humanity back to normal life. The world is calling The workers are being assembled and the Leader is chosen, not only the Leader for mundane affairs, so called, but also the One, the Avatar, who is coming to rescue and to uplift despairing souls at this troublous time.

All nations, all races are expecting. People the world round, are thinking and talking about the advent and many are consciously preparing and working.....The time is ripe, conditions are ready, nature is palpitating in expectancy. The very air is alive and angels hover in readiness, anxious to render help to any who answers the call. All who sincerely reach up, look up, will be met and enlightened

and uplifted. The day draws nigh. Be ye ready, for He cometh quickly. The message will be to all the people of the earth. It will be universally given, universally received.

When standing on a street corner of a busy city like Los Angeles, for instance, one could hardly realize such a quiet, restful, peaceful place as Dal Lake, Kashmir. We have just returned from a half-day's trip to Shalamar gardens and to those "cool waters". mentioned in the song about Shalamar. A long shaded avenue of trees, willow trees, that not only thickly border the stream, for the avenue, in this case, is a canal, but extend in all directions making a thick and extended forest. Everywhere are trees. The water is truly cold for it comes down from a nearby hill where is a glacier and melting snow. Here and there a hut amongst the trees. We passed many groups of people sitting about peacefully and quietly. In one house which was all open toward the river was a group of men below, singing sacred songs, while above sat a few women in

quiet meditation and peace. I thought of a Sunday in a big city or beach town in the West with the immense crowds, the squeaking and screeching street cars, the noisy auto horns, the many people, the hot, dusty pavements and wondered why people wanted to crowd in big and noisome cities when there are lakes and mountains and grass and trees and quiet and stillness.

There were many geese and ducks and goats and cows and some chickens. The cows standing in the cool waters and eating water grasses and pond-lily leaves which grow in profusion. The ducks ceaselessly swimming and eating as they go. The dogs sitting near the banks with their front feet in the water looking intently at a cooking boat where a meal of rice and curry was being prepared. Children perfectly nude bathing in the cool waters. The communion of responsive souls in and out of the flesh, the mingling of earth and heaven, of spirit and matter. A complete mingling with the forces of nature and Divine Love. There can be no greater peace, no greater joy, no more profound rest or relax-

ation. Bodily ease, mental peace, joy of soul, and ecstatic bliss. All this can be realised by an incarnate human, Then where is heaven? One has told us, "The Kingdom is within you." Another has said:—"Come with Me and I will show thee Life, which now thou knowest but in its littleness!" One does not really know Life until one knows how to live in the Lord. Until one lives in the Lord. Any joy is multiplied many times if experienced in the name of the Lord. Verily "He that loseth his life, shall find it." After all, how can one find anything until after they have lost it? Krishna says: "Poor and ignorant is the man who seeketh for that which he hath and knoweth it not." Like the woman who is looking for her thimble though she has it on her finger. Should it suddenly drop from her finger, there might be some hopes of her finding it. So it is with your personal life. When it suddenly drops, then you find real life!

We will not go away back and study and think and write, of the Celestor of the past Atlantis, but we will commune with the Celestor who has spent

eons of time in the celestial regions and who is now with us to help his former co-workers and associates to realize and establish that universal Brotherhood for which we are all looking. He along with other great souls, will guide us unto that day when the Blessed One will come in our midst and take over the reins of Divine Government and the Kingdom of Heaven will be

established on earth. We can no longer waste time in contemplation of the deeds and romance of the past. We must turn our thoughts, our hearts to the true Romance of the future. In reality it is the Romance of the present. It fills our hearts to fullest capacity. There is nothing left to be desired. The Father has kept His Promise!



*A Mayan Prayer**

O, Thou blossom of Silence,
Come through the dustless paths of mystery,
Come through the ancient ways known only to Thee,
And, with our prayers go forth to His presence;
Be thou our advocate before the speechless God.

—*Translated by Lawrence Wilson, 1935.*



* The above is an ancient Mayan prayer, translated into English by Laurence Wilson, who spent some time with a Mayan tribe in Yucatan in 1935.

*Passion Flowers**

BY ANANT (BHARAT KALYAN PURUSH)

Pray keep me ever as Thy shadow!
How the separation, one were we?
One were we but now alike the *Morani* (p-hen)
I watch Thine silent dance,
How are we to be one again?
Change even the form if we could be but one.
Pray keep me ever as Thy shadow!

Pray keep me with Thee never to separate!
Neither rituals nor ceremonies I care nor to pray I know.
How could I the spouse chant her Lord's name?
Whither I look thither dost Thou peep.
Pray keep me with Thee never to separate!
Love hath no law !

Amid there where there be no shadows as the setting sun shed forth
golden rays over the groves echoing the cuckoo's call of
Spring; dawned in scarlet Thou didst ski slyly over the green
lawn besides blossoming pods spreading lavender looking
askance at my shyness to confess Thee afore the crowd
gathered jeeringly.

Love hath no law !

Love hath no fear!

The sun hath left the earth to the care of the starlit skies, the owl
hooted alarmingly as jackals gruesomely cooed. Fire-flies
flashed through the enveloping darkness around where I sat
over a stone besides the rippling brook watching reflections as
you came spreading sweet rose as though to dispel the spell of
sunset.

Love hath no fear!



* Translated from the original in *Hindi* by the same author.

You Must Believe It

BY DR. ABDUL GHANI MUNSIFF

MAKHDOOM ALI AHMED SABIR, some time after his initiation into the *Path* by Baba Farid Shakarganj, expressed his desire to the Master of going over to Delhi. Baba Farid endorsing the idea incidentally remarked that on his way to Delhi he should get the 'document' (the authority for saintship) attested by his seal, with Qutub Jamal Hansvi if he agrees to it.

Ali Ahmed Sabir reached the town of Hansi towards dusk in the evening and offering his respects to the Saint, requested him for the seal on the *Sanad* (the authority for saintship) which he had in his possession. The Saint, Jamal Hansvi assured the visitor that the needful would be done the next morning, and he was advised to rest and take refreshments after the tiresome journey. Sabir firmly turned down the proposition and insisted upon the seal being attested there and then. The Saint replied, "My dear son,

why are you in such a hurry? It is getting dark and I have no lamp to light." At this, Sabir desiring to overrule the objection of the Saint, blew his breath on to the five fingers of his hand which miraculously began to burn serving thereby the purpose of a torch.

The Saint flared up at this unwarranted demonstration and tearing up the *Sanad* (document) said, "Are you trying to impress me with your miraculous powers?" Whereupon Sabir could not contain himself any longer and tearing up the prayer carpet of the Saint, remarked, "You have torn my authority of saintship, and I have hereby severed the chain of your Qutubship." Qutub Jamal anxiously enquired, "Is it of the past or of future? Sabir replied, "Of the future". At this reply the Saint heaved a sigh of relief and said, "God be praised, the Qutubship of the past is left intact."

After this episode Sabir left for Kalyar which was at the

time a prosperous and a thickly populated city, and took up domicile there. One Friday he went to the local mosque for prayers, and being very early in the congregation, he found himself seated in the front rank just behind the *Pesh-imam* (one who leads prayers). Because of Sabir's dirty appearance and tattered garments every newcomer to the congregation would push him behind and occupy his seat so much so that Sabir ultimately found himself relegated to the last rank at the door-steps of the mosque. He got extremely annoyed at the mean treatment on the part of the congregation on the score of his poorly clad appearance, and when the worshippers had prostrated themselves in prayers, he uttered the cry saying, "O mosque, why are you standing? Why don't you come down?" Immediately the edifice of the mosque toppled down, and the whole congregation was buried alive. The effect of this curse even affected the life of the flourishing city of Kalyar, and in course of time, it fell into ruins destroying the whole population. Only the young boy of the old lady

who was attending to his needs came out safe and survived. To this day the city of Kalyar lies desolate and deserted.

After a time, Sabir attained to, and was overpowered by, the stage of enchantment (*Maqam-e-Hyrat*) on the spiritual journey. In this state of enchantment he was found standing for a number of years catching hold of an overhanging twig of a fig tree nearby. When Baba Farid came to know of this plight of Ali Ahmed Sabir he invited all his disciples to a meeting and addressing them said, "Is there any one from amongst you who would undertake to bring down Sabir from this particular state of consciousness and make him be seated? One who succeeds, shall be adequately rewarded." Khawja Shamshuddin Toork of Panipat who had a handsome figure and a beautiful voice, offered his services, and undertook the task as desired by the Master. Baba Farid confirmed his offer, and allowed him to depart on the sacred mission saying, "Take particular good care not to stand in front of Sabir in this particular state of his."

Khawja Shamshuddin on arriving at Kalyar, found Sabir standing in the state of enchantment as reported, with blank and unwinking eyes staring at the skies utterly lost to his surroundings. The Khawja took up his stand very carefully to the left, a little behind where Sabir was standing, and began to sing a divine song in his sweet warbling voice. Soon afterwards Sabir showed signs of returning animation, and it was not long before he regained full and normal consciousness. Noticing Khawja Shamshuddin by his side, Sabir said, "Why don't you sit down?" Khawja replied, "It is sheer disrespect on my part to sit down as long as the Master was standing." Thereupon he beckoned to the Khawja to make him be seated. As the limbs of his body had gone stiff due to years of standing, Sabir could not comfortably assume a sitting position and consequently he was made to lay down his cramped body prostrate on the ground. No sooner he found his body rested on the ground he inquired, "Is the *Shaikh* (Master) all right?" On getting an affirmative reply from the Khawja,

he fell into deep slumber which his physical body sorely needed after such a length of time. On waking up from his sleep, Sabir bade Khawja Shamshuddin to depart forthwith.

Khawja Shamshuddin returned to the Master—Baba Farid, and reported the happenings at Kalyar in detail. The Master anxiously enquired whether at any time Sabir remembered him. The Khawja informed him that once Sabir asked whether the *Shaikh* was all right. On hearing these words, Baba Farid developed an ecstatic mood, and continued repeating the words "To-day I have become a *Shaikh*." When the ecstatic mood of the Master subsided after a time, Khawja Shamshuddin very respectfully reminded him of the promised reward. Thereupon the Master said, "Go now, your work is done. I have given Ali Ahmed Sabir to you by way of a reward." Thereupon Khawja Shamshuddin once again repaired to Kalyar and dedicated himself to the service and company of Ali Ahmed Sabir who after a period gave him initiation and knowledge. Some time later

ordering him to take leave of him, Sabir advised him to seek service in the cavalry of the king, incidentally remarking, "The day you happen to work a miracle, it would be the day of my departure from earthly life." Consequently Khawja Shamshuddin joined service as a cavalry-man with Sultan Alauddin Khilji.

When the Sultan happened to invade the fortress of Chitodgarh and even after a long siege failed to capture the fortress in spite of his best efforts, he looked around him for a saintly personality to intercede for him in the matter and pray for his success. A *Faqir* whom the Sultan came up against informed him saying, "Why are you wasting your time wandering hither and thither? In your own service there is a cavalry-man who is a perfect one and if you prevail upon him to pray for you, the fortress will immediately fall. The truth is that the fall of this fortress, God has already decreed it to be dependent on the words to be uttered by him." On being inquired as to how to recognise him, the *Faqir* said, "To-day after midnight a great cyclone would

pass over the camps of your army whereby all the fires and torches would be extinguished, but only one lamp would be found burning intact unaffected by the high winds, and that would be a pointer to you for the man you are after."

The Sultan returned to his camp and was anxiously waiting for the cyclone and the promised signal. The cyclonic winds did develop and the king coming out after a time for reconnoitering, observed all the lights and fires in the camp being extinguished and only one lamp flickering in the darkness around him. Approaching the place, the Sultan found the Saint deeply engrossed within himself with the lamp flickering before him. When the Saint raised his eyes, he found the Sultan standing before him, and immediately surmised the worst—the dire consequences of his presence which forebode the death of his master. He stood up to receive the king respectfully and inquired of the reason which brought him to see him at such an uncanny hour in the night. The Sultan apologising for the intrusion and expressing

his ignorance as to the real state and dignity of the Saint, requested him to pray for the fall of the fortress he had besieged. The Saint tried his best to put him off on some excuse or other saying that he was misguided and misinformed in the matter, but he found the king adamant, and unwavering in his attitude. The Saint ultimately gave in and said, "Well I shall have to pray for your success on the condition that you immediately pay my salary and accept my resignation. Six miles from here I shall pray as you desire, and you have to attack the fortress early the next morning and the fortress will fall to you. This means that my Master Ali Ahmed Sabir has bade good-bye to his earthly life to-day."

The king forthwith complied with all the stipulations enforced by the departing Saint who prayed for the desired success after reaching a point six miles away from the camp and the Chitodgarh fell to the attack of Sultan Alauddin Khilji the next morning.

Reaching Kalyar, Khawja found that the Master had expired and for want of attendants his dead body was being guarded by

tigers and wild animals of the forest. On his approach, the tigers and the wild beasts skulked away into the jungle and thereafter he attended to the obsequies and burial of the body of the Master Ali Ahmed Sabir.

After three days' stay he was spiritually directed to go to Panipat which he negotiated in due course. Here Hazrat Jalaluddin (later known as Kabirul-Auwliya) was persistently requesting Bu Ali Shah Qalander for the honour of his discipleship. But Qalander Sahib kept on evading the point by saying, "You wait for some time and have patience. Your Master is yet to come and when he comes I shall point him out to you."

When Khawja Shamshuddin arrived at Panipat, Qalander Sahib addressing Hazrat Jalaluddin said, "Your Master is coming, Go now and receive him." Hearing this news he immediately jumped on to the back of a fleet horse and hurried out of the city to receive the Master greeting him with all honours and respects. Khawja Shamshuddin asked his disciple to give him exhibi-

tion of his horsemanship and when he was demonstrating his skill and proficiency in the matter, the Saint felt highly delighted and said, "What a lucky steed and an august rider!" No sooner he uttered these words the steed and the rider tumbled down in the dust on all fours. This fall had a spiritual significance and the disciple Hazrat Jalaluddin got instantaneously what he was waiting for, so long.

The earthly remains of all the

above-mentioned three Saints lie buried at Panipat and their tombs are to-day famous and popular as places of pilgrimage for spiritual aspirants.

The situation and relationship described herein above would be clear if it be explained that Hazrat Jalaluddin had already received God-realization from Bu Ali Shah Qalander, but the Gnosis (*Gyan*) was to be given him by Khawja Shamshuddin.



THE SAYING OF MEHER BABA

The body is but the outer covering of your soul. It is Maya that makes you identify yourself with the body and which makes you forgetful of your eternal, indivisible, resplendent Divinity.



Notes from My Diary

BY F. H. DADACHANJI

BABA'S seclusion continues, though partially relaxed. His stay at Meherabad, although apparently quiet with no interviewing with visitors, is occupied with his internal work which proceeds with all the more intensity seen from the notable events that transpired during the period under review which make these two months—December 1941 and January 1942—memorable and important.

December 1941:

During the month of December, Baba went out twice on tours to contact *masts* and spiritually-advanced souls. The first trip was to Pandharpur, one of the most important places of pilgrimage in the Deccan. Miraj, Sangli, and a few other places in that surrounding were also visited to contact *masts*. The most important event was his second tour to Allahabad at the end of December, to contact 7,000 *sadhus* and advanced souls, which, as Baba

explained, was meant "to give a final touch to this great work" he has been doing since 1936.

To make preliminary arrangements for the arduous task of contacting 7,000 *sadhus* and *masts* at Allahabad during one of the most important periods of fair festivals held once in about 12 years, Pleader, one of the experts who had handled this work already, was sent to Allahabad ten days ahead. He set after it very energetically, undergoing great physical strain for days, and did it perfectly, as Baba remarked.

The members of the party selected by Baba to accompany him and participate in this tour for the *mast*-work, were specially those who had, at one time or the other during all these years, participated in this particular work in company with Baba.

On his return from Allahabad to Ahmednagar, Baba travelled by the Grand Trunk route, visiting Secunderabad and

Sholapur, where he contacted *masts* during a few hours' stay.

* * *

A very important event that occurred during the month of December was the sudden "*passing away*" of *Shri Upasani Maharaj of Sakori*, on the 24th. An account of this Great Sage of Sakori appears herein further. His detailed life-sketch has already been published in *Meher Baba Journal* (vide issues of November and December 1940 and January and February 1941).

In a meeting of the *mandali* held on 26th morning at Meherabad, in the *mast-ashram* on the hill, Baba explained, among other things, that the breaking of his Silence will also be as sudden and unexpected as the "passing away" of *Shri Upasani Maharaj*. The difference will however, be in the general "feeling", which will be very strong when he speaks. All will feel it. It will shake the world like an earthquake. In different degrees will the different parts and people feel the shock.

In memory of late *Shri Upasani Maharaj*, Baba specially ordered all the *mandali*, staying with him at

Meherabad as also in different places, to observe *complete fast* (without any meal and with twice tea only) on the 13th of January 1942, which is the *Sankrant* day. Baba also ordered that a public *bhandara* (feast) be given the next day, the 14th of January, at Meherabad.

* * *

January 1942:

In accordance with Baba's wish and instructions, his *mandali* staying at Meherabad and those at Bangalore, Nasik, Ahmednagar, Poona, Bombay, Karachi, Madras, Navsari, and other places in India, and abroad in Europe and U.S.A., commence this year 1942 with the specific disciplinary orders of observing *fast* on one meal a day, and meditation, etc., during the first month and a half—from January 1st till 15th February 1942—to participate in his world-work.

Baba also expressed his wish that during this important period of a month and a half, simultaneously with his *mandali*, he would also like *all others who can and want* to observe *fast* only on one meal

a day. An announcement to this effect was therefore published in a few leading papers of India, as under:—

"In connection with his work for the spiritual upliftment of the world, Meher Baba has instructed his disciples and devotees, in India and abroad, to observe fast on one meal and twice tea every 24 hours from the 1st of January 1942 to the 15th of February 1942. (Water to be taken freely.)

Meher Baba would like *all others who can and want* to share in this work by observing fast as above."

* * *

DHUNI FESTIVAL

(*Meherabad 12-1-42,—7 p.m.*)

During the first week of January Baba ordered that the Meherabad *Dhuni* (fire), which was lighted on the 12th of December for a day, be lighted again on January 12th, and this process be continued every month on the 12th for a day, until further orders.

Only this month, in memory of late Shri Upasani Maharaj, this *Dhuni* (fire) should be kept burning for 48 hours, in lieu of 24 as done every month.

Baba arrived at the *Dhuni* by the Neem tree under which his

seclusion cabin is placed, a few minutes before 7-0 P.M., on Monday, January 12th. He looked at the photos of Shri Upasani Maharaj and himself placed near the *dhuni*, and then sat on a wicker chair after being garlanded by B. D. Jessawalla—known in Baba's *mandali* as "Papa"—to whom Baba had given the privilege of lighting the *dhuni*. Baba sat facing the west, while those *mandali* present at Meherabad stood round the specially prepared ground. When Baba gave the signal, Papa Jessawalla lit the fire, and at Baba's order, all those present then placed some sticks of sandalwood on the fire, some also taking the *darshan* of the fire. As soon as the fire was thus burning well, Baba made a few remarks.

* * *

Mohamed, the old favourite of the *mast-ashram* and one of the most important mediums of Baba's *mast-work*, who had stayed with Baba for years and was also taken to the West, but was recently sent away after his work was over, was brought back to Meherabad on the 9th of January, for a casual meeting with Baba for a few hours and sent away

immediately. The improvement in his mental condition could be judged from the fact that he could recognise every member of the *mandali* whom he saw now at Meherabad after an absence of nearly a year. This shows the great contrast to his spiritually-dazed condition when he first came to Baba and remained asleep, *in the same position* without food and water, for four days consecutively. It also speaks of a wonderful change Baba brings about in souls who have lost consciousness in their independent pursuit of God.

* * *

ENDING OF THE YEAR—1941

A Retrospect

Summarising the important events that recently transpired during the last period of the year 1941 that has ended, things seem to have happened as foretold by Baba to his *mandali*, in regular sequence. Let us have a retrospect. We can find (1) the conflagration of the European War covering a wider range and spreading from West to East and making it practically a World War, with the U.S.A., and Japan falling in.

(2) The second important event was the memorable meeting of the two Masters—Late Shri Upasani Maharaj and Meher Baba—after 19 years; and (3) the subsequent "passing away" of Shri Upasani Maharaj, just after two months of the memorable meeting. (4) Last, but not the least, Baba's giving an almost final touch to the *mast-work* during his important tour to Allahabad, just during the last three days of the year and significantly ending on 31st December—actually the last day of the year, as if to close that important chapter.

Baba has declared to the *mandali* that on the 15th of February this year, his *mast-work*, fasting and seclusion will all end and from that day onward, he will speak, any day, unannounced, before the 15th of February 1943.

THE NEW YEAR—1942—HOPE AND CHEER!

At this momentous period when we are on the threshold of the New Year that has begun, let us hope and pray that in spite of the dark and dismal clouds of a disastrous World War raining ruin and

destruction everywhere and engulfing mankind into untold sufferings, its beneficent results later may bring during the year and thereafter its due reward in establishing abiding peace on earth and a bond of Unity and Universal brotherhood, through a "change of heart" which is the only solution of all world problems. Baba has been repeatedly saying this for years. He has been vigorously working at it despite his Silence for the last 17 years. This is an effective method of "awakening" receptive and responsive souls with Divine Love he radiates, and preparing them for the great work ahead. It is now time this work of "awakening" begun long before within the prescribed circle of his group, should take unusual proportions and become world-wide simultaneously with the first shock of the breaking of his Silence.

* * *

Baba's Trip to Allahabad

(In the words of a disciple)

Members of the *mandali* are aware of the unique meeting of Baba with Shri Upasani Maharaj and the subsequent demise of the

latter on the 24th December 1941—an event of considerable spiritual importance.

Baba's period of seclusion and fasting is drawing to an end. The *mast* hunt is also to be concluded for the time being and the demise of Shri Upasani Maharaj is perhaps the signal for the quick universal spiritual changes which are to come in the near future. Before terminating the seclusion, the fast and the extensive tours for contacting *masts*, Baba declared that he would touch seven thousand *sadhus*. This decision of Baba did not come as a surprise to some of his old disciples, as some twenty years ago, while travelling in the Nilgiri hills, Baba had said that he would once contact 7,000 *sadhus*.

The Kumbh Mela of Allahabad is known to be the greatest fair of India where several lakhs of people assemble once every twelve years. The Kumbh Mela of 1941-42 has an additional significance of being known as the "Maha Kumbh Mela" having a cycle of 36 years. The spiritual significance of Allahabad where the *Jumna* and the

mythical *Saraswathi* have their confluence with the *Ganges*, draws hundreds of thousands of *sadhus* to the Kumbh Mela from all parts of the country.

The significance of Baba's selection of the Maha Kumbh Mela of 1942 for contacting the seven thousand *sadhus* at this turning point in the spiritual history of the world, immediately after the demise of Shri Upasani Maharaj, and just before terminating his period of seclusion, etc., will be obvious to those who know Baba.

The creation of opposition by *Maya* and the consequent material difficulties appearing in every spiritual work of Baba is well known to his disciples. They also know that the difficulties eventually disappear with the same certainty with which they appear. The trip to Allahabad was no exception to the rule. Immediately after Baba's decision to go to Allahabad to contact the *sadhus*, we read in papers the decision of the Government of India to cancel all special trains to Allahabad—an important and usual feature of the Kumbh Mela—on account of Military requirements. Not only

the specials were cancelled but the ordinary number of trains had also to be reduced, as also the number of carriages, in the remaining trains. Rush in trains was therefore expected as a certainty, particularly on account of the evacuation of some of the eastern ports. We were no doubt confident that in spite of the difficulties, Baba's work would be completed, but at the same time we were in no illusion about the troubles to be encountered.

Baba decided to leave Meherabad on 29th December 1941 by the morning train. By the time we came to the station, we were informed that the line was blocked by military specials and that it was not known when the passenger train would arrive at Ahmednagar and that therefore we would not be able to get the Allahabad connecting train from Manmad. Soon after we found ourselves driving with Baba on the Ahmednagar-Manmad road in a bus supplied by Sarosh Motor Works.

The road from Ahmednagar to Manmad passes from important spiritual centres, including the Dargha of Sai Baba,

Sakori, the residence of the late Shri Upasani Maharaj, and Dahigaon, where the meeting between Baba and Shri Upasani Maharaj took place. The question, therefore, which puzzled us was that whether it was really an accident that we had to make the eleventh-hour change or whether it had deeper significance that Baba should go on his important spiritual mission crossing the spiritual atmosphere of Sakori and the surrounding country. As we were going in the bus, Baba pointed us out the hut where he met Shri Upasani Maharaj last. The quiet hut could be seen far away from the road.

The beautiful Ankai Hills about ten miles from Manmad are known to several disciples of Baba, who have spent time in meditation on these lovely hills. As we came near the Ankai Hills, Baba called a halt for breakfast. All had enjoyed the memorable drive with Baba and the rough road with the deep ruts and holes had added to the pleasure, while the bumps and jerks had made everybody all the more hungry. Baba sat near us under a huge Banyan tree. A beautiful clear streamlet was flowing near by and

we had an excellent breakfast. The journey to Manmad soon came to an end, and we reached the station in time for the Allahabad train.

In view of the unusual travelling difficulties by train at the time, several proposals were placed before Baba, including reservation of tourist car or a second class saloon and so forth. All these were turned down by Baba who insisted on travelling third as usual. At Manmad, the *mandali* accompanying Baba was anxious about the accommodation in the train. To the surprise of all, the Allahabad Express arrived with plenty of room in several third class compartments. While we had the pleasant surprise of having almost a full compartment to ourselves, Baba kept on smiling and casually remarked that we should make certain that the carriage would not be detached at an intermediate station. A couple of Railway officers were accordingly consulted, but they gave assurance that the carriage would go direct to Allahabad. We forgot all about the casual remark of Baba and were busy the whole day in his sweet

company. At night, we were sleeping soundly in the train, when we suddenly got up at the shouts of a porter who was intimating the passengers, that it was found necessary to detach the carriage at that junction. Some of us were blaming the Railway for the management, while others were anxious about getting room in the train at that odd hour of the night. Baba was again smiling and remarked that instead of talking, we should try to see if we could shift quickly to another carriage. In a carriage at the end of the train, a little accommodation was available, and we soon went over there. During the rest of the journey to Allahabad, a funny looking person who entered our compartment from a wayside station provided great amusement for every body by his typical attitude and temper. He had a large round belly, thin legs, a short stature and a large head. Some beggars without tickets happened to crowd near his seat and off went his temper making Baba and all of us laugh almost to suffocation. His typical shouts of "Hai! Hay! Hut!" and so forth accom-

panied by the interesting movements of his funny body provided an unusually comic scene.

We arrived at Allahabad at about ten o'clock in the morning on the 29th. After breakfast and a little rest at a hotel, Baba went out to the Kumbh Mela grounds with some of the members of the *mandali*. On reaching the ground, we soon discovered that the work of touching the seven thousand *sadhus* was not going to be an easy task. It was hot and sultry, while the Mela ground was all sandy and the *sadhus* were scattered within a radius of about two miles. Different schemes were suggested by the members of the *mandali* for carrying out what seemed to be a Herculean job. Baba did not approve of any of the schemes, In fact, had he done so, several days would have been spent at Allahabad. Baba adopted his own scheme. First of all, we had a reconnaissance round with Baba, which consisted of about four hours of strenuous walk in the loose sand and scorching sun. During this rapid survey, we crossed the *Ganges* and the *Jumna* twice in a boat. While

passing across the confluence of the *Jumna* with the *Ganges*, Baba remarked that Allahabad is known for its spiritual atmosphere from days of old.

Having seen the place generally and deciding his programme of work, Baba started the contacts with the *sadhus*. It was about sunset time when Baba touched the first *sadhu*. This *sadhu*, whom we encountered accidentally as it were when Baba decided to begin the contact work, was a very typical person. He was gazing straight at the setting sun and was shouting loudly "Jap! Jap!" (Meditate! Meditate!). He was the only *sadhu* amongst the hundreds of thousands of them in the Kumbh Mela, who had put on a typically mixed dress partly on eastern style and partly on western one. The long garment of the average Indian *sadhu* with some dirty torn clothes perhaps represented the east, while the old and shabby sola hat on his head was the probable pointer for the west. The question whether Baba selected this first *sadhu* accidentally or whether the selection had a deep meaning would provide interesting study to the lovers of

Baba's work of universal Spiritual Upliftment.

It is impossible to describe in words the second *sadhu* whom Baba touched. Those who have read the life of Shri Chaitania Maha Prabhoo, or have seen some of the pictures depicting his divine ecstasy, might be reminded of the condition of Shri Chaitania when he was experiencing divine love and when he was dancing with lifted hands on the seashore at Jagannath Puri on seeing the visions of his beloved Krishna. To get some idea of the unforgettable scene, we saw at Allahabad on 30th December 1941 at sunset time, when Baba met the second *sadhu* at the Kumbh Mela, you have to substitute the *sadhu* in place of Shri Chaitania and Baba in place of his beloved Krishna and the sandy bank of the Ganges in place of the Puri beach. The *sadhu*—a young person of about thirty years of age with the most handsome outlook and charming personality—saw Baba from a distance of some 50 paces and for a while he danced with lifted hands as if he was in the happiest

moment of his life. He walked a little and then sat down as if the feeling had overpowered him. Baba met him like the most loving mother embracing the dearest child. The *sadhu* was completely naked and his body was covered with dust and sand. The way Baba was treating him showed as if to Baba the apparently dirty body of the *sadhu* was of no consequence. Subsequently while referring to this *sadhu*, Baba said how he was a soul merged in the ocean of Divine Love. Baba further remarked, "If some one were to ask me what makes me happiest, my reply would be 'embracing a *mast* (a God-intoxicated soul) like the one you saw to-day'. Referring to the value of the love of the marvellous *sadhu*, Baba said, "Such love consumes the false ego and annihilates the lower self in the super conscious state wherein the Highest asserts itself." While telling us of the state of this *sadhu*, Baba said, "Just as the state of man's communion with God, the soul's identification with the Over-Soul and the lover's union with the beloved is beyond the realm of understanding, so also is the state

of this perfect lover of God indescribable."

The second *sadhu*—the living Shri Chaitania Maha Prabhoo—had such attraction for Baba that in spite of the most strenuous labour he had to undergo the next day in contacting thousands of *sadhus*, Baba insisted on meeting this individual *sadhu* again and did do so, when he spent with him about half-an-hour in spite of the heavy pressure on his time.

On the first day, after acquainting himself with the location of the *sadhu* camps, Baba touched 359 *sadhus*. All of us were completely exhausted. Nobody however liked to say this and thus to interfere in Baba's work. To every body's relief, Baba himself said that he was tired and that the work would be resumed the next day. That in fact Baba was not really tired and merely came to our help by saying so, became clear to us when the next day, he arranged matters in such a way that while he had to move about constantly in the soft sand, we had to remain at specific places from where he could easily communicate with

us and when we found him sharply moving almost like a machine with inexhaustible energy. He had not only to move about but had also to bend down to touch the *sadhus* who were to be found in different postures. Some were lying down on the ground, some were squatting, some were themselves moving about while some were in small huts with narrow low doors. While we admired Baba's energy and power of endurance, we were growing more and more anxious about the after-effects of this Herculean task on his health. By the evening Baba exceeded the figure of 7,000 in touching the *sadhus*. The actual hours of work were from about 6 A.M. in the morning to about 11 A.M. in the forenoon, and again from about 6 P.M., to 9 P.M. in the evening. The prayer time in the morning and evening selected by Baba helped him considerably in doing the work quickly. *Sadhus* in groups of hundreds were found collected at different places for the prayers. Similarly at some of the big camps called the "Akhadas" of the *sadhus*, hundreds of them were found early in the morning. Again

at the *Annachatras* (centres for distribution of free food to the *sadhus*), many of them were found in large batches.

Surprising as it might sound, Baba was not idle between 11 A.M. and 6 P.M., on the 31st December, when in the evening he had completed the work of touching the *sadhus*. After late breakfast and about two hours rest, he took us to Naini, a place about five miles from Allahabad, to meet a *mast* (God-intoxicated person). This *mast* had a charming personality. We found him sitting on a cot inside a dark room where a fire was burning. He is known locally as Cha Sahib. Baba has asked us to take with us tea in a large tea-pot as Cha Sahib is exceedingly fond of tea. Seeing us at the door of the room, Cha Sahib got up from the bed and received us in a way as if he was expecting us and knew us from a long time. The sweet smile on his face, his sparkling lovely eyes and his gait showed that he was in the happiest of moods. He took the tea-pot from us and placed it on the fire and made

us sit on his cot. He allotted a corner of the room away from us to Baba and while pretending to talk to us generally about our health and inviting us to have tea, he was all the while having stealthy glances at Baba, who seemed to be so happy in the little dark corner of Cha Sahib's room. We again realised how Baba really feels happy in company of the *masts*. After spending about half-an-hour with Cha Sahib, Baba returned with us to Allahabad, where he went straight to the Mela grounds and where Baba completed the work of touching the 7,000 *sadhus*.

On returning to the hotel at about 9 P.M., Baba had only a glass of Ginger and then took a hot tub-bath before retiring to bed. With the strenuous work of the day, we were doubtful about Baba's health, but he again gave us a surprise by getting up at five o'clock early in the morning and feeling as fit as ever. His work having been completed to his satisfaction, Baba was in very good mood and after tea, we left Allahabad by the Bombay Mail on the morning of the New Year—1942.

The "Passing Away" of **Shri Upasani Maharaj**

The Great "Sage of Sakori" has entered into *Maha Samadhi*. The news of his sudden "passing away", on the 24th of December 1941, at Sakori, came as a shock to his great following all over India. It seemed truly unbelievable at first even to Meher Baba's *mandali* when the telegram conveying the sad tidings was received on the 24th afternoon, because it came rather too soon, although they were prepared to hear of it any day after the meeting of the two Masters on the 17th October last. Sarosh, who brought the telegram from Ahmednagar, went up the hill with Vishnu to break the news to Baba. But when Baba came out of the gate as usual to see them, and before the contents of the telegram were disclosed to him, to their utter surprise, Baba making a suggestive gesture to say "has it happened"!? Not the slightest sign of surprise or sorrow was discernible in his expression, which was as natural as usual. He seemed rather to take it as something

already ordained and previously planned, for good.

For the reverential regard we all have for Baba's own Master, we all felt deep in spite of the assurance given by Baba that it was for the better and had to happen, any day.

In accordance with Baba's wish and order, a party of nine of the *mandali* members left Meherabad for Sakori on the 25th to pay their last respects to the Great Master, and all participated in the function of the final disposal of the sacred body, which was given "*samadhi*" in accordance with his own wish, near his own altar of the sacred Cage at Sakori. The ceremonies, according to the Hindu *Shastravidhi* (scriptural injunctions), were performed by the Brahmin devotees. These together with the procession and final burial took almost six hours. The Meherabad *mandali* returned, in accordance with Baba's orders, immediately after the function was over by about ten o'clock at night.

According to reports, his "passing away" was all too sudden, unbelievably quiet and masterly. Even the *mandali* residing with

him and the nearest were taken by surprise and knew of the worst hours after it actually happened. He left Sakori for Satana, his birthplace, on December 22nd, telling all at Sakori that he would stay there till the end of the month. But he returned immediately on 23rd only after a day's stay, due to illness. In the early hours of the 24th morning of December, he complained of pain in the heart. Household remedies, as usual, were resorted to by his *mandali*. A mustard-plaster was applied, and he rested, assuring all that he would be all right in a few minutes. But that proved to be the final and eternal rest! Taking him to be fast asleep, the nearest group remained reticent and didn't disturb him for 2-3 hours. But seeing no movements as usual, even during sleep, as of changing sides or positions, for hours, they felt uneasy and even suspicious, and called for the others, who in turn called for the doctor. He came from Kopergaon, about 5 miles away, after about an hour, and declared that life was extinct for hours. So suddenly did it all happen, as of a part of a plan

previously arranged, that even the nearest group staying with him at Sakori and who were all attention on him, were thus taken by surprise.

Masters have their ways of doing things, even when they shuffle off their mortal coils. Shri Upasani Maharaj was no exception to it. Even in resorting to his final rest, he was masterly. It simply awaited his meeting with Meher Baba in October 1941, after 19 years. That over, he had his masterly way of resorting to final and eternal rest that left everyone guessing, at the subtlety and suddenness with which it happened.

In his "passing away", India loses one of the Greatest Living Masters, a great spiritual force, and a dynamic personality whose spiritual influence on thousands is a matter of experience.

Volumes have been written on the life, teaching and working of this Great Sage. But in spite of the adverse criticisms and wild rumours, ignorantly spread by misinformed public, his life was *utterly selfless, pure and saintly of that of a Perfect Master*. He had a large following on whom

his influence was divine and who worshipped him as a Master. Numerous remarkable incidents in lives of people who came in his contact were none too short of miracles, which are attributed by them to his divine influence.

It was through Sai Baba, the Great Master who lived in Shirdi (Ahmednagar District), that he had the final Supreme Experience of the Divine (God-realization). It raised no small furore at the time as Shri Upasani came from a Brahmin (Hindu) family and Sai Baba, although a Perfect Master, was considered as a Mohomedan. It reveals the glaring truth that in the experience of the Highest Divinity, caste or creed has no recognition whatsoever. Yet another example brings home this fact much deeper in the extraordinary case of Meher Baba and his two Masters. Meher Baba, who is born of Zoroastrian parents, was first initiated in Godhood by Hazrat Babajan of Poona (who was taken as a Mohomedan) and was later brought back to normal consciousness by Shri Upasani Maharaj (a Hindu Brahmin by birth), who was Meher

Baba's second *Guru* (Master).

It is also significant to note how both these *Gurus* of Meher Baba, during their last days and just before they "passed away", met Meher Baba after years. Hazrat Babajan, who never went out of Poona for years, left it for the first time and came all the way from there to Meherabad, Ahmednagar, to see Meher Baba in 1928, whereas Shri Upasani Maharaj and Meher Baba met only recently at Dahigaon after a period of 19 years. Moreover, both the revered

Gurus made the same significant remarks to their *mandali*, years ago, about Meher Baba, saying, "He will in time shake the world"! We already see the signs of these prophetic words being verified. Meher Baba's revered name is internationally known. His personal magnetic influence has already awakened many in the East as well as in the West to spiritual heights and understanding. What the great future holds will be surely known, in time, not far from now.



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Register of Editorial Alterations Vol. 4, issue 3

Page 127, para 1, line 14, change experiencing to experiencing
Page 127, para 1, line 17, change God-man to God [see 3-vol Disc]
Page 127, para 2, line 4, change pretence to pretense
Page 127, para 3, line 3, change dos to does
Page 128, para 2, line 5, change disinction to distinction
Page 130, para 3, line 2, change "than to" to "than"
Page 130, para 3, line 11, change choses to chooses
Page 131, para 2, line 22, change *Tree* to *Trees* [see 3-vol Disc]
Page 134, col 2, para 2, line 5, change imcomparably to incomparably
Page 136, col 1, para 2, line 12, change Sublte to Subtle
Page 140, col 1, para 1, line 22, change initiaing to initiating
Page 142, col 2, para 1, line 15, change "conscious of" to "conscious"
Page 147, col 2, para 1, line 11, change exprience to experience
Page 149, col 1, para 1, line 21, change disillusion to dissolution
Page 149, col 2, para 3, line 1, change univere to universe
Page 154, col 1, para 1, line 7, change acording to according
Page 156, col 2, para 1, line 19, change thereform to therefrom
Page 163, stanza 4, line 2, change goursomely to gruesomely
(goursomely in this context might just be an old spelling of gruesomely – see attached; gruesomely is probably best and close-enuf in sense)
Page 165, col 2, para 2, line 3, change *Muqame-Hyrat* to *Maqam-e-Hyrat*
(compare with spelling on page 137, col 1, para 1, which appears correct)
Page 167, col 1, para 2, line 20, change utterd to uttered
Page 168, col 2, para 2, line 4, change Hazarat to Hazrat (compare next para and following)
Page 171, col 1, para 2, line 7, change like to life
Page 179, col 2, para 3, line 1, change acquaintaing to acquainting
Page 183, col 1, para 3, line 1, change pasing to passing

English [\[edit\]](#)

Alternative forms [\[edit\]](#)

- **gore-some**

Etymology [\[edit\]](#)

From *gore* + *-some*.

Adjective [\[edit\]](#)

goresome (*comparative* **more** goresome, *superlative* **most** goresome)

1. Characterised or marked by **gore** [\[quotations ▲\]](#)

- **2000**, Francis DiPietro, *Nest: 28 Tales of Pulp Fiction*:

This gross and **goresome** act is certainly capable of turning the staunchest butcher's stomach, but still it pervades my very being and feeds my mental sails with its hot and hoary winds.

gruesome

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English

Etymology

Compare [Danish](#) and [Norwegian](#) *grusom* (“horrible”), [German](#) *grausam* (“cruel”), and [Dutch](#) *gruwzaam* (“gruesome; cruel”).

Adjective

gruesome (*comparative* **gruesomer** or **more** **gruesome**, *superlative* **gruesomest** or **most** **gruesome**)

1. [repellently frightful](#) and [shocking](#); [horrific](#) or [ghastly](#) [\[quotations ▼\]](#)

Translations

repellently frightful and shocking; horrific or ghastly	[show ▼]
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