

MEHER BABA

Acknowledged

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(The following article, titled "MEHER BABA", is from the book "In Company With Saints and Spiritual Topics" written by Mahamahopadhyaya Dr. Gopinath Kaviraj of Varanasi.)

I had been acquainted with this name much more earlier. I came across with the name first when I read Paul Brunton's "Search In Secret India." Thereafter I heard Meher Baba's name in connection with stories about two other saints --- Hazrat Babazan, Upasani Baba and Sai Baba of Shirdi. I had also some intimacy with a few of Meher Baba's devotees, and it was due to this intimate acquaintance, I got the opportunity to regularly read the "Patrika" (magazine) published from their Ashrama. I was always deeply inquisitive to know of about the Sufis, and having read various descriptions including profiles of some of the Sufi initiates, I quenched my thirst for acquiring knowledge about Sufism. In the bio-sketches that I read, was included a profile of Meher Baba. In addition, I had read many of Baba's own writings and also many other essays and articles written by his disciples. These studies made me fully familiar with the person and his messages as well. The latest book that I read was : "God Speaks." As soon as I completed reading of this book, an intense desire to see Meher Baba in person arose in my mind, but due to lack of leisure, I could not fulfill this desire for a long time. However, no sooner had I got an opportunity to visit Pune, than I had been showered on with the luck of getting a Darshan (interview) of this Saint.

In response to a call from Anandamayee Ma, I went to Pune in the month of June, 1960. Information instantly came to me that Meher Baba was staying in the city at that time. I sent one person to Meher Baba to ask him whether I could be granted an interview with the Baba. ^{According to present} ~~Presently~~, Meher Baba was observing silence (speechlessness) on all Mondays and Thursdays. ^{Meher Baba} ~~But the Saint~~ rejoiced when he was informed of my name and immediately consented to grant me an interview with him on the very following day which was a Monday.

In strict adherence to Meher Baba's instructions, I arrived at his place just at 8 o'clock in the morning and found that Meher Baba was in silence. I could neither put any question nor have any private talks with him. Baba asked me to come again at 8 o'clock in the morning of the following day. In compliance with his request, I went again to his Ashrama just at the appointed time, having been accompanied by Sitaram. I found that Baba was eagerly awaiting our arrival.

The very moment I saw him, Baba embraced me and kissed me on the forehead. Then he placed his hand on my shoulder and conducted me to a room which was vacant and free from visitors.

Meher Baba sat on his own seat while I sat on a separate one. There was

no other person in the room except the interpreter. Baba shut the door so that no outside disturbance could come in.

Baba started communicating in ^{Silent} sign language - moving his hand off and on to indicate different ^{signs} things and also to express his own feelings. I was absolutely unable to follow the meanings of those ^{gestures} signs. The interpreter began to decode the meanings in English and I was then replying in English to what the interpreter was saying. In his counter-reply Babaji was using the same method of ^{gesture} sign language to express his own opinions while the interpreter was translating them into English for my understanding. In this way we continued to communicate with each other. Sometimes Babaji was detecting errors of the interpreter and correcting him. The interpreter would then be telling me the corrected reply. For about an hour our dialogue continued continued in this way on secret spiritual mysteries.

From the talks we had had, it was revealed that this Mahatma was Zoroastrian and was wearing the body of a Parsee. When ~~he~~ he was five, he was sent to a school where he was immediately recognized as a brilliantly meritorious student. At 17, he passed the Matriculation Examination and was admitted to the Deccan College of Pune. After having completed full two years of study in that college, [the young man faced an incident that brought a turn in his life.] One evening he was returning by bi-cycle from the college. At a moment he was cycling very close to the residence of a Muslim woman Fakir, Hazrat Babazan, who was about one hundred years old at the time.

As soon as Meher Baba went close to the house of Hazrat Babazan, she made signs to call him to her. No sooner had Meher Baba stopped and called at her, the woman Fakir Hazrat Babazan embraced him and kissed him on the forehead.

Describing this incident Meher Baba said : "I was like any other boy before this particular moment of the evening. Hazrat Babazan opened my eyes. Her kiss brought a turn in my life. I felt that the entire universe before my eyes was melting into a state of nothingness. And I am alone -- alone with God only. Months after months passed by without my having ~~an~~ even a ^{single} slight bit of sleep. Yet I was ^{not} ~~not~~ even a bit weakened. I was as I was before, but my father failed to understand what had happened to me. He thought I might have gone insane. Physicians were called one after another who prescribed medicines and administered injections. But they had misunderstood the whole thing. I was then completely immersed in the non-dual Divine Consciousness. This disease ~~was~~ was not to be cured by any kind of drug. I was only separated from the outer life. A long period of time went by before I could regain my outward normalcy. "

When Meher Baba regained his natural state of mind, the basic constituents of

of his character were completely transformed. His previous urge to study in the college, his ambitions for the future, his interest in games and sports - - everything disappeared for ever, and instead, came to him an inner urge to live a religious life and to be engaged in ^{spiritual} religious practices.

He came to believe that this transformation was due to the kiss of the Muslim woman Fakir, Hazrat Babazan. Therefore, he went to her in search of a spiritual teacher (Guru) [who would initiate him and show the spiritual way.] The Fakir, however, ^{hinted} indicated to him that he should go to Upasani Maharaj. It was ^{he} this Saint who allowed Meher Baba to stay in his Ashrama and eventually initiated ^{him} the young man [into the rank of spiritual seekers.]

The crest jewels of Meher Baba's messages are : Universal Brotherhood, Peaceful Coexistence, Compassion for all poor and distressed ~~bring~~ human beings, and Devotion to God. Meher Baba says: "The basic message of all the religions is ^{the} same, since God is the root of all. If men could free their minds from the narrowness that resulted from the sense of mutual differences, they would be able to agree on the basis ^{facts of} truth."

Within this short period of time, I could feel that Babaji had perception of the inner things and was ^{an extraordinary} a great person with deep knowledge of the subtlest spiritual path (truth?). Babaji had expressed his opinion about the future of this world, about ^{his mission} what he himself was seeking for in this life and about the duty of each and every human being.

I asked him : "What could you ^{feel} (say) about me?" In reply he said: "I have nothing to say about you. Please go on doing the Mahanisha (a ~~spirit~~ special kind of Yoga practice) as you have been doing so far." I was stunned to hear this from Meher Baba, for nobody knew that I was practicing Mahanisha. How could Baba know this ?

After this, when Baba divulged certain secret things to me, I was again extremely surprized and presently all the doubts in my mind disappeared.

When the interview was over and I was about to leave, Baba presented me with a copy of the book, "God Speaks", and also some paintings that were related to cosmogony. As I departed he said: "That I have a very intimate relations with you, will be slowly evident to you."

Since this interview, I did not have the luck of getting another. Yet my intimacy with him was continuously ^{growing} increasing. It was coming through my inner feelings. At the outer level, the relationship came to be firmly established through mutual correspondence. There had come unsolicited moments when I could feel ^{inner} intimacy with him.

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of his brother were very largely unshared. His position was to study in the college, his duty as for the future, his interest in the world was to live everything in the world for ever, and instead, came to him an inner urge to live a religious life and to be engaged in religious activities.

He came to believe that this transformation was due to the idea of the human woman which, Ernest Saberton, Professor, seemed to him in a way of a spiritual teacher. But who would initiate him, in a way of a spiritual way. The teacher, however, initiated to him that he should go to University. It was a little while of his life that he stayed in his father and eventually initiated the to maintain the rank of a spiritual seeker.

The great jewels of John's life were : Universal Brotherhood, Social Goodness, Compassion for all, and his great human beings, and devotion to God. John's life was : "The basic message of all the religions is same, since God is the root of all. If men could find their rights from the religions that resulted from the same of such differences, they would be able to come on the basis of truth."

It is in this sort of time, I could tell that Saberton had perception of the inner things and a great personal life and knowledge of the subject of spiritual truth. Saberton expressed his opinion about the future of this world, about what he himself was seeking for in this life, and about the life of each and every human being.

I asked him : "What could you see, but not?" In reply he said : "I have nothing to say about you. The same as being the spiritual, a spiritual world of your office, a you have been told to be in this form. Your father, for nobody knew that I was a religious person. How could I know this?"

After this, when Saberton told of certain secret things to me, I was again extremely surprised, and eventually all the doubts in my mind disappeared. When the initiation was over, and I was about to leave, Saberton presented me with a copy of the book, "God Goodness", and also some religious that were related to me. As I departed, he said : "But I have a very intimate relations with you, with a special relation to you."

Since the initiation, I did not have the lack of a spiritual teacher. Let me mention with him was continuously increasing. It was coming through my inner feeling, at the outer level, a spiritual relation came to the family establishment through which came to me. There had come some religious people when I came to intimacy with him.