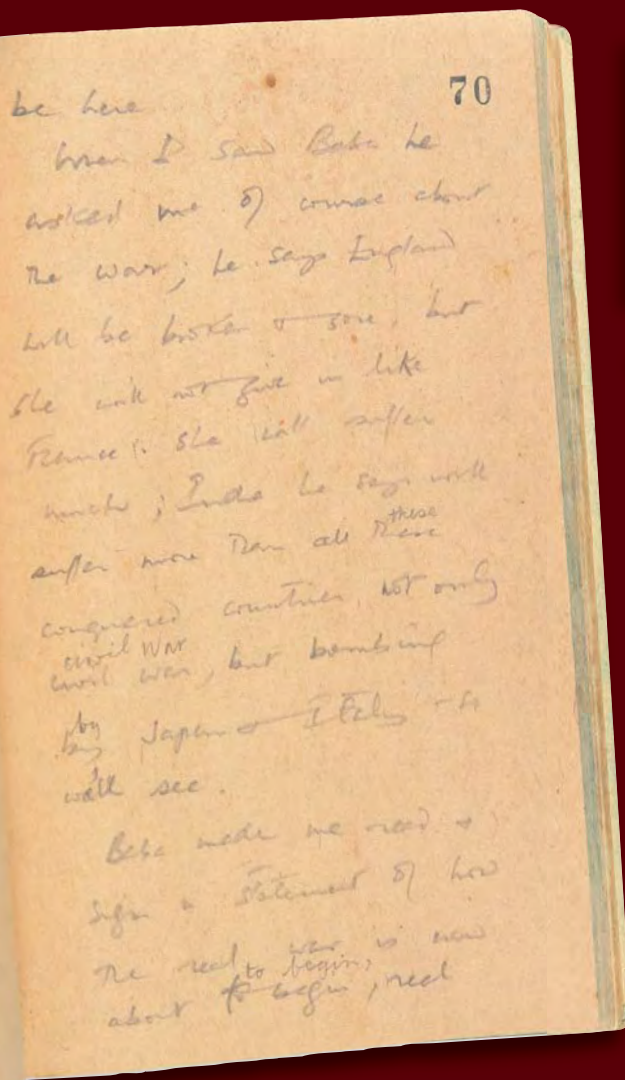


DONKIN'S DIARIES

TRAVELS IN INDIA WITH MEHER BABA: 1939-1945



WILLIAM DONKIN

"India played a great part in the war effort against Nazi Germany and we had to pay a price for that. The hardships we all experienced left their imprint: rationing of food, cloth and fuel, difficulties in travel, frequent black-outs, war drills, other inconveniences . . . they affected us all.

"Donkin's Diaries give us an inkling of how Beloved Baba was working behind the scenes in the conduct of the war, often giving hints in advance of events that would occur. The work He was doing with the masts in seclusion at that time was reflected in world events, and it was a time of great upheaval. Europe and the Far East were engulfed in a terrible conflict that resulted in dreadful carnage: millions perished."

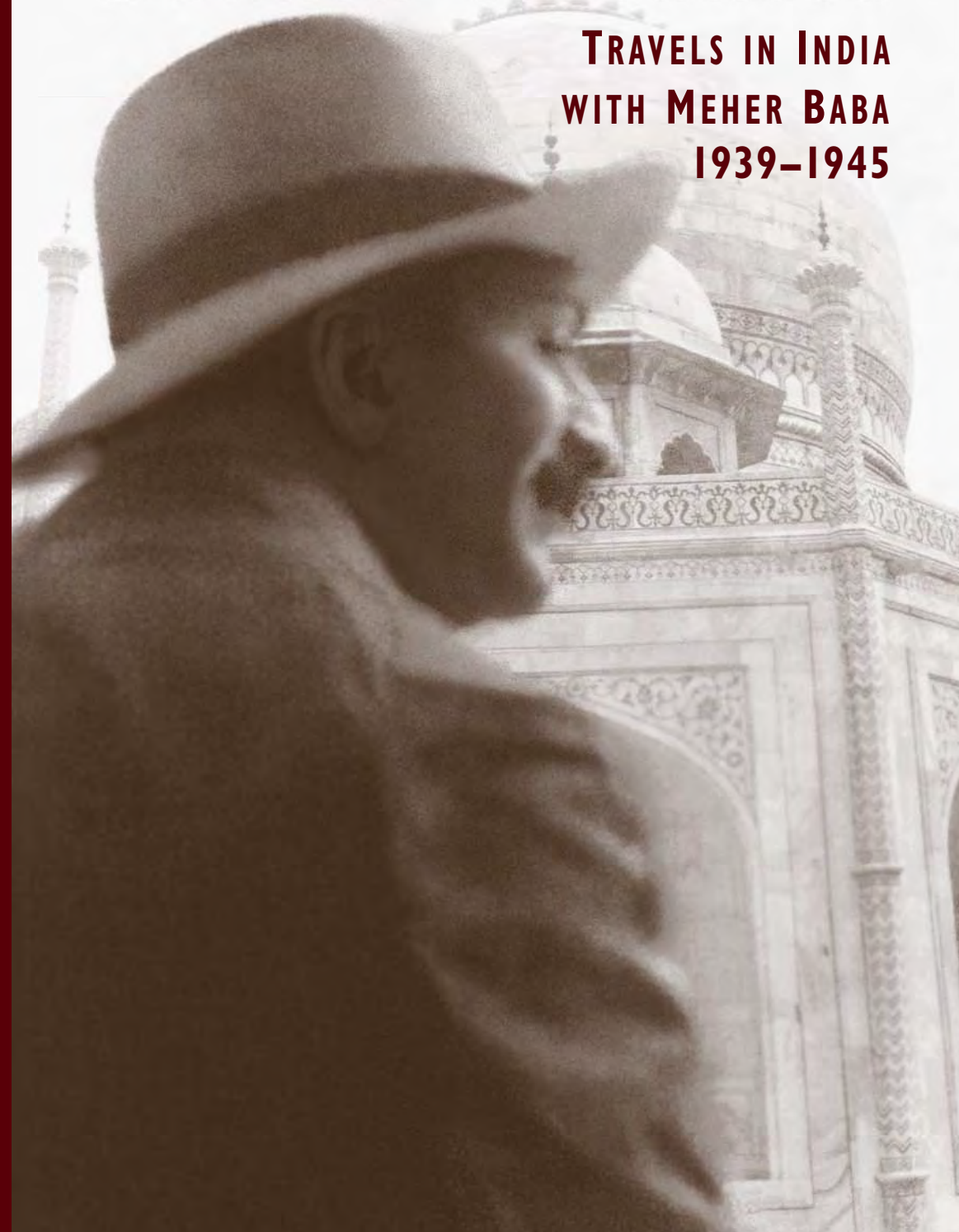
FROM THE EPILOGUE BY MEHERWAN JESSAWALA

DONKIN'S DIARIES

TRAVELS IN INDIA
WITH MEHER BABA
1939-1945

DONKIN'S DIARIES

TRAVELS IN INDIA
WITH MEHER BABA
1939-1945



(Above) A page in the third volume of Donkin's diaries. See pp. 140-141 for a complete transcription.

(Meher Baba's sister Mani permitted Francis Brabazon access to these diaries when writing The Silent Word. Francis had difficulty deciphering some words and pencilled-in clarifications appear in some places in the diaries.)

Front cover photograph: Meher Baba at the Taj Mahal, Agra, in the 1930s.
Courtesy of Elizabeth Chapin Patterson Photograph Archive.

Back cover photograph: William Donkin. Passport photograph.

Reproduction of page from Donkin's diary courtesy of AMBPPCT Archives.

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ISBN 978-188061937-7



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DONKIN'S DIARIES

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TRAVELS IN INDIA WITH MEHER BABA 1939–1945

WILLIAM DONKIN

TRANSCRIBED AND ANNOTATED BY SARAH McNEILL

2011
SHERIAR FOUNDATION



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ISBN: 978-1880619-377

*We may bear witness
to our belief in this,
though we may never prove it
to a sceptical world.*



William Donkin
The Wayfarers

***Preserving and Sharing the
Record of His Life***
by Meheru Irani,
one of Avatar Meher Baba's mandali.

Dr. Donkin's diaries from the Avatar Meher Baba Perpetual Public Charitable Trust (AMBPPCT) Archives at Meherabad, India, give the picture and state of daily life with Avatar Meher Baba and His close men mandali.

Over the nearly five decades of His ministry, Baba sustained an enormous correspondence — letters that He wrote and that were written to Him, diaries and reminiscences, accounts and chits and records of His daily activities. Baba Himself, when He was in physical form, had intimated that the things closely associated with Him should be preserved. On a visit to His secretary, Adi K. Irani, at his office, Baba asked Adi, “Do you keep all the office records in steel trunks or almirahs? As a precaution against insects and fire, you must do this. The importance and significance of these records is such that you can hardly imagine it today.”

It is now clear to those of us who were with Him that Baba had long ago planned for the items and articles associated with His Life to be safeguarded and shared. In 1949, before the phase of His Work known as the New Life began, He had disbanded everything at His ashrams, but He had emphasized that all His used belongings were to be safely stored in the

East Room at Upper Meherabad. And Baba had foretold that in the future the world would come to know of Him far and wide, and that even the tiniest piece of His clothing would be yearned for by the people of every country of the world.

Baba's mandali, on their own, had intuitively felt the need to safeguard the precious items connected with His life. Hence, in 1993, Mani, Baba's sister and Chairman of the Avatar Meher Baba Trust, created the Archives and Museum Committee. This was for the purpose of caring for and sharing with the world Avatar Meher Baba's personal articles and the archival records of His life and Advent, to serve as tangible links for savouring the fragrance of His physical Presence on Earth and for learning about His life as Man.

A collection-management building, Manzil-e-Meher, has now been constructed at Meherabad, with an auxiliary building at Meherazad. The immense task of moving Baba's precious articles there, developing procedures, cataloguing, re-housing, and duplicating archival items, such as Baba's records, has begun. It is our goal to make Baba's records digitally available in facsimile to His lovers so that they may immerse themselves in the Life of the God-Man.

Dr. Donkin was English and the publication of his diaries from the Trust Archives is a very happy event for us.

Meheru R. Irani

Meherazad 2011

Preface

In 1939 the newly qualified Dr. William Donkin embarked on a seemingly bizarre journey, turning his back on his family in England and on any hopes they might have held for him and in so doing, completely changed the whole course of his life. The diaries he kept of the first five years of his travels present a detailed though irregular log of events that include conversations, personal impressions, stories, poetry and an occasional diagram. The opening entries of the first diary in the four-volume collection give no hint of any angst on the part of the young man regarding his decision to abandon a prestigious career in the British medical establishment, reflecting more a boyish enjoyment of the journey from England through France and an enthusiasm for travelling to India to live and work at the ashram of Meher Baba. He clearly wanted to keep a record of everything and jotted down the names of people he met and places he visited just as they sounded to him regardless of whether they were spelt correctly or not.

Three of the notebooks have 60–70 pages filled with Donkin's pencil-written, dated entries. The fourth, thicker than the others, has pages numbered in pairs (it was an office accounts notebook designed for making duplicate invoices), which effectively doubles its length. Unlike the others, it was written more neatly in ink with closely spaced lines. It is interesting to observe the time frame of each of the notebooks.

Donkin opens his diary on 31st July 1939 soon after first setting foot in India; and its last entry is dated 23rd November of that same year. He writes frequently, two or three times a week. By the start of the second volume on 2nd December 1939, the new arrival is finding himself much more involved in the tasks Meher Baba entrusts to his groups of men and women disciples and is having to learn how to adapt to a new way of life, how to fast and how to get up before dawn along with everyone else. The period covered by this notebook is, like the first one, approximately four months. It ends on 29th March 1940 and includes much about the onset of war in Europe as well as about the opening of a new spiritual centre at Byramangala. Volume three extends from 5th April to 4th September 1940, five months in all, and it provides insights into the practical and impractical realities of the Blue Bus tours from the point of view of one of the drivers of that sainted vehicle! Even during those journeys, in spite of being tired to the point of exhaustion by the end of each day, Donkin continued to make time to write just as often as before. Throughout these first three volumes the reader becomes increasingly aware of Donkin's growing devotion and dedication to Meher Baba whom he reveres as a great spiritual master and seems to love rather adoringly and with a deepening sense of the way Baba was somehow effectively orchestrating events. The vast scale of the destruction and mayhem of the war, which started in Europe soon after Donkin arrived in India and from then on spread across oceans and continents to engulf the

world, provides the framework and context of all four of these diaries. Inevitably for a young man of Donkin's age, military service intervened and he found himself separated from his beloved Master for long stretches of time. Volume 4 of the diaries covers not months but years! Starting on 12th September 1940 the diarist's infrequent entries are sandwiched between long periods of silence. Military service with its imposed constraints on communications fractured his previous, regular pattern of writing. And then the diaries end (as did the war) in August 1945.

As a diarist Donkin is selective. His diary is not a confessional nor is it an arena for wrestling with personal torments. Each entry is one in a sequence of snapshots that piece together to form a vast mosaic. And while William Donkin is always there in person, the happenings he describes at any particular moment are for him more important than any personal feelings. From the opening pages it is clear his mind was made up and, although his family may have objected, there was never any question for him of *not* going to India. His early entries very much describe the enthusiasm of an eager tourist pointing a camera at examples of archaeology, history and awesome scenery. But Donkin soon shifts his focus to the one person who plays a leading role in his new life, Meher Baba himself, and then stays fixed on him to capture the rarest pictures of the Avatar's work with masts — the God-mad or spiritually intoxicated souls whom his disciples had to locate and bring to the ashram. Donkin soon became

completely taken up with the work Meher Baba was doing with the masts and, in later years, wrote his major work on the subject, *The Wayfarers*, for which his diaries would have provided facts and much relevant detail. He did not however envisage writing such a book when he started keeping a record of his daily life in India, and even when he mentioned the idea to Meher Baba in 1946, it is clear that Donkin did not have himself in mind as an author. In his Preface to *The Wayfarers*, he writes: “it had occurred to me that there was no complete and consecutive account of Meher Baba’s work with masts and other advanced souls, and that if the details of this phase of his work were not soon gathered together, they might eventually be in a great measure lost. These thoughts recurred several times, so that I felt at last impelled to give expression to them. In December 1946, in Mahabaleshwar, my remarks rebounded on me, for one day Meher Baba gave me the task of making a record of this work of his — and so the book began.” It was indeed fortunate he had so much data noted in his own diaries to help in the task.

His later years in India are sparsely documented. Being of a retiring nature he kept himself in the background and is rarely seen in photographs of the time or mentioned in biographical accounts. The glimpses of “William” that appear in the pages of Sheela Kalchuri Fenster’s book, *Growing up with God*, are for this reason especially valuable. Donkin spent the whole of his life living as one of Meher Baba’s close disciples,

and when, after thirty years, his beloved Baba left this life, Donkin also passed away, six months later in August 1969.

His diaries were taken to Australia the following year in a box containing other diaries and papers relating to Meher Baba's life and work, materials which were taken back home in the care of Australian poet, writer and disciple, Francis Brabazon. Patricia Saunders, who was there at the time recalls, in a letter dated December 2009, "Francis had brought a lot of papers back to Australia when he returned around 1970, to be used as reference material for a book he was writing, *The Silent Word*. I deciphered the sometimes faint pencil writing in Donkin's handwritten notebooks." The first part of Brabazon's book, which appeared in 1978, documented the years 1894 to 1929 of Meher Baba's life. The second part, which would have contained the Donkin diaries, was never published as Francis Brabazon himself died before it was completed. Saunders had not actually begun working on the diaries for Brabazon until 1975/76, when she deciphered the faded writing and read the text aloud to another helper, Lorraine Brown, who typed up the transcription. When Brabazon became ill, he asked Saunders to sort out his papers and then, after his death, the diaries were to be packed up and returned to India. This she did and adds in her letter, "I was told that they were found again a couple of years ago amongst Eruch's things."

Her letter also includes further significant details. She noted that "there were two pages stuck together and Francis said they

were to stay that way,” and also states, “I do not remember (any) writing on the original notebooks.” This was of interest because a great many corrections that could be mistaken for Donkin’s own notes are pencilled in between the lines on the original text. Further enquiries were made and in a letter dated January 2010, Saunders writes, “I have recently returned from India. Whilst at Meherabad I went to the Archive building and looked at Dr. Donkin’s original diaries and can identify the pencil writing between the lines as definitely being Francis Brabazon’s handwriting.” Saunders suggests that “Francis would have gone back and cross-checked the typed copy made by Lorraine Brown from my reading, with the original script.” So the interlinear notes on the original text may have been done at that stage and most probably indicate the edits Brabazon would have wanted to make in preparing Donkin’s diary entries for inclusion in the proposed part two of *The Silent Word*.

In preparation for the publication of this book of Donkin’s diaries, a very careful examination has been made of the original manuscripts with the aim of preserving exactly what Donkin wrote. Insofar as it has been possible, given the age and inevitable fading of some of the pages, nothing has been altered in any way to clarify or correct or to bring the text up to date with modern usage. The same intention to preserve the original writings in their actual state of unrevised freshness has been applied to every irregularity that appears in the text. In many instances, if useful comment can be made on

certain unorthodox spellings, turns of phrase or grammatical errors, a note has been included in the accompanying text annotations. The idiosyncrasies which appear in Donkin's writing of the diaries give weight to the assumption that he did not have any reader in mind at the time other than himself and, given the superb prose and scholarship of his later work, *The Wayfarers*, it could equally be argued that if he had at a later date made plans to publish his diaries he certainly would have checked through his manuscript to remove any inconsistencies. One can only suggest that in so doing, something would have been lost of the freshness, spontaneity and individuality of the author and, since very little now exists to give us clues about this remarkable man, any slight imperfections found in the pages of these diaries can help us hear his voice and further nuance the picture we form of him.

What does become clear on reading the diaries is the sense of humour shared between Meher Baba and Donkin, the latter's wry commentary often self-deprecating but always open to the hoped-for possibilities of spiritual benefit from doing the things he most dislikes, such as rising before daybreak or riding in bullock carts. Meher Baba, who used to send brief written notes to his helpers in much the same way cell phone texts are sent today, occasionally messaged Donkin in verse and his somewhat reserved English disciple would seize on the opportunity to reply in similar vein, giving rise to much amusement. A more unusual example of the bond

between them is found in the poem Meher Baba wrote as a gift to Don “on his birthday today,” designating 8th April as his birthday, an alteration of historical fact which goes unremarked by the happy celebrant. The poem Donkin received from Baba as a gift on that day in 1944, which the isolated and desolate military Medical Officer copied out so carefully into his diary, was given to him at the time of the longest, hardest months of the separation imposed by military service when Dr. Donkin, posted to Wah, north of Islamabad, in rugged, inhospitable surroundings, served as part of Allied Forces tactical support during the massive build up of operations on India’s North Eastern frontier. The meeting Meher Baba arranged with him at Jhansi, when the poem was given to Donkin, is itself one of the very remarkable events described in these diaries and it gives a rare glimpse into what must have been for the young man a very precious moment in time.

Donkin also missed his friends during these months of military service. Although he rarely refers to his own feelings for others, the diaries indicate a cheerful camaraderie with Dr. Nilu, his medical partner at Meherabad and elsewhere; and also with Dr. Ghani who so often shared stories and poetry with Donkin. “Beramshah” (which was Donkin’s name for Byramshaw Jessawala until he resorted to calling him “Papa” like everyone else) is another member of the group Donkin mentions with affection. Most moving of all perhaps is his sadness at receiving news of the death of Chanji, Meher Baba’s

secretary and faithful “arrangement-wala,” whom Donkin had first met in London in 1933. The reader of these diaries might well assume that, as a Britisher, Donkin spoke only English with his companions but he spoke fluent Hindi. He mentions that he was learning Urdu and at one point Meher Baba also remarks that Persian was a language he could usefully acquire. In the diaries, Donkin gives several examples of his efforts to write in both Urdu and Persian. He also makes a fine translation of Baba’s Gujarati prayer into what might be termed “church” English.

When *The Wayfarers* was first published in 1948, Donkin chose not to have his authorship credited with the title of Dr. It was not a medical book and he would not use his professional status to add prestige to its publication. This book of his diaries respects his wish in the same way. When, as a medical student in London, he first met Meher Baba in the early 1930s, he wanted to leave straightaway and follow him back to India. But Meher Baba told him to finish his medical training and he finally qualified (MB., BS., London; MRCS, LRCP, England) in 1939. Meher Baba had said he wished Donkin to work as a doctor in India and this was indeed the role he took on and carried out in many different locations. His medical notes, where they are included in the diaries, evidence not only the range of common disorders that required his attention but also the detached yet always practical concern and interest he took in all of them. A straightforward,

unconditional practicality marked his approach to every task he tackled whether he was loading the Blue Bus onto a raft or sewing up the cut lip of a seventy-year old God-intoxicated inmate at the ashram. His service, both in the army and as one of Meher Baba's disciples, was hallmarked by the same unconditional practicality.

Sarah McNeill

20 March 2010

Acknowledgements

To Avatar Meher Baba, whose stated aim is to bring all religions together like beads on a string, and who is above all the prime mover and focus of *Donkin's Diaries* and of this book.

And to the Avatar Meher Baba Trust Archives for making the original diary manuscripts available during the period of research, preparation and production.

Also to those who gave their time to make the book of *Donkin's Diaries* possible. Their enthusiastic and tireless work is deeply appreciated.

Thank you dear friends —

Doug Frank who lovingly provided excellent scans from the Elizabeth C. Patterson Photo Archives, sometimes extracting amazing details from very old images.

Martin and Christine Cook who enthusiastically provided incredible images from the MSI Collection and Meher Nazar Publications.

The various photo archives that invited us to wander through their wondrous collections: the MSI Collection, the Elizabeth C. Patterson Photo Archives, and Meher Nazar Publications.

David Fenster for reviewing the material against the backdrop of his encyclopaedic background knowledge, and the Avatar Meher Baba Perpetual Public Charitable Trust (AMBPPCT) Archives at Meherabad for providing rare photographic material. Thank you all for preserving these precious images and related data, and for so generously sharing all.

Janet Judson who facilitated communication with the Archives, and the Trust Archives Committee for their unceasing work to preserve, store and make available a vast collection of documents and artefacts of all kinds.

Larry Nessly who tirelessly edited the material in the end-notes and the glossary, as well as compiling the bibliography.

Elaine Cox who painstakingly researched and beautifully created the maps showing Poona and India in the 1940s.

Leah Florence who meticulously proofread and copyedited the manuscript, helping to ensure the accuracy and the clarity of the book as a whole.

Jim Wrobel who kept all the computer programs humming and poised for work.

Rosie Jackson who transcribed the original manuscripts of Donkin's diaries for the Trust, without which the idea of the book would not have taken shape; also for her interviews with Meherwan Jessawala, and time spent editing these and his written memoir. Also for her support, assistance and encouragement during the development of work on the book.

Max Phillips for specialist attention to Persian, Arabic and Urdu etymology in the diaries.

Ward Parks for contributing his knowledge of the words and work of Meher Baba and for his continuing support and interest throughout the process of preparing the book.

Peter Booth for translations of Hafiz couplets.

Patricia Saunders for invaluable information concerning the original manuscripts.

Dr. Anne Moreigne for her professional advice on medical matters mentioned in the diaries.

Valeria Violati for her assistance in translating from Italian into English.

Mehera and Dolly Arjani for background research, local knowledge, vast personal recollections and generosity in sharing.

Devana Brown for her patience and unfailing good humour in arranging and facilitating the recorded interviews and for providing technical back-up when it was needed.

And thanks also to the many other friends of this book, all of whom gave encouragement and support in so many ways. They include Susie Biddu, Pete Townshend, Mathew Price, Peter Hogan, Ross Keating, Jeff and Lynn Maguire, Sue Chapman, Tanya Moller, Mandy King, Keith Miles, Naosherwan Anzar, Debjani Ray, Bob Mossman, Mohsin Khatami, Dr. Andrew Cook, Irene Holt, Meredith Klein, Diana Bloise, Laura Smith and Abigail Warren.

Most of all, I thank Sheila Krynski for steering the complex production process through from start to finish with her phenomenal flair, dynamic energy, and unique inspiration.

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FACING PAGE: The Samadhi tomb-shrine on Meherabad Hill.

DONKIN'S DIARIES

VOLUME I

July 31, 1939 — Nov 23, 1939

(4 months)



July 31st 1939 Meherabad

1

I left London on July 7th or 8th,
I forget the exact date now; it
was anyhow a Saturday.

There was quite a little party
at Victoria to see me off, & to
send their wishes to Baba.

I arrived at Clermont Ferrand
on Sunday afternoon, and it was
not until the following afternoon
that I managed to buy a 2nd hand
bike: rather short in the saddle,
but O.K.: paid 200 francs for
it with new front tyre & pump.

Cycled from there to Marseilles
about 200 miles or so: beautiful
hills with ripening crops, wild

July 31st 1939. Meherabad¹

I left London on July 7th or 8th, I forget the exact date now; it was anyhow a Saturday.

There was quite a little party at Victoria to see me off, and to send their wishes to Baba.²

I arrived at Clermont-Ferrand on Sunday afternoon, and it was not until the following afternoon that I managed to buy a 2nd hand bike: rather short in the saddle, but O.K.: paid 200 francs for it with new front tyre and pump.

Cycled from there to Marseilles about 200 miles or so: beautiful hills, with ripening crops, wild flowers, and rivers to bathe in.

At Marseilles I was not able to sell the bike because I had not got a receipt for it in Clermont-Ferrand: so I left it in the street.

The voyage out was pleasant, perhaps a bit boring at times, though always stimulating to think I was on my way to Baba: Mediterranean beautiful, Red Sea very hot, Arabian Sea rather rough: sick twice on first day out of Aden, more or less on purpose as I got fed up with lying down to avoid nausea: after this was quite refreshed and O.K.

At Bombay Chanji,³ Kaka,⁴ & Dr. Khambatta,⁵ Paramenand, and her brother met me on board: and covered me with flowers, round the neck, and with bouquets to carry, it made me perhaps a little self-conscious, but it was nevertheless a very pleasing way of welcoming me to India: the jasmine has a very wonderful scent.



Young William Donkin.

Got the baggage through the customs, having to pay Rs/3 duty only, and was dropped at Regent Hotel.

Thereafter Chanji and Kaka took me all around Bombay in a taxi — a fine city, (at Baba's order).

The next morning we bought a bedding roll for my mat while in India, and after lunch with Dr. Khambatta and tea with Chanji's relations, took the Poona mail: very swanky, travelling by Baba's order in 2nd class, Chanji in 3rd class, coming along to see if I was O.K. at each station.

The Ghats v. green and striking.

Young Adi met us at Poona, and we slept in the 2nd class waiting room at the station. Next morning Adi took us to see his, and Baba's mother,⁶ and the house where Baba spent his youth; also Baba Jan's⁷ tomb. I had always visualised this latter as being at the edge of the town, and not in its centre, as it in fact is.

Shivaji's⁸ fortress at Poona is impressive, and gives the city a feeling of historical importance.

They took me also to Parvati's⁹ temple on the hill, and the Weir on the river, where Baba Jan used often to come and sit, under a tree at its side.

Adi sen. met us at Ahmednagar,¹⁰ and soon after arriving at the ashram I went in to Baba; it was good to see him again after so long.

He certainly looks better here than he did in Cannes¹¹ when I saw him last.

Baba ordered me to take care of my health, and undergo no

hardships physical or mental, not to worry, and to tell him of any thing which is on my mind or worrying me. Secondly I am not to worry about thoughts good or bad, but am not to put the bad ones into action.

I am sleeping in Baba's little house,¹² a feeling of him there, and really everywhere here; especially perhaps on the hill: a lovely place all of it.

The Jubblepore plan is off, as the magistrate with whom we were to stay has been suddenly transferred elsewhere, 2 days before we are due to go there. Thus there have been many meetings, with the net result that we all go to Mysore, where the Maharajah¹³ and his Prime minister want to have Baba. Baba says he never meant to go to Jubblepore, and indeed the folder describing the universal ashram¹⁴ makes no mention of where it is! No-one had noticed this before; Baba says he turned the key so that the magistrate was transferred thus enabling him to back out of a situation which would have been unsatisfactory, without hurting anyone's feelings.

Baba orders Nilu,¹⁵ myself and Ramju to go by car to Nasik¹⁶ to see the retreat there, stopping at one or two places on the way: from Nasik Nilu and I go by rail to Solapur where Baba will stay for a week or two before going on to Mysore.

I went up the hill yesterday, Baba showed me all over it: The Westerners' dormitory¹⁷ is amazing. Have you ever slept with baby pigs in a pen in your bedroom? — well there are two up there — very clean of course, cleaned twice a day; and as well

there are 3 monkeys 3 dogs and some birds! All Elizabeth's pets¹⁸. . . Baba says she likes looking after them; she may soon have a baby camel!

The place where Baba meditated for 1 year in 1929 is covered over with a dome roof, and painted inside by the Mertens' painter friend;¹⁹ quite effective.

Baba orders me to eat 3 peaches a day for my health; they spoil me rather with special foods, although the Indian foods suit me well, and I like them.

We have been checking up the instruments and drugs in the hospital on the hill prior to sending them all to Mysore.



Meher Retreat, Meherabad, 1939, as seen from the pathway up the hill.

1/8/39

Last night Baba came down to the men's ashram and played the Chinese card game with all of us: the losers get a little tap with a cane from Baba on the backside; all v. good fun.

Baba pulls everyone's leg.

His uncle he calls Uncle Fish, says he is 95, eats chillies all day, and has a temper as hot as chillies, and all his teeth in his head; Uncle Fish does not smile while Baba tells this, but looks rather annoyed: he is a good sort, tough, devoted to Baba, and one of the early ones.

Uncle Mama he says is 65 and has no teeth in his head — Baba calls him the universal uncle — he looks a bit like Gandhi's pictures to me, a card of a man to look at.

Dr. Ghani²⁰ Baba calls his big-headed pig — everyone gets these names from Baba; Padri is the lamp post — Kaka is Popeye; Chanji the monkey, with tail and all — I haven't yet got an undignified name from Baba, but no doubt it will come one day; at least I hope so.

4/8/39

The last day at Meherabad was a bit of a rush, with the new deed for settling Baba's attorneys etc being signed.

In the evening we all played ping-pong with Baba. He plays very fast, hitting the ball hard — no rules, no scoring: he says the ball, racquets, table and play are all 'Chanji'; which means higgledy-piggledy, and all in a mess — poor Chanji! Later we were all given peaches by Baba.

A letter from Mr. Workingboxwalla of Nasik was read to Baba, describing a sanniyasin who was a bit hazy in the head, and who on being shown Baba's photo and asked who he was said, 'he is the King of the world'; and thereupon he fell to the ground, and held the photograph to his heart, and seemed in ecstasy.

Baba came down early next morning and I heard him discussing affairs with Vishnu at about 4.45 am.

Nilu's snoring kept me awake rather that night.

Ramju, Nilu and I left in the Chevrolet²¹ at 8.0 am through Ahmednagar, Rahuri, Sangamner, and Bandardara — the latter a beautiful lake, with monsoon storms on the hills all round, but sunlight upon the lake, and passing through Igatpuri, we reached Nasik at 6.30 pm.

Ramju describes how they walked about 200 miles with Baba in the early days along part of this road from Bombay to somewhere: Baba used to be rough with them then before his silence; one moment in a good mood — the next he would hit out at whoever was nearest him; he says Adi senior has had the most beatings.

The following illustrates how Baba gives someone a nickname: at Rustom's engagement party²² they were served at the end of the meal with a small cake of soap and water each. One of the Mandali²³ eats the soap, and says it is nasty cheese; the rumour passes down the table that so-and-so has eaten his soap thinking it to be cheese; this reaches Baba's ear, and the ashram bell is rung, and Baba's order chalked on the board; from to-day so and so is to be called 'Cheese.'

Ramju tells me that when Baba told them in 1925 he was going to be silent²⁴ for a year or so on the following morning, he became extremely serious and made them all promise not to leave him till he spoke, whatever happened; though none realized at the time that they would have to wait 15 years or so!

I have been shown all over Nasik and am sleeping in Rustom's house: very Western, in the same grounds as the Meher Retreat for the Western group: have visited the Pandava caves,²⁵ and a Jain temple over the river.

Nilu and I leave this afternoon for Bombay and Solapur²⁶ to join Baba there.

4/8/39

Nilu and I arrived at Sholapur the other morning, where Gadekar met us, and took us out by taxi to the Ekrull Tank²⁷ about 5 miles out of Sholapur. I am ashamed to say that I did not really recognise Gadekar, as he came to London in 1937 — but I think his hair was shorter then. He has a good job here as inspector of schools.

This Ekrull Dak Bungalow²⁸ is on the edge of a lake some 4 or 5 miles across, with flat hills surrounding it, and an artificial dam at its western end. Baba and the ladies are in the Dak Bungalow and most of us 'boys' in a tin hut under the dam. We bathe in the lake and canal, lie under the trees, and go up to Baba's room for meals; so we see a lot of him. I have also been into town with him in Elizabeth's car, for shopping, post etc. Baba is quite enigmatic



*Meher Baba in the East room at Meher Retreat,
Upper Meherabad.*

over the political situation, though to-day when on reading the paper re Poland and Germany I said it looked as if another crisis and perhaps war was on the way he gave me a quick wink, which I think meant no war yet.

He says however that

Chamberlain²⁹ is a bit weak, but that Eden is good, and that Hitler's present policy of threat and snatch will lead to war in the end: Baba says in any case it is all 'chalked out'.

To-day I have been practising driving the Chevrolet bus,³⁰ which, if the present arrangement stands, I am to drive from here to Mysore starting on the 9th August, with its full complement of ladies.

It should be an interesting drive, even if tiring.

August 13th Bangalore

We left Sholapur on the 9th and I for one was glad to leave the rats there: apart from them it was a good place: but they have bitten holes in my clothes and sponge bag.

Baba told me to do whatever Kaka says, and not to mind how fiercely he speaks; as his heart is good. I must say that at times I used to wonder whether Kaka or the bad words were the worst: Baba said that bearing with Kaka would be a first test in patience. We reached Satara³¹ on the first evening, a

lovely situation; only burst one tyre on the way. I was very tired and after tea and bread and butter, the first meal since 8.0 am that morning, Kaka, Nilu and I were sent off in the bus to the station 12 miles off, filthy bad road and me v. tired already: we got back at midnight, slept fitfully on the stone floor till 5.0 am, and off at 6.30 again.

The next day we reached Kolaphur,³² and after some trouble found where to stay. There is no doubt that Baba likes to make one exasperated and tired in order to work on one: at home he says I eat when I like and things are easy, but when tired it is not easy to control emotions, and he will make me, he says, mentally and spiritually strong.

The roads that day were fearfully bad: the back of the bus packed with people — poor devils, and the roof piled up with luggage so that we must watch continually for low branches when driving.

The next day we went on to Harihar, just in Mysore State; we skidded once in mud, and Baba was peeved about this, though it was no doubt his wish that it should happen; it took about 1/2 hour to get ourselves out of the mud.

We reached Bangalore yesterday afternoon, and Baba — the Eastern ladies are in a Parsee house³³ around the corner, while we Westerners with Chanji are in a hotel.

This morning Norina,³⁴ Nadia³⁵ and Chanji put on their glad rags to go and see the Diwan,³⁶ (The Prime Minister) of Mysore State; at the last moment Elizabeth's car breaks down; an awful to do, Baba v. fed up; "a bad start" he says; and Norina,

Nadia and Chan, all go off to the Diwan's house in a shoddy car.

1/2 hour later Elizabeth comes along, car O.K. now, sand had got into the carburettor.

Baba, Elizabeth, Rano,³⁷ Nilu and I all go off the Diwan's house; he has gone; Baba tells Elizabeth to drive fast; at every cross roads we ask policemen if the diwan's car has passed that way; an awful show, racing down the avenues of Bangalore at 50 to 60 m.p.h.

Eventually after a series of misdirections and directions we see a black car ahead; Baba says "follow it." In it is the Diwan with Norina, Nadia and Chanji and they all hop out and come to see Baba, Diwan as well, and Chanji most impressed that Diwan gets out of his car to come to Baba, and not vice-versa; will create a terrific impression says Chanji in Bangalore, as the Diwan is 'God Almighty' here.

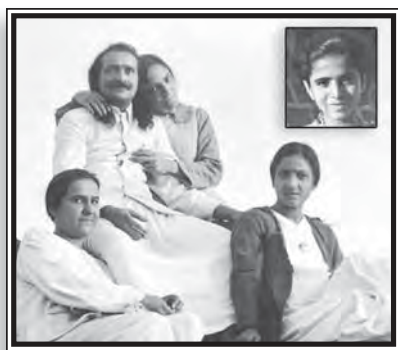
The Diwan wants Baba to stay in Bangalore; Baba is hedging about this a bit — so we will see what happens.

After this we swapped passengers a bit, the Diwan with Baba in E's car, and Rano, Nilu and I in the Diwan's car: we were rather

overawed: thence back to his bungalow; a superb place with lovely gardens.

Throughout this trip Baba, Nonny³⁸ and the four special invisible ladies³⁹ have been in Elizabeth's car, which led the way, and I have been driving the bus with about 23 of the rest of us.

Baba's special monkey goes with Baba in E's car.



The "invisibles": (anti-clockwise from left) Khorshed, Naja, Mani (inset) and Mehera⁴⁰ with Meher Baba.

21/8/39

We are now pretty well settled in our bungalow, a separate one from the ladies at 'The Links',⁴¹ but only about 1/4 mile away; Baidul⁴² is in charge of the ashram, Eratch⁴³ does the shopping, and the Swami⁴⁴ is the interpreter for the local languages.

Baba has since become keen on another site for the ashram, but whether he will take it and really build there, only he no doubt knows. At any rate he has the divan behind him, which is a useful thing.

The divan came to see Baba 2 days ago at the Links, and we all went to see him there too. Baba was the only one in old clothes; all the others being dressed up for the occasion, and B's room all done in what he called Persian style, with cushions on the floor, and a bowl of fruit at Baba's feet.

Baba's latest suggestion is that I shall get a job in a hospital here for some months till his hospital in the ashram is ready, and this will be useful experience for me to work in his hospital later.

Thus the dispensary here is a little redundant, as we have brought all the drugs and instruments down here and arranged in a special room ready for use; now we are only to use them for the mandali and the ladies — but this is how Baba works.

It is really wonderful to see Baba with Mohamed,⁴⁵ he plays with him like a child. M now wants a fat wife,



Meher Baba with his arm around the mast Mohammed.

with 18 children — Baba he says must look after the children.

I am still being rather spoilt, with special tray for meals, but no doubt this will gradually be taken away until there is no difference between my treatment and that of the other mandali.

Baba teases Chanji rather a lot in a good natured sort of way, much to everyone's amusement.

The other day Baba said 'What is there but eating, digesting and emptying the bowels in this life — all filth under the skin, and 6 layers of filth to get to Baba inside all the bodies.'

The same evening Baba and the boys describing how people in the mandali eat; Ghani with mouth open; Baidul screws his food with his fingers on the plate, etc: and an amusing tale of Vishnu on Italian boat once; couldn't eat spaghetti with a fork; so looked around to see if anyone was looking, and then piled it all in with his hands.

The crisis over Poland seems to be hotting up, and Baba is wearing a reddish brown coat!⁴⁶ but I don't think war will come yet. Baba says eventually there must either be a war or a revolution to avoid war.

Baba told me yesterday that I was to 'be with him ever and leave him never.' This he called 'Chinese poetry'. Anything a bit complicated and stupid B⁴⁷ calls Chinese or Chanji! — poor Chan!

24/8/39

I have today been to the Victoria Hospital⁴⁸ where by arrangement with the Dewan at Baba's request I am to work in an honorary capacity to get experience: I start work there tomorrow.

Yesterday Kaka and Jal brought in 2 masts⁴⁹ to Baba, one who said Baba was God; B said he was on the 6th plane, and was his agent for this district so v pleased with Kaka's and Jal's work.

It seems as if Baba is settled on this 2nd site near the Bangalore Mysore city road, and steps are being taken to purchase the site through the government.

Ardi⁵⁰ arrived last night with a newcomer to Baba's Mandali, who has given up all to be with Baba.

26/8/39

Rumours of war in Europe, which we don't believe, but things must sure be hot there. Baba explaining things about life etc. to a man, Jehangir⁵¹ who has been given hell by his wife, said humorously; "human love is either sunstroke or moonstroke, and yours (to Jehangir) is sunstroke."

Baba also said he, (Baba), was not a yogi with a long face, but had 100% humour, was 100% human, and 100% God.

Mohamed still wants a fat wife and 18 children.

29/8/39

Yesterday morning Baba asked all of us where God was;⁵² people all gave different answers, that he was everywhere, up there, in the heart etc etc, Baba not satisfied; he asked me, and it occurred to me that the obvious answer was that Baba was God, so I pointed to him on the bed; he was pleased with this answer.

Then he asked where was God not to be found: we all said nowhere, or words to that effect, and then Baba said that God was not to be found in the ego. But, he said, God was everywhere, and therefore the ego had no existence, but was illusion.

Baba also asked who would dare to see God in filth, in our faeces for example, yet He is in all things.

Yesterday and to-day Baba v. unwell with cold in the head and throat, and fever: international situation probably.

Nonny, Norina, Irene and one Indian woman all have malaria in the Links, probably from Kolhapur; so they get quinine and plasmoquine.

3/9/39

Baba's mother arrived from Poona with Jal 2 days ago.

Baba said a bomb was about to fall on Bangalore; and when his mother arrived he said that the bomb had fallen.

His mother apparently makes a bit of a nuisance of herself, is rather fussy: sometimes she tries to make Baba do as she wants, but B doesn't have any; but she's rather a fine

old woman all the same. Yesterday Nilu and I were ordered by Baba to examine her as she complained of tightness in the chest at night, giddiness etc: we could find nothing wrong.

A lot about war of course. Baba says England is so slow, and when he heard talk of conference⁵³ he felt sick. We still can't make out what's going to happen, and Baba likes us to get all hotted up arguing; he puts England's stock up, then down, likewise America: he says he loves England, but she is so slow, while Poland is being bombed.



*Shireen Sheriar Irani,
the mother of Meher Baba*

We have got a wireless set installed in Baba's room and we all listen in with him to the news bulletins. They are v. dull so far, all repetitious.

Baba told me that he would prefer me in the event of war to stay with him. If I must go he would prefer me in Europe, then put on to some job elsewhere in India. I go to register tomorrow.

Baba teases Nilu about his fatness and fondness for food. Yesterday he told Nilu he would have to fast to-day if England had not declared war by last night; but he has let him off.

Margaret has been cabled to bring Falu⁵⁴ out with her to India. I wonder if she'll get out, with shipping so dislocated.

Two days ago a cable arrived saying a devotee of Baba's had died in Poona; Baba laughed on reading it, and sent back a cable saying 'Good old Pesi⁵⁵ — dear old Pesi.'

It is refreshing to see Baba taking death so lightly.

4/9/39

Much excitement yesterday when we heard that England and France declare war on Germany; Baba peeved about delay the previous days, and much relieved at war now.

The following are some of Baba's remarks when we listened to the news all sitting round the wireless with Baba.

After 5.30 news, giving declaration of war — Referring to Chamberlain's broadcast:

"That blessed old man's speech has satisfied me — I am happy war is declared — England at last kept her word; Chamberlain, though old and slow, is firm; he won't rest till Hitler is crushed. It will be a long war."

Ref to Italy — B said "Poor Musso — but he deserves it; Hitler is mad, but Musso is mean."

"Now it will continue till the end unless Germany gets frightened and says she won't fight, and withdraws. This means German people will kill Hitler and his leaders for leading them to destruction."

"It was all my game; you all are sitting here smiling etc; but you don't see my universal work."

"Now all world is excited, you can't imagine it in Europe now; no rest, no sleep."

"This war will be all in the air, not like last."

"Japan and Russia want India."

"My blessings to England; had it failed this time!"

"Of all countries to-day, I love England most."

"It is impossible for Hitler to stop and withdraw at this

stage — even if he says stop — the others won't, for they are determined to destroy Nazism." Let us hope America will help with money etc: that will help a lot.

After 9.30 news 3/9/36⁵⁶

"I am glad war has begun, it is inevitable; essential as a prelude to the great spiritual upheaval in the world."

"If it has its full run now, the world will witness a devastation it has never yet known; it will spread all over the world; it will be full of surprises — who knows what will happen tomorrow? — who can tell what Russia or Italy will do? China may overthrow Japan, India will get Dominion status after the war — not entire freedom till Hindus and Muslims stop quarrelling."

"If war ends in a month, (v. unlikely), then there will be economic war throughout the world. Anyhow, war, or war scare for a year, at least, thereafter conditions will improve, gradually bringing lasting peace.

"War will change entire history; maps all altered; it will affect India; Afghanistan, Persia — countries far remote from war zone."

Baba to-day says that the centre scheme must continue now, even if Baba has to go from here, and be locked in a room.

For the time being I am to stay with Baba; he says it will be interesting to see how he works. To-day I registered⁵⁷ at the police under the new ordinance.

6/9/39

When Baba heard about Roosevelt's neutrality statement he said that Chamberlain ought to prod that fat chinned full bellied fellow in the stomach with his umbrella. As to-day is the Parsi new year's day⁵⁸ Baba has taken some of the women out for a ride in the car.

10/9/39

Baba says it will be a long war, and if England does not bomb Berlin by 21st Sept, we will go and bomb London.

He said the other evening that Persia declaring itself neutral in the war was like a mouse declaring its neutrality in a fight between a lion and a tiger.

Two days ago I went with Chanji and Norina to the Dewan, in his office, where Norina gave him a cheque for Rs 25,000 as a first installment in payment for the land.

Baba is keen that I should learn surgery, so must push Seshachalam⁵⁹ at the hospital.

Yesterday Chandri, one of the servants at the Links, was admitted to the hospital, with hypogastric pain, some gynaecological condition.

Baba is v. amusing at times; Nilu looking at a deposit of salts in an empty medicine bottle asked himself aloud why it was; Baba thereupon says he'll think about it the following day, and tell him why the day after that.

16/9/39

Baba has been getting very strict since the war started. Most of the furniture from both bungalows has been taken away, and string beds, which are much more comfortable have taken their place.

Baba says he is going to be so strict now that only those who love him will stay with him.

Yesterday Eratch, Chanji and I went round to Baba, and Eratch was ordered to get there at 3.45. We were two minutes late; Baba was very angry, and gave Eratch and Chanji a colossal⁶⁰ hit over the face — though not me.

He says his mood is like a volcano these days — I suppose it's due to the war, and his working.

A few days back Nilu got a colossal dressing down for suggesting another latrine for the mad who are coming from Meherabad; and Nilu was asked by Baba, if he, Baba, didn't know his own business; Baba had anyhow already given orders for one to be built.

Jehangir has been told to go back to Bombay to his wife, and then to go to the jungle alone, or with her, as a sanniyasin; Baba thinks he'll stay in Bombay: he wants God Realization,⁶¹



Elizabeth Patterson with furniture movers at work.



Meher Baba surveys the site at Byramangala accompanied by some of the men mandali.

which is always a bit dangerous where Baba is concerned.

Baidul has gone off to bring the mad down here from Meherabad,⁶² and Kaka is in Bombay looking for more mad. All from Meherabad come in a week or two as it is all being closed down there; Baba really seems to be digging in here.

The land for the Centre, 500 acres, should be purchased in two weeks, and building will begin then; plans are all finished in detail; and Chanji's brother⁶³ arrived yesterday from Bombay to help again with the auction purchase of the land.

Baba seems to find his mother rather a nuisance: she always complains about her body; she says she doesn't sleep, but she snores all night. His father⁶⁴ on the other hand he says was divine, he thought always about God, and he was an A.I. man. Baba said he had to incarnate in both types, the body thinking material mother, and his divine father.

21/9/39

To-day Baba starts his "plan", which he says is going to be very drastic. Elizabeth tells me he told someone that from to-day he takes personal charge of the war.

But he will still come daily to wash and feed the masts,⁶⁵ who arrived from Meherabad two days ago. He has said that he will become like the early Meherabad days, very wild and strict — I like him that way.

The purchase of the land for the centre



*Aga Baidul and Byramshaw
(Papa Jessawala) help Baba with
the daily bath routine
for the masts.*

goes on apace. Chanji goes out daily to the site laden with thousands of rupees.

Baba is hard on Russia, and says they are a dirty lot, but he does not let on what will happen yet, and whether Germany and Russia will unite.

Yesterday the taxi Chanji and Ayengar were in hit a little boy — he is in hospital — but seems O.K.: they thought they had killed him at first.

P.T.O.

25/9/39

A letter came yesterday from Jehangir in Bombay, saying he was staying with his wife and not going out as a sanniyasin. Baba told us before he would remain in Bombay: his letter was read to all of us, as he was so full of assurances of obedience before he left. He said he longed for God, but Baba told us he (Baba) knew that he really longed unconsciously for his wife.

Baba yesterday was talking to Beramshah⁶⁶ about his not throwing up his responsibility of his family, now he had joined Baba. He said no-one must expect to get happiness from others, but be happy in himself, and that to give love with expectation of return was Maya, and real love gave and asked for no return.

Baba says Hitler must now do as Stalin says — he is very stupid Baba says, and Stalin is cunning. Baba the other day was rather peeved with Congress's long winded statement⁶⁷ — he

said they should have said simply — “we will help Britain in the full confidence that at the conclusion of the war, we will be given our full freedom.” This, Baba said, was no time for bargaining.

Baba says developments will take place in a few days in the international situation.

Baba now washes and shaves 5 mad people every day, Mohamed is done every day, as he is the favourite — he is really a lot saner now.

28/9/39

Chandri was in agony yesterday at the hospital, so they decided to operate; I watched. Uterus was found v. large, and a hysterectomy was done — inside were found twins — both boys — about 3 months from conception: one was dead, the other O.K. Imagine our surprise.

When I told Baba he laughed — but as he had directly asked Chandri if she had had intercourse — she is a widow — and she had said no, he was very angry that she had not been honest with him. She will get the sack when she recovers.

Yesterday afternoon Baba, Nilu and I went to see Chandri in hospital, Baba rushed upstairs, saw her for 2 minutes, and then rushed out again, everyone agog looking at him, house surgeon, patients and all. Chandri has not yet been told she was found pregnant. I can't help thinking she may have been trying to abort herself too, but I'm afraid now she can't have



The Links bungalow at Bangalore.

any more children: if she had told us, a hysterectomy would not have been done!

The land purchase is complete now, and Ayengar returns to-day to Madras.⁶⁸

Baba is now locked in his room between 6.0 and 8.0 am, and 11.30 am and 1.0 pm, when we must not go round to his house, and all the others in the Links must keep deadly quiet, no-one being allowed in the room above him: the windows are all pasted over with green paper, so no-one can see inside.

1/10/39

Mohamed is really very childish: this morning he told Baba with pride that he has had a big motion, and he asked Baba to decide where he might be allowed to empty his bladder. Baba chose the place, Mohamed quibbling over a yard this way or that.

Baba says the next month will contain more surprises good and bad as far as the war is concerned. He says Hitler was foolish to have made the Russian pact,⁶⁹ as he is now under Stalin's thumb.

Baba washed about 7 mad to-day — he cleans their latrine daily. Elizabeth, at Baba's suggestion, is to add 6 hens and a cock to her Zoo.

The new ashram is to be called "The Meher Baba Universal Spiritual Centre."⁷⁰ At Chanji's suggestion "Shri" was omitted and Ashram replaced by Centre, as both these words are Hindu. While arguing about "Shri," Baba suggested he might be called 'The Meher Baba' — he likes his bit of fun, does Baba.

6/10/39

Baba has been rather ill during the last few days: he was like this before the start of the war. So it may be the war will take a turn for the worse shortly.

Two days ago I went and saw Lt Col Hance⁷¹ the boss of the Bowring Hospital here, and he is allowing me to get some operative practice in his hospital. He said 200,000 Russian troops were massing on the other side of Afghanistan, according to wireless reports, which looks bad for India. Baba says there will be more surprises this month in the war — it is, he says, all chalked out.

Hance thought he might ask me out to dinner one day to meet General Norton⁷² who is a mountaineer, but on asking

Baba, he said play marbles, or golf, and talk, and walk with him, but don't eat with him.

Last night, Nilu told me a story or two of the early days. It appears at Manzil el Meem⁷³ in Bombay in 1922 or so Adi Senior used to get a hard time of it from Baba; every day Baba used to throw his bedding into the street, telling him to clear out and that he didn't want him there — but Adi stuck on.

Also in those early days everyone in the household was made to write in their own blood that they promised to abstain from sexual intercourse.

There were also a lot of other instructions which had to be kept. Every day nearly, Baba would place a notice up that some instructions of his had been disobeyed, and the culprit was to come and confess. One day a notice was put up by Baba that a very serious breach of orders had occurred, and the culprit must come forward and confess; no-one came forward; next day another notice saying the culprit must come forward; no-one came. Next day Baba called to him a dhobi who was among them, and who had promised to refrain from intercourse, and got out of him that he had had intercourse 3 days previously. Baba was very very angry, and struck the man, and cursed him with leprosy. The dhobi soon developed leprosy, and now he is at Meherabad, begging Baba daily for mercy. Baba now gives him extra money, and feeds him — but he is still a leper: it just shows how dangerous it is to disobey Baba.



(L–R) (3rd row, standing) Khasim, B. S. Ibrahim, Moulana, Dr. Ghani, Irene Billo, Margaret Craske, Rano Gayley, B. A. Majeed, B. S. Kazim & Abdur Rehman. (2nd row) Elizabeth Patterson, B. S. Mahmood, Norina Matchabelli, Meher Baba, Nadine Tolstoy, B. S. Amir Ahmed & Kitty Davy. (1st row) Tukaram Kamble, Kaka, Jal S. Irani, Dr. William Donkin, Gustadji & Dr. Nilu.

10/10/39

Two days ago the remainder of the Mandali from Meherabad arrived, Padri, Pendu, Dr. Ghani, Masa, Mama, and boys, and lots and lots of luggage, cats, dogs, etc. The house is now quite full. Adi is in another small bungalow with his sister, about 2 miles off.

Baba talking about war said that Italy would probably join the allies, at least I think he said this, and he added: “What you fellows forget is, what would happen if there was a revolution in Germany.” He also added that if England declared war on Russia now she would be the “biggest fool out.”

Baba keeps on repeating how Hitler must go, and Nazism too —

spiritually they are all one, Germany, England, etc, but in Maya, the Nazis are, he says, gangsters. Baba says he is controlling the war personally⁷⁴ between Sept 21st and Oct 21st, and if there is no peace by Oct 21st then it will be a long and terrible war, with destruction everywhere, India being bombed⁷⁵ also. If there is peace, there will be economic upheavals. He says however that the chances of war continuing are 99%. America, he says, will gradually be drawn in.

Nonny's joints seem a little better,⁷⁶ and Chandri has developed pus under the skin, so she will be in hospital longer yet.

Baba likes the new mast Pasha⁷⁷ — he himself calls himself Pasha, or King, and he bosses all the others about. Mohamed is terrified of him, because he teases him, and whenever he sees him he runs into the house at full speed — rather pathetic, but funny too.

Yesterday I went with Beramshah to a saint's tomb about 2 miles outside the town, then this morning Baba has just been talking to all of us about the war. He says first of India that the Viceroy⁷⁸ is good, and it is not England's fault that India is like she is. Congress, Muslim League and Native States all come to him and say don't listen to the others, so that there is no unity to produce efficient home rule. But Baba says that because England wants to appear as champion of democracy in the eyes of the world, she will give India Dominion status, and India will have to fight.

He says re the war, that England, France and Italy will win the war, if America doesn't come in with peace overtures and spoil it all, and that Hitler and Stalin will have to go, and will be dictated to by England, France and Italy. He says that Stalin will help Hitler with arms, money, and men, but will dictate to

him what he shall do. But Stalin will be displaced by the allies in the end, as all dictators must go.

Baba says however that the war will be full of reverses and surprises — did any of us expect Russia to join Germany?! he said.

He says after war, when England, France, and Italy win, they will make a democratic Germany and Russia, and will give Danzig and Polish corridor to Germany. This war, if there is no peace by October 21st, will cause Baba to speak, and will result in a 50 years peace.

Baba starts to fast on Oct 21st, with 2 cups of tea a day only; and each of us will fast for a day, taking it in turns. When India is bombed, Ghani, Ramju, and Padri must stop smoking.

Afghanistan, he says, will be altered much by the war.

17/10/39

Nilu and I were called over to see Nonny last Friday morning 13th Oct at 5.0 am: She was in heart distress, restless, pale, cold extremities, blue lips, and had had pain in the abdomen. We gave heart stimulants. Later in the day we gave oxygen, but she got steadily worse. Baba was out at the centre site, and returned at 6.50. — Apparently while he was in the car returning he said at 6.40 that Nonny had died then. But she was still alive when he came in, and he



Nonny and Rano Gayley relax in the shade of a thatched shelter.

looked at her very intently then he called Nilu, Rano and myself to the door, so that we could tell him how she had been. Then suddenly Norina came running to say she had gone queer. We went quickly to the bedside, with Baba: she had stopped breathing. Baba pressed the eyelids to close them with his own fingers, and Nonny gave one deep sigh, and was finished.

Baba said she had come to him, and that it was the very first time he had been present at the death of a disciple. Even when his father died Baba was away in Europe.

Baba said she had to die before the 21st Oct, and that now the war would get very bad, millions will be killed. During the war he says two more of his circle will die, either two men, or one woman and one man.

Baba wanted Nonny to be cremated, and he said she would be buried on the hill at Meherabad, near Baba's Tomb,⁷⁹ with the words Nonny, Baba's Lover, engraved on a monument where her ashes are to be laid.

He said of Nonny that she was one of his greatest lovers. Shortly before she died she gave 1 1/2 lakhs of rupees to Baba for the Centre scheme.

That night Nilu and I moved Nonny in her bed into a small room alone, where Kitty⁸⁰ placed a lamp, and some burning sandal wood, with flowers, and a photo of Baba to be laid at her head by Baba's order.⁸¹

The same evening, Nilu, Rano, and I arranged for cremation to take place. The Health Officer we found in his office even at 8.0 pm., and he arranged everything there and

then, and was very helpful; no real formalities like in England.

Next morning Nilu and I dressed the body in a pink silk nightdress, and wrapped it in a sheet: Rano asked for the head to be covered, which we did with a handkerchief. Then Norina and others covered the wrapped body in flowers — very beautiful to look at really. We then lifted the body on to the stretcher, and by Rano's wish, as the motor hearse had glass sides, covered the flower covered body with an Indian coverlet.

We then drove to the cremation ground about 4 miles, on the Mysore Road, in the country, with hills all round, v. beautiful. A special wood pyre had been made, just outside the Hindu cremation ground, and we all helped to carry the stretcher to the pyre. About 30 of us came, women and men in the bus and other cars. We then put more flowers on the body, which was then covered with logs of wood. After kindling we waited some 1/2 hour, and then returned. Somehow death when Baba is around doesn't seem to matter. She had a very easy death, and just seemed to creep out of her body ever so gently: no doubt Baba's work.

Next morning Nilu, Chanji, Elizabeth and I went to collect the ashes: Adi has taken these in a box to Meherabad, where they are to be buried, near Baba's own future tomb.

About a week ago Nilu and Pendu went to Belgaum to fetch a mast⁸² which Vishnu's brother in law, who lives there, had found. Baba had asked him to look out for such men. Nilu and Pendu brought him back in a hired taxi they had gone in from here.

He disliked coming into the house, as he lived in the forest



Phulwala, happy with Baba sitting next to him.

outside Belgaum, he has a filthy turban, and very bright eyes indeed: his chin is very smooth for a man. He looks about 40 years old. He loves flowers, tobacco, and tea. He drinks everything out of an old tin he carries with him.

Every day Baba covers him with flowers and feeds him. Baba says he is very advanced, between the

fifth and sixth planes, in which state when in ecstasy their limbs separate from the body, and this is why they sleep in the forest. He likes Baba to sit near him, and is now much quieter than when he first came; then he wanted to go away. Apparently all these masts find it painful coming to Baba, he is like fire to them, and burns them by his very high spiritual state.

This mast sleeps in Mohamed's room. To-day another mast has been brought by Jal and Pendu from Mangalore;⁸³ a fellow also with bright eyes, and a huge mop of hair piled on his head.

Baba to-day has a new coat, rather like the one Stalin wears in his pictures.

The opening of the centre has again been postponed till Dec 17th, because of an extra good crop on the land Baba has bought, and the past owners, although the land no longer belongs to them, have asked Baba whether they can be allowed to take the crop in spite of the delay it causes. Baba is allowing this, and, as he says, it will create a good impression as being a generous gesture.

In two days I go to Mysore with others, and Baba, to see the Dasara⁸⁴ procession — it should be interesting.

25/10/39

We left for Mysore last Thursday afternoon, in 3 cars, with Elizabeth, Jal and myself driving. The bus, which I was driving, was loaded with the usual complement of women and luggage. We stopped at the road leading off to the centre site; it is really a very beautiful position, with expansive views of hills, and well covered with trees and bushes. Mysore state is really very beautiful indeed, and very healthy too, compared to most places. Near the site it is a little reminiscent of Scotland in fine weather, and the skies now very fine, with scattered showers like a Turner picture.

We stayed in the Yelval Bungalow, about 10 miles north west of Mysore City: a huge place, apparently about 100 years old, and originally the British or French Residency. It is built on a low hill with views of the Nilgiris⁸⁵ some 70 miles off, very fine indeed. Baba and us men slept in the servants house separate

from the main bungalow, and the women in the main house.

Mysore is really a fine city, properly Indian, which Bangalore is not. We saw the Palace,⁸⁶ by day, and when lit up at night — fairly encrusted with electric bulbs. We went up Chammunda hill,⁸⁷ and Baba showed how the Temple there was built in 7 layers to represent the 7 planes. We went to the Brindavan Gardens⁸⁸ with illuminated fountains, lying under the huge Krishnanagar Dam, across the Kaveri river: nothing like them in the world I should imagine. There was a minor mishap in the Auburn⁸⁹ car, with the front off mudguard dented. Chanji nearly had a fight with the driver of the other car, and Beramshah lost his temper with a harmless bicyclist whom he tried to push off his cycle: it was really rather funny to see.

On Sunday we went to see the Dasara procession. It was an amazing show, lousy with gold and amazing colours.

Baba said that the Maharaja was very lucky for Baba to be watching his Dasara, and that he, the Maharaja, would die before his next Dasara, next year. His nephew and heir, Baba said, had a good heart, but was a bit weak.

We returned on Monday, and now Baba says he will begin to work as hard as he has never done before, and will only come over to the Mandali in the afternoons, instead of mornings and afternoons.

28/10/39

Baba said yesterday that from November 11th for 6 months there would be chaos among his followers, with lots of ups and downs, illnesses, and doubts even among his staunchest followers. He says he then has got to be bound by time to free those who are bound by time. He says he will have to do something to create opposition. There is a lot of diarrhoea in The Links, and to-day the Health Officer called to examine drains.

3/11/39

Margaret and Falu arrived from England two days ago, both looking very fit, but they must have had a pretty awful voyage out.

Baba has discovered I'm ticklish, but when Baba told me to tickle him in the ribs I found he isn't the least bit ticklish at all.

Chandri has returned from the hospital; rather too much granulation tissue in the wound, which we touched with caustic to-day. Baba's condition fluctuates a lot.

Sometimes he looks very pale and tired, and at others radiant and gay.

I often dry the masts after Baba has washed them and enjoy it too. Norina, Nadia and Deshmukh have been lecturing in Mysore about Baba; a success apparently. Last night Nilu and I sat awhile in Baba's room while music was played to him; Baba knows I don't really appreciate Indian music, and jokes about it with me.

8/11/39

Baba ticks me off quite a lot now, which I am glad about.



Meher Baba

I feel I like to be treated like the other boys and have corners rubbed off: besides, it makes me love Baba much more. He tells Nilu and I that we are fools, and good for nothing, worthless, he tells us that what we do is no good — but I like it to be like that.

Nargis seems to have a sort of hysterical illness which causes a lot of trouble to everyone.

I went for the first time to-day to the Minto eye hospital and saw about 20 operations.

Baba was giddy and liverish all yesterday, but is better to-day. He was very beautiful both yesterday and today, quiet and mysterious.

Deshmukh, Nadia, Ghani and Norina all talked at a lecture in Bangalore town hall on Monday evening: it went off quite well. Baba, before it, told Deshmukh he would not let the lecture be a total success but would see that there was 50–50 opposition and sympathy: I dare say this did happen.

14/11/39

A few days ago we all had to fill in forms stating our work and amusements, and giving suggestions. I suggested a game such as badminton, cricket, and as a joke, marbles, in the compound. Of course Baba voted for marbles; and I have now been made secretary of the Marbles club, with a budget of Rs10 per month. Baba is president, and Dr. Ghani, Kaka, and Pendu other members of the committee.



A game of marbles. Meherwan watches closely as Baba makes a throw.

Nilu suggested sweets on Mondays, and he is to be given 2 tablespoonful of sugar every Monday: Dattu asked to be allowed to see 'good pictures' meaning cinema, occasionally — Baba is letting him look at pictures of saints (a picture book!) Baba very witty about it all.

Baba said if he commits 'thap' (or tells white lies), he does it for our good, and we are not to copy him. He says the war will go on for a year more at least, and that the real war started on Nov 11th.

We in this house are to make 4000 bandages, the other house to make 1000 — I don't know why — so we've been making machines to wind them on.

Also Margaret is to start a dancing school, and Adi and I have been drafting a plan to organise its start. As to-day is my birthday, and yesterday was Chanji's the Mandali are allowed Rs10 of sweets to-day.

23/11/39

To-day Baba gave Beramshah a 1st class row because he complains about Merwan,⁹⁰ and his women not being cared for by Baba: Baba says he is annoyed because they are happy with Baba, while Beramshah is not with them: poor old Beramshah, but he brings it on himself.

Baba is looking very handsome these days, with shining face and eyes.

He was v. pleased when I did my 1st appendix a few days ago, and said he was v. proud of me — I was feeling pleased with myself too about it. Baba sometimes praises me in front of others, and sometimes blames me in front of others; I think the latter is the better compliment from him.

On 26th Nov Baba goes off to the south with Kaka and Eratch — he says, to start the war, or make peace!

Baba has allowed me to keep £5 sent from home for birthday present, to buy clothes for myself.

Baba told me to answer my father's letter and say I will stay out 6 months more, war permitting, and at the end of 6 months I'll write again and so on, to let him down gently.

E N D N O T E S F O R V O L U M E I

1. Near Arangaon village, six miles from Ahmednagar, originally the site of a disused World War One military training camp built by the British. Meher Baba chose to stop at this location with a few of his followers in 1923. They made camp there and used some previous army buildings as accommodation. The place was named Meherabad. By the time Donkin arrived at Meherabad in 1939, the old Post Office building alongside the railway had been demolished by the railroad company that owned it. The large stone water tank building constructed by the British still stood at the top of the hill, however, and that was where the group of women disciples stayed. In 1938 an upper floor had been added to the building. Also, the stones from the old Post Office were taken up the hill to become part of the construction erected around Baba's crypt-room to make walls strong enough to support a white dome. All this completed the building that became Baba's Samadhi. A small Cabin had been built for Baba near to the crypt, and also, on the north side of the water tank building, a tin-roofed shed was set up to offer a sheltered place for the women to eat their meals from a nearby kitchen that was provided. At Lower Meherabad where Donkin was accommodated there would have been the original building from the British Army (now known as the Old Dharamshala), the bathing rooms, the Jhopdi, and the Table House. Many new buildings have been constructed over the years. Meherabad Hill is now an important place of pilgrimage as the site of the tomb-shrine of the Avatar.
2. Meher Baba. For a brief biographical portrait, see page 289.
3. Framroze Dadachanji. For a brief biographical portrait, see page 305.

4. Ardeshir Shapurji Baria. For a brief biographical portrait, see page 308.
5. Dr. Alu Khambatta, a doctor of homeopathy who had a clinic in Bombay. She first met Meher Baba in the 1930s when he visited the Dadachanji family, which lived in the same building. She became a devotee and later went to live at Meherabad.
6. Shireen Sheriar Irani. For a brief biographical portrait, see page 297.
7. Hazrat Babajan, one of the five Perfect Masters of the age. For a brief biographical portrait, see page 292.
8. King Shivaji, founder of the Maratha kingdom. For a brief biographical portrait, see page 309.
9. Parvati, the second wife of Shiva, representing his energy, and seen as one of the forms assumed by Shakti, divine source of energy, power and creativity. The great Hindu deity Shiva was one of the trinity of Brahma (creator), Vishnu (preserver) and Shiva (destroyer). He is held to live on Mount Kailasa in the Himalayas.
10. Built in 1494 by Ahmad Nizam Shah, on the site of an earlier city of that name, Ahmednagar became one of the Deccan sultanates. Prior to that time the city had been chosen the home of a Muslim Sufi saint who travelled from Medina Shareef in the thirteenth century. The tombs of the family of Hazrat Faqir Mohamed Shah and those of several other Chishti saints are still to be found at Ahmednagar. Also, during the time of the Mughals, it is said that the warrior queen Chandbibi, who was eventually killed in battle, constructed the original vast fortifications at Ahmednagar. In the present era, the ancient city fort was used by the British to hold Jawaharlal Nehru and other Indian nationalists in detention during the struggle for independence. Now an important headquarters of the Indian Army, during World War Two the city was the base of the British Army's Royal Tank Corps/Indian Armoured Corps. In 1923 Meher Baba first came to Ahmednagar with some of his men mandali, after closing down the Manzil-e-Meem ashram in Bombay. They travelled there for the wedding of one of the disciples who was the son of a local landowner. For further details see *Ramjoo's Diaries* (p. 188).

11. In 1937, while Donkin was still a medical student at St. Bartholomew's Hospital in London, he travelled to France to spend time with Meher Baba and his group of followers at a villa in Cannes. He left when Baba instructed him to return to London with one of the group who had been taken ill. For further details see *Ocean of Love* (p. 100).
12. Donkin is referring to the Jhopdi at Lower Meherabad, constructed by the mandali in 1924, which is mentioned later in the diaries as the room where Baba instructed Donkin to keep his trunk. For a picture of the Jhopdi see page 220, volume 4 of the diaries.
13. Krishnarajah Wodeyar IV was Maharajah from 1894 to 1940. He was succeeded by his nephew Jayachamaraja Wodeyar Bahadur. This dynasty can be traced back over 600 years.
14. Plans for the new centre are described in *Lord Meher* (vol. 7, p. 2462 and also p. 2520). More than 560 acres of land were purchased at auction for the new centre, 22 miles from Bangalore at Byramangala. Plans were made to build nine separate structures with 350 rooms in all. The purchase was facilitated by the Governor of Mysore, Mirza Ismail, who took great interest in its setting up. The Mysore Engineering Company was hired to construct the centre, supervised by Naoroji Dadachanji. He was not satisfied with their work and the contract was finally terminated, with work being completed by the mandali.
15. Dr. Nilu Godse. For a brief biographical portrait, see page 307.
16. In 1920 Baba (then known as Merwan Seth) said he wanted to spend time in seclusion in a cave near Nasik, where Upasni Maharaj had himself spent time in meditation. According to the account given in *Lord Meher* (vol. 4, p. 1207), after 40 days fasting in the cave, Merwan rejoined his small group of friends at Sayyed Saheb's family home in Nasik and there the group decided to give him the name of Meher Baba. In 1929 Baba decided to move the men mandali from Meherabad to Nasik for a while, taking a house called "Gyas Manzil," which became his headquarters; later the women mandali came to

live there at a house called “The Pigeon House,” where the group of Western women also stayed in 1937.

17. The large West room of the water tank building on Meherabad hill known as Meher Retreat. It is now used as a museum where the personal effects of Meher Baba are occasionally put on display. The East room is where they are kept in storage.
18. Elizabeth Patterson. For a brief biographical portrait, see page 298. Elizabeth’s pets amounted to a small zoo and all were taken from Meherabad to Bangalore. The collection of animals and birds is listed in *Mehera* (p. 135):

Lucky the miniature monkey, Lily the gazelle, Bingo and Jingo the two dogs that we got in Jubbulpore, Nutty and Gutty our two pigs, Bundy and Dundy the red monkeys, Snowie the rabbit, Elizabeth’s dog Kippy and several other dogs, including two sweet cocker spaniels, . . . two birds, and two other monkeys.

Silkie, the black and white Hyderabad cat, was added at Bangalore. Later, a goat, a lamb and a peacock also joined the zoo.

19. Helen Dahm. See Index of Names.
20. Dr. Abdul Ghani Munsiff. For a brief biographical portrait, see page 306.
21. Just one of several vehicles Elizabeth arranged to have shipped from America to India. Donkin seems to have had the same enthusiasm for cars as he had for motorbikes and apparently relished any chance he had to drive one of the American automobiles.
22. According to the account given in *Ramjoo’s Diaries* (p. 170), Rustom’s engagement to Freni Jehangir Irani was celebrated at Manzil-e-Meem, 9th March 1923.
23. Abdur Rehman. The event is also described in *Ramjoo’s Diaries* (p. 171). After giving him the “Cheese” nickname, Meher Baba later decided to change it to “Barsoap.”

24. Meher Baba began his silence on 10th July 1925 during his seclusion in the Jhopdi, the small stone building he occupied at Lower Meherabad. At the time, in his last talk with his close disciples before commencing his silence, he said, "There will be another *world war*; it will be much more destructive and extensive than the one before. Rivers of blood will flow! I will dip my kerchief in that river of blood and tie it around my head! Not until the world cries out for *God* will I give up my silence!" This is recounted in *Lord Meher*, (vol. 2, pp. 731–734). A further account is in *Lord Meher* (vol. 6, pp. 2192–2193); at a ceremony held twelve years later to mark the event, Dr. Ghani made a speech in which he said:

Your silence is divinely and spiritually dictated. With others,
it is usually prior and preparatory to perfection; with you,
it is undertaken after Realization . . . for the spiritual
purification of your disciples and the salvation of mankind.
With others it is penance; with you, it is crucifixion . . .
a divine duty . . . a labour of love.

At the time Donkin arrived in India, Meher Baba was still using the alphabet board for communication, and also his own sign language, which would be put into words by one of the close mandali. Meher Baba referred many times to the particular moment when he would break his silence. None of the mandali thought he would maintain silence for the whole of his life as in fact he did, in all a period of more than 40 years.

25. The five Pandava brothers are central to the story of the Mahabharata; Arjuna, the third of the five, commanded the Pandava army in the battles against the Kauravas. *Lord Meher* (vol. 6, p. 2073) tells how Meher Baba visited these caves with the mandali and some of the Westerners and related the story of Krishna and the Pandavas. Nasik, once a small town in the Western Ghats, is now a flourishing city built on the banks of the Godavari River, which has its source in the hills near there. The city has many religious and historical sites. According to legend, Rama and Sita (deities of the Ramayana) stayed there; ancient Buddhist and Jain monasteries and temples in the Pandu Lena

Caves (as they are more commonly known), together with the many Hindu holy places, make Nasik a major centre of pilgrimage.

26. Also spelt Sholapur.
27. *Tank* is a term often used to refer to a lake or reservoir. According to the account given in *Lord Meher* (vol. 7, p. 2443), Meher Baba and the women mandali stayed at a dak bungalow (see note 28) in Solapur for several days in 1939 while en route to Bangalore. Donkin and Nilu joined Baba at Solapur prior to the four-day journey to Mysore.
28. A dak bungalow is a government rest house, designated for travellers on government or military business; it was much needed in the days before regular hotels or hostels became available. Some of Meher Baba's men mandali had government contacts who made it possible for the dak bungalow in certain localities to be taken for Baba and his party of followers; according to some accounts, they were usually sparsely furnished and often needed cleaning.
29. Neville Chamberlain, the British Prime Minister from 1937 to 1940, who tried to make peace with Hitler. Chamberlain's Foreign Secretary was Anthony Eden, who resigned in 1939 in protest at Chamberlain's policy of appeasement. Chamberlain was succeeded by Winston Churchill in 1940.
30. In *The Wayfarers*, on "the Work of MEHER BABA with the God-intoxicated, and also with Advanced Souls, Sadhus, and the Poor" (chapter 3, p. 29), Donkin describes the "Blue Bus," as it later came to be called, thus: "In the days before the War, Baba used to travel all over India in a private bus. The chassis, with its 29.5 H. P. engine, was a Chevrolet 1938 vintage, and the body was built in Bombay to a special design and painted in pale and dark blues." When it was finally worn out, the Blue Bus was set on a solid foundation at Meherazad and transformed into a cabin to give shelter to Meher Baba during his 40-day seclusion, June/July 1949. There it stands to this day.
31. Meher Baba once said of Satara, "The area was Shivaji's playground." Baba visited Satara on many, many occasions, doing work with masts and spending

much time in seclusion there. The nearby fort of Ajinkya Tara at Udtara is described in *Lord Meher* (vol. 9, p. 3341) as one of the places where Baba spent time in seclusion. In the early years while at Satara, Meher Baba stayed at Jal Villa. Later, Ramjoo, who lived in Satara, bought two bungalows for Baba's use, one of which (Rosewood) was designated for the men; the other, named Grafton, was for the women. In *Lord Meher* (vol. 12, p. 4404), 1947 is given as the date when Donkin began his writing of *The Wayfarers* at Satara. Satara is also significant as the site of Meher Baba's automobile accident in 1956.

32. Later in his diaries, Donkin corrects the spelling to *Kolhapur*.
33. "*Parsee house*" usually refers to one of the British-style bungalows.
34. Norina Matchabelli. For a brief biographical portrait, see page 299.
35. Nadine Tolstoy. See Index of Names.
36. *Diwan* refers to the governor or prime minister of the state of Mysore and is variously spelt *diwan/Dewan/dewan/Divan*.
37. Rano Gayley. For a brief biographical portrait, see page 301.
38. Nonny Gayley. For a brief biographical portrait, see page 302.
39. The term *invisibles* was used by all the men to refer to the small group of Eastern women who lived at Upper Meherabad in the 1930s. Meher Baba always ensured that living arrangements for all the women mandali were carefully secluded.
40. Mehera Jehangir Irani. For a brief biographical portrait, see page 291. Baba was especially insistent that Mehera's privacy should be protected at all times. She was invariably accompanied by Baba's sister Mani on any outings and usually by two others as well; during the time of the Blue Bus tours, the other two would have been Khorshed and Naja. According to *Lord Meher* (vol. 7, p. 2242), "Baba kept the women mandali completely secluded, most of all for Mehera's sake. It was necessary to keep Mehera secluded for Baba's inner work with the creation."

41. Described by Donkin in *The Wayfarers* (p. 121) as a “large, square, white house, that stood in a large, square garden, and overlooked the golf links” at Bangalore. The Links bungalow was taken for Meher Baba and the group of women. The men mandali were in separate accommodation. (See vol. 2, note 42). Donkin goes on to describe how the servants quarters, customarily located outside the main house of the owner, were used at The Links for the mast ashram, the mad ashram and the mandali’s work with the masts. A spacious thatched construction was also built specially for Baba’s work with the masts.
42. Rustom Behram Jafrabadi. For a brief biographical portrait, see page 303.
43. Eruch Jessawala, who had joined Meher Baba with his entire family the previous year. Donkin would only have heard the young man’s name spoken and has consistently used this spelling of his name throughout the diaries.
44. Probably Swami Satyaprakash, who was from Andhra Pradesh and might therefore know local languages of neighbouring Karnataka.
45. Mohammed the mast. Donkin tends to spell the name with one *m* throughout the diaries. Mohammed, who was a mast from the Rahuri ashram, not one of the mad patients, eventually became a long-time resident at Meherabad and ended his days there in 2003. (See note 65 for further information on the mast state.) For a brief biographical portrait of Mohammed, see page 296.
46. This coat has survived and is now kept in the AMB Trust Archives Museum at Meherabad known as the Manzil-e-Meher. It is occasionally put on display in the West Room Museum on Meherabad hill located in a room on the ground floor of Meher Retreat. According to the account in *Mehera* (p. 310), that room, known as the West room, was where some of the women mandali resided during the early years of Donkin’s time at Meherabad.
47. Donkin rarely abbreviates Baba’s name in this way. There are three other instances of the abbreviation in the first volume of the diaries. The only other example is towards the end of volume four.

48. The largest of the cluster of affiliated, government-run hospitals in Bangalore, the Victoria was founded by the Maharajah of Mysore in 1901 and still stands today.
49. One of these, Chaddar Baba, was the first mast to be contacted by Meher Baba in Bangalore. He is described in *The Wayfarers* (pp. 122–123) as “spiritual chargeman of Bangalore” and “a great sixth plane mast.” The term *spiritual chargeman* is a description used by Meher Baba in reference to several other advanced souls in cities such as Calcutta, Delhi, Dehra Dun or Bombay; certainly it would appear they were part of a spiritual network of highly advanced souls contacted and oriented by the Avatar (see note 65). In *The Wayfarers* (p. 37) Baba describes a spiritual chargeman as one who

sees to the spiritual and material welfare of the place of which he is the spiritual chargeman. The spiritual chargeman in a small place is a mast, but in a large place he is a salik-like pilgrim, and in some centres of peculiar importance the chargemanship is in the hands of both a mast anda salik-like pilgrim.
50. Adi Senior. See Index of Names. Donkin has misspelt Adi’s name in this instance.
51. Jehangir Wankadia, the newcomer mentioned above, was a Parsi scholar of Eastern philosophy, who eventually left the ashram in Bangalore after a stay of just three weeks.
52. *Lord Meher* (vol. 7, pp. 2448–2449) gives an account of this incident, which was originally described by Chanji in his diaries. The relevant section from *Chanji’s Diaries* is reproduced in *Treasures from the Meher Baba Journals* (p. 235) under the heading, “Where Is God?”
53. On the day Donkin made this entry in his diary, England and France had declared war on Germany, and India’s viceroy had also officially declared war on India’s behalf without consulting Congress leaders. The mention here of a conference is probably referring to the Munich conference of the previous year when France and Britain handed a large part of Czechoslovakia to Germany.

54. Falu was the second son of Rustom and Freni. He had been sent to school in England. At the outbreak of war Margaret Craske was instructed to join Meher Baba in India and to bring Falu back with her. At that time it was well-nigh impossible to book a passage on any of the shipping lines, but because she was acting as “guardian” to the young Falu, she was able to convince the authorities of the importance of his safe return to his parents and was thus able to find a way through the system, as described in *Lord Meher* (vol. 7, p. 2464). Margaret subsequently stayed on as one of the women mandali for seven years, returning to the West in 1947. See Index of Names.
55. Eruchsaw Irani. See Index of Names.
56. The diary year date for this entry mistakenly indicates 1936 instead of 1939.
57. Draft registration had to be completed at a local police station specified on draft papers. Probably in this case Bangalore.
58. Usually in August; the traditional greeting was “Navoo Sal Mubarak!”
59. Dr. Seshachalam, listed as a professor of surgery at the Bangalore Medical College in 1945, was a surgeon at the Victoria, and the Bowring & Lady Curzon hospitals in Bangalore while Donkin was working there. His pioneering work on appendectomy merited a mention in *Gray’s Anatomy of the Human Body*, the standard work for every medical student.
60. Donkin’s preferred spelling instead of the usual *colossal*.
61. In *God Speaks* (p. 53, note) the following definition is given: “The God-realized man knows that he is the be-all and the end-all of existence, and that he always was and will remain the same one, infinite Ocean of Truth.”
62. Donkin explains in *The Wayfarers* (pp. 129–130, and also p. 330, note) that in 1937 some of the inmates of the mad ashram at Rahuri were moved to Meherabad; they were located in a building behind the domed Samadhi on the hill. In September 1939, at the start of the war, half of the original group were returned to their villages; the rest of the group were transferred to Bangalore.

Toward the end of 1940 the masts from Bangalore had been moved back to Meherabad and the ashram was disbanded in September 1940.

63. Naoroji Dadachanji. See Index of Names.
64. Sheriar Irani. For a brief biographical portrait, see page 298.
65. In Part 1 of the Foreword to *The Wayfarers*, Meher Baba gives detailed explanations of the differences between the mad and the masts. Some excerpts from that Foreword are given here: “Masts are totally different from ordinary mad persons” (p. 3). “There is no doubt that masts often exhibit an incapacity to deal with the ordinary situations in life; and they are, in this respect, comparable to those who are deranged in mind. But the departure of masts from normal behaviour and responses is . . . due to a suspension of interest in the ordinary pursuits of life, and to an absorption in the spiritual realities encountered on the path towards Truth-realization” (p. 4). “The spiritual yearning for lasting Truth brings about in masts a complete unsettlement of the working balance of compromise that is characteristic of the average man of the world” (p. 7). “In spite of having attained a high spiritual status, many masts on the inner planes need real guidance and help from a Perfect Master” (p. 8). “He gives masts effective guidance and a spiritual push, and he facilitates their onward march on the path, so that they become more and more fit as vehicles for the expression of the Divine will. They become more efficient agents for the promotion of God’s plan on Earth” (p. 9). “The mast states have in them an immense potentiality for contacting and releasing divinity.” (p. 9). “The mast mind is also often used directly by the Master as a *medium* for sending his spiritual help to different parts of the world” (p. 10).
66. Byramshaw Jessawala. Donkin spells the name as he hears it spoken and keeps to this spelling until the 2nd June 1940 diary entry, when he switches to the more familiar name of *Poppa* (which is Donkin’s way of spelling *Papa*). For a brief biographical portrait of Byramshaw, see page 304.

67. India's leading Congress ministers resigned in protest at the lack of consultation regarding India's entry into the war, though the Muslim League supported Britain in the war effort. At about this time, Gandhi started the "Quit India!" campaign.
68. Now known as Chennai.
69. The Nazi-Soviet Non-Aggression Pact, agreed to by Joseph Stalin in a letter to Adolph Hitler, August 1939.
70. In her book, *Love Alone Prevails* (p. 283), Kitty Davy gives details of the new Centre:

Baba wanted this Centre to accommodate two thousand people of all religions and it was to have six departments: The Spiritual Academy with the aim of preparation for international harmony, the House of Advanced Souls for practical mysticism, the Abode of the Saints for those who would teach the Reality of God, the Mast Institute for the God-intoxicated, the Solitary Quarters for Meditation for those who wished to meditate under guidance, and the Resting Place for the Afflicted for the care and alleviation of suffering of all kinds.

In 1940 twelve houses were built in a circle. There was also one in the centre, only the basement of which was completed at that time. At the onset of war, plans for the centre were abandoned and in 1949 the property was sold. For further details see note 26 in the endnotes for the second volume of the diaries.

71. Hance was put in charge of the Bowring Hospital at this time, having spent the years between the two wars working as a civil surgeon in the North West Frontier provinces. In 1943, as Lieutenant General Sir Bennett Hance, he became Director General of the Indian Medical Services until 1946. The Bowring and Lady Curzon Hospitals were together part of the affiliated group of hospitals in Bangalore which included the Victoria and the Minto Eye Hospital, so Dr. Donkin may have been assigned to any one of these at different times.

72. Edward F. Norton was a highly decorated army officer and mountaineer who took part in the Everest expeditions of 1922 and 1924. In the 1930s he was commander of the Madras District. Donkin's own experience as a mountaineer would have made him keen to meet Norton.
73. Manzil-e-Meem. Donkin always writes *el Meem*. *Meem* is the Persian letter *m*, so this name meant "The Abode of M." When, in 1922, Meher Baba (then known as Merwan Seth) tramped with his followers from Kasba Peth in Poona, all the way to Bombay (travelling the final ten miles in the back of a lorry), they spent several days searching for a suitable bungalow, finally settling for No. 167 on the Main Road at Dadar. Manzil-e-Meem became their home and place of work for the following year. They left in April 1923. There were about 20 followers with Baba when the group first arrived in Bombay but the numbers swelled at times to as many as 50. All had to observe strict rules. Most were required to get jobs during the day, rejoining the ashram each evening. Two were occupied writing the biography of Upasni Maharaj. For a full account see *Ramjoo's Diaries* (pp. 52–178).
74. In a message dictated the following year, Meher Baba said (see *Lord Meher* (vol. 7, p. 2569):

From the spiritual point of reality, the words nation and foreign, killed and killer, war and peace, success and defeat, have no meaning, because the worlds of forms and of duality have no existence and are imaginary dreams. The present universal chaos is just a universal nightmare, necessary for the real universal awakening.

Body forms and minds are innumerable and of infinite variety, but souls are all originally and eternally one. In fact, only One Infinite Reality exists, and that is *God*. Therefore, the present apparent world catastrophe is, by divine will, essential for a divine manifestation in the near future of love and real peace, in which I have to play the

greatest part and in which I want my men and women disciples to play the corresponding parts of helping me in this, my work.

75. There is no record of any bombing having occurred, although as fighting in Burma drew nearer in the later years of the war and India's North East regions along the border with Burma became a vast British military encampment, the danger of bombing raids by the Japanese became very real. The actual invasion by the Japanese in 1944 when they occupied Imphal and Kohima for four months caused far more death and destruction than any bombing raids.
76. At about this time Nonny Gayley became seriously ill in Bangalore. Both Donkin and Nilu were treating her according to Baba's directions. See the account given in *Lord Meher* (vol. 7, p. 2460).
77. There is no reference to a mast by this name in *The Wayfarers*.
78. Lord Linlithgow became Viceroy and Governor General of India in 1939; he was succeeded in 1942 by Sir Archibald Wavell, then by Earl Mountbatten in 1947, who became the 24th and last Viceroy of India.
79. The pit that was to become his tomb was first dug out and lined according to Meher Baba's instructions in the mid-1920s at the top of Meherabad hill. In those early times it was referred to as the crypt cabin, or crypt room, as Baba had it enclosed and covered over with a corrugated iron roof. The narrative in *Lord Meher* (vol. 14, p. 5074) explains how Meher Baba would spend weeks of seclusion in the room and how, in 1926, he spent a whole year of fasting and seclusion in the cramped space of the crypt.

Mehera herself (see *Mehera*, p. 93) describes how in 1927, Baba moved into a makeshift room on the hill: "It was . . . a very rough-looking room made from . . . tin sheets and tarpaulins. And at night Baba not only stayed there, but He slept down in a pit He had had dug inside the room that was later to become His crypt." This excavated space was the first stage in the making of the domed tomb Donkin would have seen when he first arrived and which is now well known worldwide as Baba's Samadhi.

80. Kitty Davy. For a brief biographical portrait, see page 300.
81. Meher Baba set out strict instructions regarding the funeral rites or burials of each of his mandali, both for the men and for the women.
82. Phulwala, meaning 'flower man.' He was found in Belgaum and is described as a "jalali mast of the sixth plane." He is portrayed in *The Wayfarers* (pp. 124–125) as having a formidable and compelling manner; it is also said he loved flowers and would wear them entwined in his turban.
83. This refers to Ramshish, who is described as having "bushy black hair" and a "bushy black beard and moustache — so that one could see only his nose and . . . eyes." *The Wayfarers* (p. 202) gives this description and also states that he shared a room at the mast ashram with Phulwala.
84. Mysore is famous for extravagant festivities marking the annual Hindu celebration of Dasara/Dussehra/Navaratri (or several other names depending on the region of India). Whichever name is used, the event is held to mark the victory of Good over Evil. Mysore is renowned for its celebration of the legend of the Goddess Chamundeshwari (Durga) vanquishing the demon Mahishasura, which is said to have taken place in the region of Karnataka. In the colourful procession through the streets of Mysore, the goddess is borne on a golden throne on the back of an elephant to the accompaniment of much music, drumming and noise of fireworks.
85. The name means the 'blue hills,' which is how they appear. A very beautiful part of the Western Ghats, the Nilgiris consist of verdant jungle, abundant tea estates, meadows, pines and other evergreens.
86. The Maharajah's abode was begun in 1892, and the Palace was completed in 1912. It stands within the precincts of the old fort, and in a city known as the "city of palaces" it can justifiably claim to be the most magnificent.
87. Famous as the site of the temple of the Hindu goddess Chamundeshwari, who killed the wicked buffalo-headed demon Mahishasura. Meher Baba visited Chamundi Hill near Mysore several times, on one occasion taking the ladies

including his mother, who protested at not being allowed more time to look and linger. Baba said that he was taking them there to show “that all this is a dream. Only I am the Truth.” Chamundi Hill rises to a height of 335 metres and can be climbed by a stairway of 1,000 steps laid out by a Maharajah in the 17th century.

88. One hundred fifty acres of gardens laid out in a Mughal style similar to the Shalimar Gardens in Kashmir, with terraces, fountains and lakes. This project was founded by Sir Mirza Ismail when he took office as Diwan in 1926 and was completed in 1932. Known as Krishnaraja Sagar, the gardens adjoin the Krishnarajasagara Dam built across the Kaveri River near Mysore. Brindavan is also a place of legend, being the name given to forests and pastoral lands in Uttar Pradesh where Krishna played in his youth. The Gopis, or milkmaids of Brindavan, of whom Radha was the most celebrated, were fervently devoted to Krishna. Radha was the beloved of Krishna.
89. Auburn Automobiles was a manufacturer based in Auburn, Indiana, in the United States. The Auburn Sedan, an open-top model, was another of the vehicles Elizabeth had shipped over to India for Baba’s use.
90. Meherwan Jessawala, Eruch’s younger brother. Meherwan, when he was not in school, was living with his mother, Gaimai, his aunt, Banumasi, and his two sisters Manu and Meheru.

DONKIN'S DIARIES

VOLUME II

Dec 2, 1939 — March 29, 1940

(about 4 months)



Dec 2nd 1935

Baba went off to the south
of India about a week ago with
Kala, Fruch, Gustadji, & Tal Kerauvala.
Tal Kerauvala.

They have come back now with
2 more ^{Masts} ⁱⁿ ^{the} ^{6th} plane.
Baba says is on the 6th plane today.

Baba is awfully pleased today
about the Finland invasion;
he said he was going to the
South either to start the war
or to make peace.

There has been a big crisis,
the fact that the ^{part} ^{the} ^{crisis} ^{has} ^{not} ^{yet} ^{been} ^{cleared} ^{from} ^{the} ^{site} ^{at} ^{Byramangala}
has not yet been cleared from
the site at Byramangala.

Today Numa & Chungi went
to Dewan to complain.

Dec 2nd 1939

Baba went to the South of India¹ a week ago with Kaka, Eratch, Gustadji, and Jal Kerawala. They have come back now with 2 more masts,² one of whom Baba says is on the 6th plane.

Baba is awfully pleased to-day about the Finland invasion;³ he said he was going to the South either to start the war or to make peace.

There has been a big crisis over the fact that the crops have not yet been cleared from the site at Byramangala. To-day Norina and Chanji went to the Dewan to complain, ending up with Baba's message, that he, Baba, is a fakir and therefore an emperor, and will not mind giving up the whole scheme in 2 seconds. So tomorrow the Dewan goes to the site to make a fuss. Yesterday Chanji and Padri were so fed up about it all, that they hoped the scheme would be chucked, but to-day there is more peace.

Nilu and I started on Aga Baidul's wife's teeth extractions⁴ to-day — no pain, so local anaesthetic was O.K. Also Shirinmai's 1st injection from the Bowring Hospital.

Baba often looks very radiant these days, and he looks thinner since his return from the South. Last night Baba called us over to see Jal Kerawala when we were out, and Baba was peeved — so we expected a row this morning, but he seemed



Chatti Baba seen at the end of a narrow lane in South India.

FACING PAGE: Meher Baba's sister Mani permitted Francis Brabazon access to these diaries when writing The Silent Word. Francis had difficulty deciphering some words and pencilled-in clarifications appear in some places in the diaries.

so pleased about the Finland affair, that no row was given to us: at any rate is really a privilege to be ticked off by Baba; I have a deep feeling of satisfaction, and love for him when he does it, even though superficially it is no joke.

Baba has told me that henceforward I must be on the Centre Committee,⁵ because I am to be in charge of the Hospital when it is built. I still wonder how much of this scheme will come to fruition. Baba said the present Maharaja will not see another Dasara, which means that if his nephew comes to the throne, the present Dewan may be ousted, to Baba's detriment; it is only because of the Dewan that things have so far gone so rapidly.

Baba told me to keep the £5 my father sent me for birthday the other day for clothes, and as Nilu keeps on telling me I need another suit I have bought one for Rs30, and also shirts and white trousers.⁶

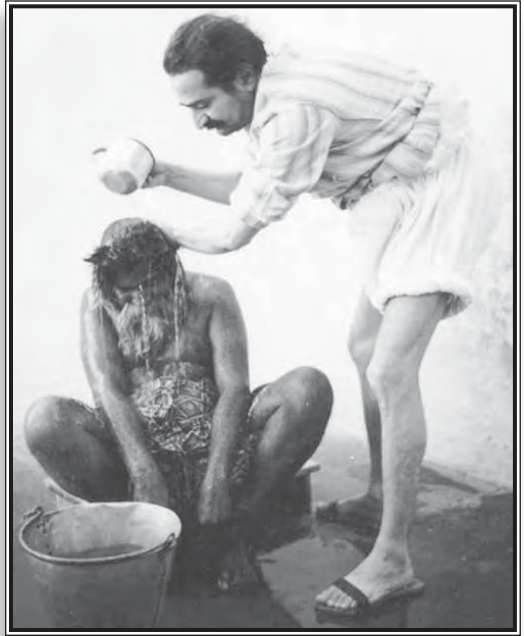
4/12/39

Baba had a big meeting this morning of all the Mandali here to tease Ghani because he has breakfast before he cleans his teeth. Then he got Jal Kerawala to describe how they got the new masts from Trichinopoly. The most troublesome was 'Chatty' Baba,⁷ so-called since he always carried his water chatty with him. After some trouble due to floods, when the car had to follow an irrigation bank for 80 miles, as the road had been washed away, they reached some place⁸ from Trichinopoly. Here Baba said the mast was, although Kaka said no. Sure enough they found him, and got him into the car. At the hotel Baba fed him and bathed him,

and all Chatty Baba's local followers came to see him in the hotel: Baba told the others not to say who he was, but to call him an uncle or friend, who was unwell. When the crowds saw Baba bathing the mast, they said look, your uncle is O.K. now, due to Chatty Baba! They got him to Tanjore⁹ alright, but from there he ran out from the hotel. With great difficulty they got him back, and he began throwing earth over himself in the hotel compound. Then Baba started throwing bucket fulls of water over him, clothes and all, and this calmed him down a lot. He would not often look at Baba, and would always stand up when Baba was there. In the train too he stood up when Baba sat and Baba had to tell him to sit down. Baba says he is 6th plane. Now that he is here he has lost his love for his water chatty, which is broken and thrown away; he has very clear eyes.

The Belgaum mast¹⁰ pinched some food brought in specially from a restaurant for Mr. Chakravarti, a visitor; when discovered he was very sheepish: but he bosses people about a lot: he is 6th plane too, Baba says.

Baba is as pleased as Punch with all these new masts,



When he was first brought to Meher Baba in Tanjore, Chatti Baba, still wearing his lungi, was doused with fifty buckets of water. Thereafter, at the ashram in Bangalore, daily bathing with torrents of water was much to the liking of this great mast.

and poor Mohamed is no longer the favourite, as he is only between 3rd and 4th plane. Apparently as well as helping the masts, the washing etc of them by Baba gets rid of the sanskaras of the Mandali.

To-day we operated on a papilloma¹¹ on Sidhu's brother's face: I hope it will heal O.K. without sepsis. We had Baba's permission.

To-day Baba said that the war is gradually involving more and more nations, and that Germany might later fight Russia — when asked how he said that Italy hated Russia, and might help Germany.

5/12/39

Baba this morning called all the women at the Links when he saw Rano,¹² Nilu and I talking on the verandah; instructions not to talk except in Baba's room. Nilu got most of the digs though I deserved it just as much.



9/12/39

Yesterday there was a big to-do because the previous

evening Vishnu brought back from the market some leaflets

*From left, standing: Kitty, Nonny, Elizabeth.
Seated: Norina, Meher Baba, Rano.*

against Baba: mostly quoting Dastur¹³ and *John Bull*.¹⁴ very old stale stuff. Dr. Ghani wrote out a spirited reply; and the Dewan said that it was run by an ex-convict lawyer, who is trying to stage a come-back.

If they knew that since then, Dastur has threatened to commit suicide if Baba did not give him money to pay his debts and has wept at his feet begging for cash, since he left Baba, and that Baba has sent him hundreds of rupees, they might think differently.

If they knew that Meredith Starr's¹⁵ last letter to Baba demanded £400 or God realization! If they knew that the Herbert Davy¹⁶ row was all unfounded; if they knew that Raphael Hurst¹⁷ only left Baba because of lack of signs and wonders! At any rate Baba says this is a mere nothing, but that real opposition will come soon. He says it helps his work, and that the Parsees and Iranis¹⁸ are behind it all.

10/12/39

To-day Jal Kerawala, Kaka, Chakravarti, Swami, and Beramshah have all gone to the meeting in the town against Baba, to listen to it and to distribute pamphlets. Baba doesn't seem to attach much importance to this opposition; I suppose it's a mere flash in the pan, compared to what may come later.

Today was Mani's (Baba's sister) birthday, with special lunch, with ice-cream, and I drove the women in the bus to the Lal Bagh¹⁹ for 1/2 hour in the afternoon with Baba.

11/12/39

There's no doubt that Baba loves a row. Yesterday morning there was a superb clash in our room, with Baba sitting quietly on Nilu's bed: Jal Kerawala, Norina, Chanji, and Beramshah, all arguing and accusing each other about nothing at all: Baba with a real twinkle in his eye. Baba too mimicking Chanji as he shaved, when he keeps on showing his teeth in a funny way; Baba really enjoyed getting all of them worked up.

It seems as though the opposition has increased the demand for tickets for the foundation ceremony next Sunday: 70 students now want to come. Some Parsi boy got up at the protest meeting the other day, as all thought to second the resolution, but he started to defend Baba, much to everyone's surprise.

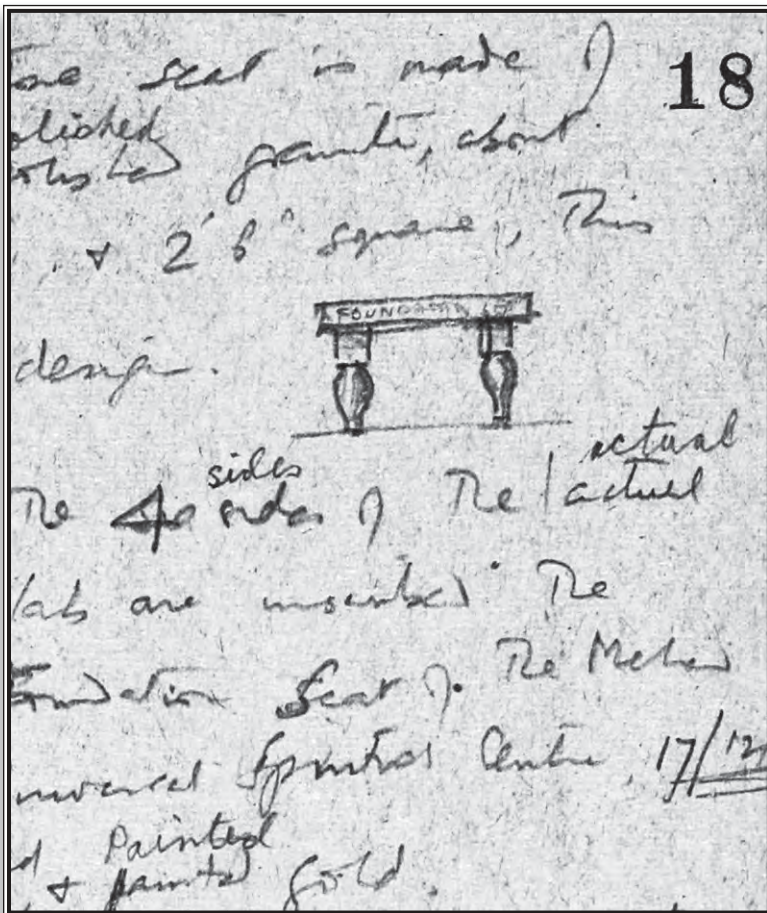
Last night we all collected in Baba's room at the Links to hear of the visit to the Dewan: the Dewan is with Baba whole heartedly.

18/12/39

Yesterday the foundation function of the centre took place. We all had different duties allotted to us, and my job was to drive the bus to and from the site as often as necessary with Mandali and ladies etc: I made in all 5 double journeys, 250 miles in all. The first trip I made at 7.0 am, with some of the Mandali, and Baba's granite foundation seat. This was designed by Beramshah, and is rather too small; the previous night there had been a row about this, and Beramshah was rather hurt.

This stone seat is made of grey polished granite, about 2'6" high and 2'6" square. This sort of design. Round the 4 sides of the actual seat slab are inscribed the words "Foundation Seat of the Meher Baba Universal Spiritual Centre 17/12/39," engraved and painted gold.

When I first got to the site things were nothing like ready, but



Donkin's sketch of the stone seat.

chairs of visitors; like this — All was very gay with leaves, flags, and flowers. The site is lovely too with hills to the west, with granite outcrops, and a green valley with trees between. The projected lake is to the east, over the shoulder of a small hill which is on the site, and which will be completed in 2 years. It is a bit like parts of Scotland.

At 2.0 pm I went over to the Links by Baba's order, to be ready to take the ladies to the site: Baba in good mood, asking if all was progressing O.K. Baba for the function was dressed in white dhoti affair, and a very old very patched coat²⁰ that must once have been a sort of brick red: but it suits him and looks good.

I got to the site at 3.45 pm with the women, and as soon as we stepped from the bus a youth came up with a pamphlet saying we ought to hear the other side, and urging us to read it: it was reprints of old *John Bull* articles. Later Dr. Ghani told the District Commissioner²¹ about this distributing of pamphlets and the D.C. told the police inspector to tell these men that this was a private affair on Baba's own private land, and if they did not stop distributing pamphlets at once, they would be under arrest. They therefore sat in the audience and behaved themselves. Adi sen. pinched some of their pamphlets from their car, and got a boy to burn them!

Baba came up in the car at 4.35 pm, in Elizabeth's Buick,²² with Baba and Jal Kerawalla in the back, and Kaka and Elizabeth in front.

A band greeted Baba, and before he came two singers praised him with songs, and also Mysore state. One singer was a real card, huge and fat, with drooping moustache, like a cheerful edition of Beramshah in spectacles, and a lofty turban on top of his head.

Baba toddled along to the dais, with Jal Kerauala and Kaka behind him and we all waited 10 minutes for the Dewan, who was a bit late, as he had come all the way from Mysore City: Baba still in his old coat.

After Dewan came, the schoolmaster of Closepet²³ read a poem in Persian which no-one could hear. There followed speeches by Ayengar, Laxmi (Ayengar's daughter) and Chakravarti. Chakravarti spoke of the help the state was giving to Baba, and compared it



Meher Baba takes his place on the dais for the grand opening.

to the help the Rajahs had given in history to the saints and pirs — The Rajah of Mysore had helped Shankarcharya²⁴ etc; this pleased the Dewan a lot, in view of the opposition.

Before these speeches Beramshah garlanded Baba and then led Baba to the foundation seat, upon which he sat, and scooped up a little earth with a spade made of 7 metals.²⁵ This seat will be in a corner outside Baba's central building for all to see in future years;²⁶ being granite it should last.

Baba finally blessed some Ladus (sweet balls) which Vishnu brought to him, and were then distributed to the crowd of villagers. All the invitees then went to the refreshments, and Baba drove off.

'Baba Das' a man here, invited the opposition men to tea in the tent. Fireworks ended the show as the sun set. I took the ladies back with 1st trip, then Mandali, and again Mandali last trip at 10.30 pm. Between last 2 trips Baba called me over to look at Baidul's eldest daughter who had stomach pains: nothing serious though. Baba was pleased with the success of the show.

On return from the last trip we stopped to look at a car about 100 feet from the road, at the bottom of a small ravine, nose in the bed of a stream. Subsequent enquiries showed the following facts: —

3 men left in a Morris 8 red colour for Byramangala to distribute pamphlets there against Baba. In all they had 5 accidents during that day. The first 2 they hit bullock carts, with not much damage. The first accident frightened the driver, and

he thought that perhaps it was because they were opposing Baba that this had happened. His pals said what rot, and they went on.

3rd accident they hit a lorry, the driver of which was hurt a bit.

4th accident they knocked down a man on the road, and didn't stop for fear of police.

5th and last, on returning they hit two carts at one place, and were bounced down an embankment, and then 50 or more feet into the ravine; car a thorough wreck.

None of the car occupants, almost miraculously, were badly hurt, and 2 were taken to Victoria hospital for treatment. One was admitted for observation, but no serious injury: amazing escape after seeing the state of the car! One bullock cart had overturned and its driver was extricated from under a pile of wood; one bullock with right back leg broken, poor thing. Both bullock men not seriously hurt however.

All this we got from the car driver who is in hospital to-day, and whom I discovered this morning in the Victoria Hospital. This evening Baba Das went and had a chat with him and got the whole story from him.

As Dr. Ghani says, quoting some Persian couplet:²⁷

“Do what you like with God the Absolute, but beware what you do with saints.”

To-day Baba gave Nilu and I a dressing down about Daulat, saying we were rotten doctors, etc. There was also a dust-up because we left Chaggan²⁸ behind on the 1st bus load by a mistake, and because the distribution of the Ladus did not go well.

This evening Padri brought back a 9ft python from Byraman-gala site, they say there are lots of them there: the other day he brought a huge black scorpion from the site too — some place!

25/12/39

To-day Baba gave me a Christmas card, an iced cake, some fruit and a bunch of flowers as present, with embrace and blessings. His orders were to eat the cake at every meal and call Nilu to watch me eat it, and not give him any. I pleaded for Nilu after and asked to be allowed to give him some; Baba said give him a little piece only, or I get a slap from Baba.

At 9.25 am Nilu and I were called in to see Baba in his room; he had angina, with pain over the heart. The pain lasted 2 minutes, and ended at 9.29 am. Baba asked us to note the time.

A suggestion of Ayengar's has been adopted to stop all pamphleteering, and to cease pestering the Dewan so much; also not to tell the innermost secrets to Chakravati.

Yesterday Dr. Ghani read out his pungent reply to some local Arya Samajist²⁹ who sent a list of ridiculous questions to be answered by Baba.



Meher Baba resting.

2/1/40

Baba says that 1940 will be the worst year since creation, that 1941 will be 50–50, and that 1942 will be the best year since creation. Afterwards Dr. Ghani asked Baba which would be the best year for the Mandali. Baba said from June 1940 to June 1941! But we'll wait and see, as you never can tell with Baba's dates.

Nilu and I are to give the O.K. to the drainage plans for the centre at Byramangala.

Baba has been buttering me up the last few days, don't quite know why, but no doubt will get the opposite soon again, calling me a good for nothing. I suppose one must become indifferent to both.

Baba goes off on Jan 4th till 12th mast hunting with Eratch, Kaka, Gustadji and Jal Kerawala.

Nilu has just been telling me of a row between Beramshah and Chanji when Beramshah in all seriousness, in front of Baba, told Chanji that his wrath would make Chanji piss; Chanji in extreme anger answered back that his (Chanji's) wrath would make Beramshah shit! Baba enjoying all this called Nilu in to give them both opium injections. Beramshah said that if he was injected he would shout at the top of his voice. Chanji said — argued that — injection would do Beramshah good — it would plug his ass!! Beramshah is the cause of a lot of quarrels like this, he is so hot-headed — but Baba seems to enjoy them.

6/1/40

Baba left on Thursday morning, and has today cabled that he is in Trivendrum. Two days ago Dr. Ghani went to see a Muslim saint who had never seen him before and who did not know he had any connection with Baba. After 10 minutes the saint told his followers that Dr. Ghani was a saint, as the hand of a great Master was on his head.

11/1/40

Last Sunday Nilu and I went with Padri and Navroji to the Centre site at Byramangala to consider sites for sewage disposal. There seems to be plenty of room for all this though we must keep the sewage far from the wells, from which we shall get our water.

I also stood on the iron spike which Baba personally drove into the ground to be the centre of the Centre building, which is Baba's own house, of the entire Meher Baba Universal Spiritual Centre. The building is just starting now, though they have still to fetch water from a mile away at the river.

...³⁰

Another comic tale when Baba was at Rahuri³¹ Dr. Ghani was made to fast for 3 months on water only; after 2 months Baba said he would die, and as Baba did not want to pay the cost of Ghani's funeral, he made Ghani beg from the Mandali for the price of a coffin. He got about 60 rupees and a man was



*Meher Baba wields a mallet to hammer in the iron stake held by Papa Jessawala.
Jal Kerauala is on the left holding the umbrella.
Adi K. Irani is in the background.*

called in and a coffin made. Then Baba said he would undergo the funeral instead of Dr. Ghani, so Baba sat in the coffin, and was carried round the ashram grounds, with Ghani walking behind the coffin chanting some Arabic chant³² which they sing at funerals. Then Baba got out of the coffin and told Ghani he would not die. In the first place the fast had been undertaken because at the end of it Ghani was going to be given clairaudience and clairvoyance by Baba and was going to practice in Yokohama under the name of Ugansi, which means 'lazy one'. Ramju even made up a legal document about the sharing of profits at Baba's order. At the end of it all Baba told Ghani it had been all a ruse to make him fast for his own good, which up till then he had not done! What methods Baba uses!

There was a Centre Committee meeting last night, a quarrel between Ghani and Jal Kerawala, who is Vice Chairman, and between Padri and Beramshah at the close: Beramshah can be very stupid at times.

21/1/40

Last Monday morning we all left with Baba for Hassan; Baba in Elizabeth's car with the invisibles, Jal driving the 'Auburn' with European ladies, Beramshah having gone ahead to arrange about accommodation the previous day with Gustadji. Hassan is 115 miles from here, NW, a fairly good road. We had lunch by the roadside, Baba in good mood cracking me up no end. I was



Mehera sits beside Baba as he serves the food prepared for the picnic.

driving the bus as usual, with Kaka and Eratch beside me.

Baba and the ladies stayed in the Travellers' Bungalow in Hassan, a pleasant place, and we men in the Musafir Khana: quite comfortable.

We saw a lot of Baba every day and he was in very good mood joking with us, and sitting with us for hours; all very pleasant indeed.

The day after arrival we went to Srivanabelagola some 35 miles E of Hassan. Here on a granite hill 600 feet high, on its top, rising out of a temple yard is a 60' solid granite carving of Gomateshwar,³³ the Jain master: it is one piece of stone and beautifully carved. Baba says he (Gomateshwar) observed great penance at this place.

The second day we went to see the Temples at Belur and Halebur,³⁴ covered with the most elaborate and beautiful carvings, really an amazing and wonderful sight.

The third day Baba had diarrhoea in the morning and was not too bright, but we went through Chick Mangalore to the Baba Budhan³⁵ hills, about 5500 ft high. A lovely road climbing up through dense jungle with occasional coffee plantations, and superb views high up over endless valleys of dense wild jungles full of elephant and tigers. Baba very perky and happy up there, cool fresh streams, and green mountain slopes. We had picnic at rest-house on top, and after lunch Baba took us down to see Baba Budhan's tomb — a low roofed cave: Baba kept on pushing our heads down to avoid our bumping our heads on the rocky ceiling.

Baba Budhan apparently buried himself alive in this cave, while in Samadhi, and he was the first man to introduce coffee from Arabia into India. Apparently travelers in the jungle still sometimes see him when they are lost, though he is dead several hundred years ago.

On the return journey we picked up a mast in Chick Mangalore, who babbles to himself all the time, everything is Shariat this and Shariat that — he has nine lakhs of wives and nine lakhs of children all in Shariat. So Baba has named him Shariat Khan.³⁶ He called Baba King of the world. — Plenty of larks with Baba the last day at Hassan, a rest day, he teasing all of us in turn; good fun.

We got back yesterday after a pleasant drive home again, Baba rather tired: he seemed peeved when he found Dr. Ghani asleep at 2.15 in the afternoon.

4/2/40

I got back on Thursday night from Madras: I stayed there 8 days in Ayengar's house in Saidapet, and went over various hospitals, seeing cases of kala-azar,³⁷ leprosy, yaws,³⁸ eye diseases, and venereal diseases. I also saw several cases like our Mastan,³⁹ one of the masts here, with anaemia and oedema of legs and ascites,⁴⁰ curable with iron only in larger doses: This is rapidly curing Mastan now, so trip to Madras has had its uses too — I didn't much like Ayengar's house; rather dirty, but they looked after me very well.

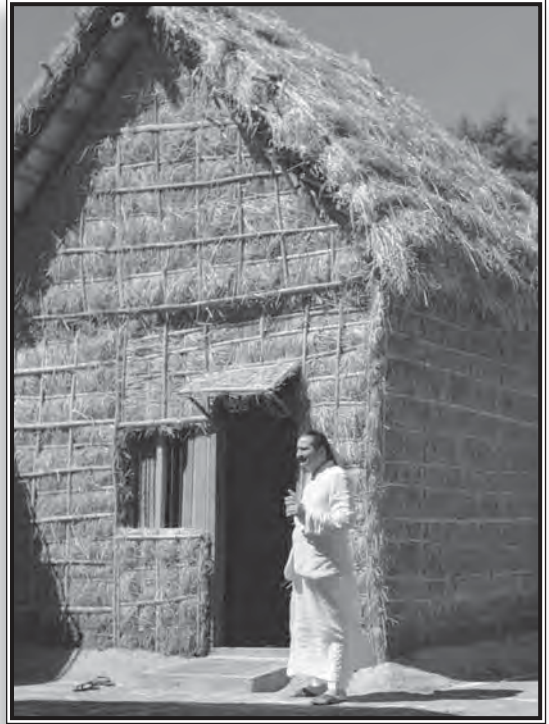
Now that I am back Baba is most of the day in his new hut in the garden at The Links, made of bamboo and straw, very cool and pleasant. Baba looking well and rather mysterious yesterday, his eyes like dark pools, beautiful to look at. To-day he seemed in a preoccupied mood and started teasing Nilu, making him rather upset; teasing him about his love of food, and that neither he nor I cure anyone. He gave Nilu a brick and told him jokingly to eat it.

Often too when Nilu and I are called to Baba about some sick person Baba gives me some fruit — say, a banana, and gives Nilu the skin, or at times he'll give Nilu some gift of food, and then tell Nilu to give it to me, or to someone else in the room, all as a joke

for all. There's no doubt Baba can be very irritating at times, pretending not to hear what one says, or teasing one about nothing rather unjustly, but all of it because he wants to try to upset us: for his own reasons of course. These little games of mood which he plays with us are really very funny when done with someone else, he makes them look such a fool, but when done on oneself it is not such a joke, of course. But everyone gets their turn. But all this really makes Baba all the more loveable; his moods change so fast from one individual to another, and from one instant to another.

And as time goes on one gets a sort of solid feeling of his greatness in all things, which grows on one day by day and binds one faster to him. There has been a bit of a dust-up because Col. Irani⁴¹ came down while I was in Madras, and gave 2 anti-Baba lectures, very sarcastic and stupid, and really rather a flop.

The building supervision people, Padri, Pendu, and Navroji are at the site now, living there in the temporary house: Masa



The spacious and airy hut was specially constructed to provide coolness and shade for Meher Baba's work with the masts while in Bangalore.

is cooking for them. They come back on Sundays, and so are here to-day.

10/2/40

Baba very chirpy these days, teasing people in a light handed sort of manner.

Yesterday I went over about hospital affairs to see him in his hut and he was hitting us all in a light hearted sort of way with a long heavy pencil; over the ear, at the back of the neck, on the hand, or anywhere he could reach. He also played catch with a sweet lime with me, and when I asked for a special book on surgery costing about 35 rupees, he made me give Vishnu a promissory note for Rs/35 in March; so I must write to my Bank for a new cheque book.

The day before I told him that the more I saw of the Victoria



The Victoria Hospital, Bangalore.

Hospital the more I'd like to burn it down, and he said do, by all means, and on his asking me who the boss was there, he told me to string him up and hang him! all in good fun of course; he periodically tells me to strangle his mother when she makes a nuisance of herself.

13/2/40

Baba has just ordered Nilu to be buried up to the neck in a hole in the garden in The Links; also he asked us if honey in

water is good for one — Baba thinks he will live on it when he goes on fast in his hut on Feb 23rd for an unspecified time.

On Sunday Padri and others came back from the site with the news of a big fight with the contractors there — they are trying to use bad stuff and Navroji won't let them do it; so they are losing money.

Baba says the quarrel must be settled as follows — “Make it, break it, but don't shake it.” He also says he is sure we will only shake it. So the work may be slowed up a bit. As it is the drainage scheme, pump and tank have been postponed till May.

It looks as if Baba will stay here, but till when no-one knows — save Baba — Vishnu thinks that he must stay because so much money is tied up here in the scheme, and others think he must stay because of the opposition: if he walked off now it would be a fatal step, they say. Certainly, the locals are a cool lot as far as Baba goes — they don't seem to care about him at all.

16/2/40

To-day Baba has broken with our contractors, after a long meeting with them this morning at which all were present who are helping the building work — but not Baba.

At 2.0 pm we all went over to Baba and the meeting decided to terminate the contract with the Mysore Engineering Co. and carry on with the building ourselves. Baba says in June some go to Byramangala and some men stay at 4 Palace Road.⁴²

Baba and women go to Meherabad June to October and then come to Byramangala, when accommodation will be ready for all. Most think this is a sign that Baba will leave with all of us for Meherabad in June or before — and this is his way of starting the move; first bomb has burst.

At the end of this meeting we heard Ghani's reply to Col Irani's lecture, quite good — Baba gave me an orange for 2 corrections in grammar I made. He made me return 2 others I won because Elizabeth discovered faults I had missed.

Baba very cheery about the row, and doesn't mind it at all — in fact he seems pleased — I suppose it's his wangle anyhow — he wanted it — and got it — as he always does.

I did an operation for extravasation⁴³ of urine to-day, and a suprapubic cystostomy⁴⁴ the other day.

19/2/40

Yesterday, although it was Baba's birthday⁴⁵ was not very exciting. We all went over to the Links at 8.30 am in clean clothes, and paid our respects to Baba in his hut, and he pushed us out after 5 minutes; then recalled us all and told us that it was not the contractor's fault that the contract was broken with them, but because of Baba's own spiritual reasons. It was not Navroji's fault and not the contractor's, but, said Baba jokingly, if anybody's fault it was Masa's, as he, having nothing to do with the building work, told Baba that all this quarrelling must end.

Baba told us nothing exciting about the coming year of his life.

However he was looking radiantly noble, with hair let down for once, and really glistening, he was a fine sight to look at, his phenomenal strength of character, and his sort of mysterious spiritual beauty and radiance very much visible as he sat on his couch.

Baba's face in repose is such a fusion of spiritual bliss and serenity and a sort of dragging sadness which gives such dignity and grandeur: his face really surpasses all scenery of nature, both in its amazing hold on the onlooker and in its rapid changes of mood.

This morning I asked Baba a few things and told him my father seems to be grumbling a bit at my staying in India, and Baba said don't worry, in a few months the world will be in such chaos that everyone will forget everything.

22/2/40

Baba has been living on milk only for the last 2 days, and tomorrow his fast on honey and water begins. If he gets ill on that no doubt Nilu and I will get it in the neck for saying it was O.K. when he asked us the other day.

Baba seems in a good mood these days. This morning he started, by way of a joke, a "mast" restaurant⁴⁶ at the Links, giving us all free cups of tea with the Masts, who eat and drink at all hours of the day, and Baba panders to their slightest whim.



The Mast Hotel: tea, pan, tobacco, cigarettes and beedies free on demand.

This evening I drove the women out in the bus, with Baba in Elizabeth's car, to the park, Lal Bagh, and Eagle Rock. War news seems very dull these days, though everyone seems to expect things to begin in March: Baba doesn't seem to mention the war these days.

I went out to the site at Byramangala on Monday afternoon, with Baba's permission; so far it looks O.K., the highest wall about 4 feet high.

28/2/40

Baba started his fast last Friday 23rd, and has been on honey, water, and lemon juice only since then. He is staying in the Mast Ashram, all of we men seeing him daily, but no women. He feeds the masts daily, and will not rest, although he fasts. To-day he seems very tired, he washed the masts as well as fed them, and massaged the fat old 6th planer all over. This evening Baba has vague pain in shoulders and neck and stomach, and teases Nilu and I because we don't tell him what is wrong with him; as a patient, he is hopeless!

He said to Nilu and I the other day that before March 3rd something extraordinary, amazing, and surprising will happen! He thought Hitler's latest speech childish, like a schoolboy's

bragging when he's afraid. Because I have put on a little bit of a stomach since I came here Baba has ordered me to do 14 bends and stretches every morning to lessen my paunch.

Nilu has given Baba a couple of enemas since his fast began, one last Saturday, and one this morning, to get rid of some of the gas and accumulated faeces; today's result was good, Nilu says: I was at the hospital, so didn't see.

29/2/40

This morning Nilu and I went over to Baba at 7.0 am; he had painful shoulder and back, and a pimple on his nose, and he asked us the reason for it all, teasing us, calling us hopeless. To-day, he has been on water only.

At 10.0 am Nilu and I put hot packs on Baba's back to relieve the pain; this evening this was O.K.

Last evening, Baba did a very good mimic of Nilu loitering into Baba's hut to get his board; Baba, in spite of his fast, still has energy enough to tease us all.

This morning he says he has held up things till March 10th, so the astounding happening is postponed.

Tomorrow he goes on milk, orange, and lettuce, once a day each respectively, till March 10th.

6/3/40

Last night a new plan has been started by Baba. On

March 10th Pendu, Homy and Beramshah go off to Mandla Jubbulpore to Baba's estate⁴⁷ there of 55 acres, and build a hut there, slightly sunk floor style, like the place on the hill at Meherabad. This is to be completed in 2 months, then they return to Meherabad; thereafter Pendu and Padri, and Adi take it in turns to go to Byramangala to supervise the building there, while Baba stays at Meherabad.

Baba leaves here at end of April for Meherabad, taking about 2 or 3 weeks travelling, visiting places of interest on the way. I hope I shall be driving the bus then.

Dr. Ghani got back on Sunday evening, and has had returned to him 3 out of 5 houses which a debtor⁴⁸ had taken from him.

It appears that Dr. Ghani ran into debt some 12 years ago and by a trick the man to whom he owed some 16,000 rupees got a lien on Ghani's entire property worth about 60,000 rupees. On the evening of the very day that this land was taken by him, the money lender and his wife were murdered in their house. Naturally, suspicion fell on Dr. Ghani, but nothing could be proved as he was with Baba at the time. In fact, due to all this debt business Dr. Ghani ran to drink, and one night went out to a lake to commit suicide and cursed all the saints in Christendom, including Baba.

Next day Baba came to Ghani, and told him, I heard you calling me last night, and ever since then Ghani has lived permanently with Baba.

When he went home to Poona for 10 days last week the son of the money lender gave back Dr. Ghani 3/5 of his property, as he felt his father had been unjust, and perhaps the son is a bit superstitious and afraid of getting killed too!

There was a bit of a dust-up because before Ghani left Baba made him sign a document witnessed by Jal Kerawalla and Adi, that Baba would wring his neck if he didn't get back by March 1st, and he was 3 days late.

6/3/40

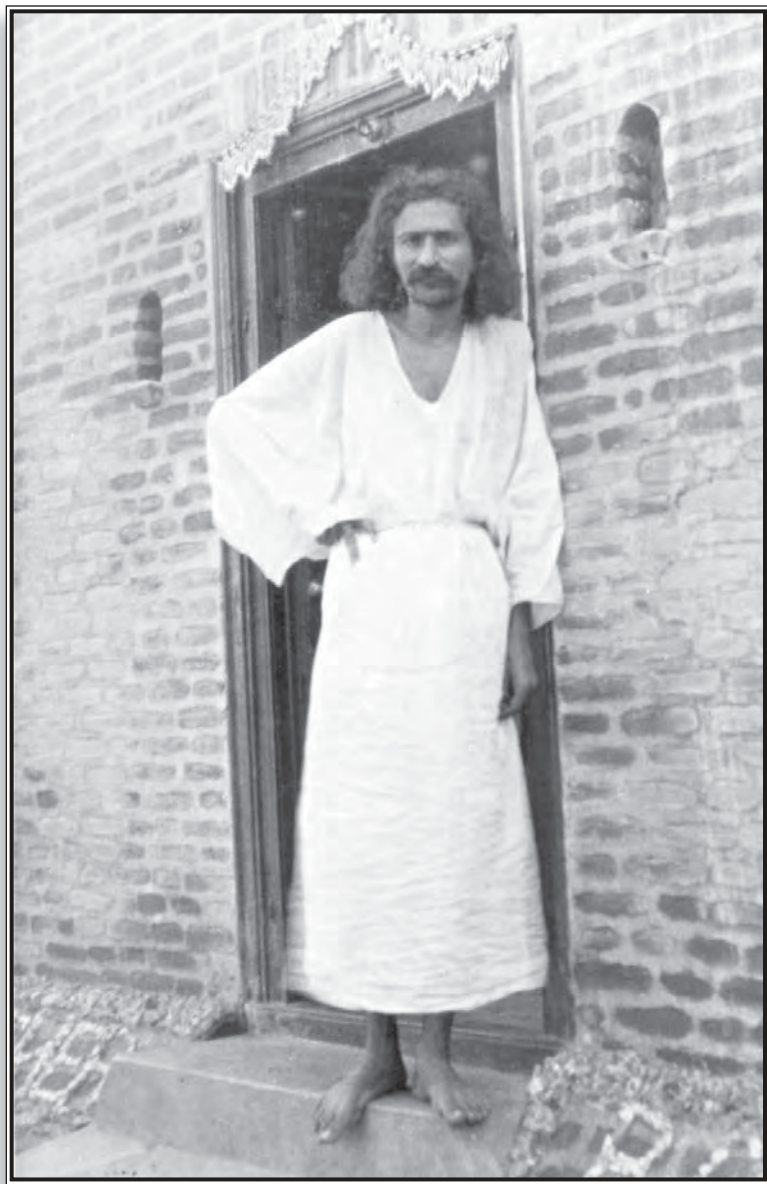
This evening we all went to Baba's room in the Mast Ashram at the Links to settle how the collection of money in celebration of Dr. Ghani's new found wealth should be spent. After a good deal of teasing and humorous back-chat between us all and Baba, ice cream for Baba and the ladies, — Pilau and pastries and ices for we men.

Baba also made Dr. Ghani make a speech about Jal Kerawalla as it was he who had resented Jal's magisterial attitude most, and remarked upon it. Ghani acquitted himself quite well.

Baba very pleased with the enlargement of himself when fasting taken by Padri.

9/3/40

Two days ago there was a Centre Committee meeting. It started peacefully, and then Baba introduced the irrelevant



Picture taken during a period of fasting in 1928.

subject about the Journal, and the Publication and Journal Committee⁴⁹ differences, and this started a 1st class row between Elizabeth, Norina, Jal Kerawala and Chanji, and ended up with Chanji in the most terrible rage, and Baba threw his bell at him to keep him quiet; Baba was peeved then, and very strong on Chanji, telling him he would surely get cancer of the throat.

Baba after the meeting ordered me to take out 2 of Navroji's teeth, then said leave it till next evening, and then I suggested better do it that night, so he could work better next day, as he had toothache. The lower tooth had bad abcess, and suggestion was faulty because of this, and tooth hurt him, so he couldn't work that evening.

Baba called Nilu and I over the same evening, and on hearing about Navroji, gave first me, and then Nilu a really bad 'purgative,' as a dressing down is called by the Mandali — the worst by far I've had so far, all very depressing outwardly, although in a curious way it makes one inwardly love Baba more, and seems to bring one closer to him in one big painful leap. Anyhow he granted pardon soon, and even sent Chagan over an hour later to tell us not to worry.

Next day he told us that Nilu comes in bus on tour on 15th April, and I drive the bus.

We tour for one month, through Gersoppa, Goa, and up the coast to all places of interest.

Baba says he is building the hut at Mandla Jubbulpore

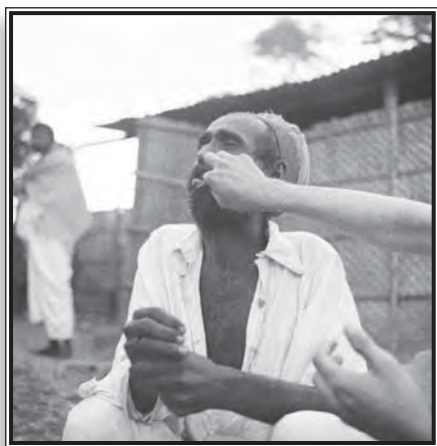
because he has a spiritual link with it in the past.

Baba still sends his urine almost every day to be tested for sugar.

13/3/40

2 days ago Baba made me take round a notice to all the Mandali stating that between March 11th and 20th, both dates inclusive, something would occur of great importance affecting the world and the war most seriously, especially Britain, and so all must fast on March 20th, with up to 2 cups of tea morning and evening, and ice cream, one plate, at midday: all the women are fasting too.

To-day comes news of Finnish Armistice⁵⁰ apparently, so that, and developments on it, may be it.



Every one of the masts at the ashram received special attention from the men mandali charged with their care, as well as from Baba himself, whether feeding them or giving medical attention.

This morning one of the Masts at the Links cut his lip, from a fall — I put 2 stitches in.

Baba this evening did bends and stretches in his room in front of us who were there to reduce his stomach, and making us do them too.

Baba is really very anxious to get off now, — there are only 2 weeks left now, to pack dispensary and all; it should be an interesting trip.

17/3/40

Baba said that the Finnish Russian peace was not what he meant by the 'serious' happening, and hinted darkly and very vaguely that something like a pact between Russia and Italy, or trouble in India was nearer the mark, so we shall see. Baba even dictated a notice to Swami telling him to circulate among all the Mandali; that the Finland armistice was nothing; the Finns were disgusted, and the Germans celebrating it as if it was their own victory, and that Baba had the key to the Universe and would use it now.

Baba has talked a good deal about how free he is and remains from all his work, universal, and all the fiddling details of accounts and whatnot; he told Kali Mama⁵¹ to sit in his room and think of Baba, and not of Byramangala at all for 1/2 an hour; Kali Mama's mind runs on so out of control these days.

Baba got me to examine Mrs. Kotwal⁵² and her son yesterday, and I'm to report about her tomorrow; at any rate she's not coming on the tour which is good.

Baba yesterday made me write the dates we would be at Goa on my white trousers so that I shouldn't forget them to ask the collector.⁵³ The Swami Mast⁵⁴ with the cut lip keeps on pulling at the horsehair stitches thinking his moustache is getting big and long.

20/3/40

Yesterday Baba called us all to tell us that the 2 goats, he called them, Hitler, and Mussolini, 2 good for nothing men, he called them, whom he used as mediums for his work, and that this meeting Baba had wangled by his working, and although Hit and Muss would openly just say they had met and had a friendly chat, in actual fact a deep plot had been laid.⁵⁵



Meher Baba with two goats.

Baba says peace and war chances are now quickened up, though peace is unlikely; all will be a mess in some 6 months, everyone fighting, and no-one knowing why; if Russia makes pact with Italy,

Turkey will be in a fix, and America will be drawn in later, but no-one will understand what is happening it will all be such a mess and muddle; but all will be fighting

nevertheless. England, Baba

says, will suffer, but will be O.K. if she doesn't get frightened and make a patched up peace.

To-day, Baba remarked, we all fast, because these 2 goats (Hit and Muss) have been meeting: Russia, Baba says, is no good — she smells — like a he-goat.

Yesterday I took Dattu's sister for X ray chest, as an Ahmednagar doctor said she had T.B; fortunately this is not so — X ray shows the lungs quite O.K.

25/3/40

Last few days I have been rather busy with Nilu away at Adi's house, and no dispensary boys, and I have the impression that Baba wished me to be busy and continually pestered, as I have been with unexpected jobs, so that patience at times wore very thin; very good for me no doubt.

Baba says that each day will bring change in war situation; one day peace rumours, next day war rumours, etc — but Baba says things will now be speeded up, and the war will soon get a move on. Ayengar brought his younger daughter⁵⁶ to be 'initiated' by Baba 2 days ago, Baba very sweet with the child, and very radiant.

Although I see a lot of Baba these days, I get the impression that he no longer takes the trouble to be extra nice to me to flatter me, but treats me much more like the other Mandali, which is really a big compliment; to work for Baba and not be praised or thanked, that is the best thing.

We are all rather anxious to leave here, and looking forward to the start of the tour next week: I shall be driving the bus on the tour, which theoretically will last 6 weeks; we get to M'bad 15th May.

27/3/40

Yesterday morning Nilu and I had a bit of a crisis with Baba; Baba has been poking us both over Nargis Kotwal, so we had some straight talk back. A straight talk with Baba is so very refreshing, he never evades anything, and never harbours any bitterness — how could he?

Nilu is rather sensitive at Baba's teasings, much more so than myself, and seems to take them all to heart. I myself feel that Baba does it for his own reasons, and not by any means because of the matter in hand at the moment.

All the cars are getting prepared for the tour, greased, oiled and whatnot. Jal Rusi has gone off to Quetta at Baba's order; the place will be like a morgue when we have left.

I definitely feel that the dust-up yesterday has brought me a lot closer to him; although outwardly it is not funny to be ticked off by him and made to look an ass, inwardly it gives a sort of pleasure, because, I suppose, it is done in love; all these masters have abuses on their tongue and love in their heart: it is a great compliment really — whom the Lord loveth he chasteneth.⁵⁷

One of the girls in the other house had a fit last night, seemed to be epileptic — so with Sidhu's young son that is 2 epileptics to drug with luminal.⁵⁸

29/3/40

All very busy now before going off on Monday — Baba making me rush here and there on different errands all day

long these days; but although I get tired, I really like all that rushing about on Baba's work, however trivial it may be. Last night I went to Col Hance's house for drinks, and chat, and met the Trevelyans



The Blue Bus being prepared for departure.

and others: general polite chat in the garden; quite pleasant; Hance is a decent old stick.

Nilu comes back to this house to-day, and we pack up the dispensary together.

E N D N O T E S F O R V O L U M E I I

1. In *The Wayfarers* (p. 51) Donkin tells how Baba sent Eruch and Kaka to find masts and bring them back to the new Bangalore ashram, giving them eleven days to complete the assignment. After enduring ten days of the direst conditions they returned empty-handed. Baba then set out, heading the group mentioned here.
2. Referring to Chatti Baba, described in *The Wayfarers* (p. 316), as “a very high mast of the sixth plane,” who was contacted in Negapatam on the first attempt in November 1939. But he did not agree to go to Bangalore until the second expedition headed by Baba. The other mast referred to here by Donkin is most likely Abdul Qadiri Jilani, described in *The Wayfarers* (p. 362) as a “sixth-plane ghous-like mast” found by Meher Baba in Tanjore on the second expedition. The mast Yusuf was also brought back from Trichinopoly at this time.
3. On 30th November 1939, the Soviet Union launched an attack on Finland by land and by air without declaring war. The Russian fleet also crossed the Baltic to attack coastal defences and heavy fighting ensued on land, by sea and air throughout the winter months of 1939–1940. Time and again the Finnish defenders repelled the Russians but were eventually defeated.
4. Her first name was Soltoon.
5. This Central Committee consisted of Jal Kerawala; Dr. Ghani; Byramshaw Jessawala; Padri, Pendu and Naoroji (in charge of building supervision); Adi Sr.; Kalemama; Vishnu; and Dr. Donkin (in charge of the hospital).

6. In 1940 the exchange rate was about three rupees to the dollar. In a footnote on page 50 of *The Wayfarers*, Donkin says, “a rupee is 1s 6d or 30 cents.” 1s 6d (or one shilling and sixpence) is the approximate equivalent of seven or eight pence in today’s decimalised currency. Five pounds UK sterling in 1940 would have been approximately 70 rupees.
7. The water chatti that gives Chatti Baba his name is spelt *chatty* by Donkin, hence “Chatty Baba”. He keeps to this version throughout the diaries although when he later came to write *The Wayfarers* he used the accepted spelling *Chatti Baba*.
8. In *The Wayfarers* (pp. 52–60) Donkin describes how Chatti Baba was usually to be found “on the highway” between Trichinopoly and Negapatam.
9. The ancient city of Tanjore was a stop on the railway line between Trichinopoly and Negapatam.
10. Phulwala, the sixth plane mast discovered by Vishwanath at Belgaum and brought to Bangalore by Pendu and Nilu. Described by Donkin in *The Wayfarers* (p. 124) as having:

a look of almost intolerable ecstasy in his eyes, as if the ecstasy might shatter his body into a thousand fragments at any moment. He loved flowers (whence his name) and slaked lime, which he would chew by the mouthful. Each morning fresh flowers would be brought for him, and he would wreath garlands of roses, jasmine, gulcheri and mogra* flowers about his turban. The lime he would mix with sugar, wrap in a twist of cloth, and chew for hours at a stretch.

A footnote reads, “**Note for westerners*: These are various fragrant flowers commonly used for making garlands.” (See also vol. 1, note 82).

11. A small, benign tumour with clear outline that projects above the surrounding tissue.

12. Rano Gayley. For a brief biographical portrait, see page 301.
13. K. J. Dastur, who for three years edited his own publication, *Meher Message*. It is noted in *Early Messages to the West* (p. 222) that he also authored "His Holiness Sadguru Meher Baba" in *The Occult Review* in 1929, which was the first article about Meher Baba to appear in a western journal. By 1931 Dastur had changed his views about Baba and wrote against him.
14. *Early Messages to the West* (p. 22) also includes a reference to this British tabloid magazine of the period, describing it as "a publication specialising in scandalous revelations and the debunking of frauds." The 7th May 1932 issue of *John Bull*, featured in *Early Message to the West* (p. 280), shows the double-page spread with banner headline shouting "All Britain Duped By Sham Messiah!"
15. Meredith Starr and his wife set up the farmhouse ashram at East Challacombe in Devon where Meher Baba stayed when he first visited England. Subsequently Starr accompanied Baba on several tours to parts of Europe and elsewhere.
16. Herbert Davy, the brother of Kitty Davy. Details of Herbert Davy's correspondence with Meher Baba are given in *Early Messages to the West*.
17. Born Hermann Hirsch, he also used the name H. Raphael Hirsch, and he wrote under the name of Paul Brunton. His book *A Search in Secret India*, published in 1934, brought the name of Meher Baba to the attention of many readers in the West although his views were highly critical. Details of Brunton given in *Early Messages to the West* (p. 223) note that when the *John Bull* article appeared, published anonymously, Meher Baba explained to Westerners who asked him about it that "the instigator was K. J. Dastur and the actual writer Raphael Hurst."
18. *Parsee* is the anglicised version of *Parsi*, the term used to refer to the earliest wave of Zoroastrian refugees from Persia who arrived in India over 500 years ago to escape religious persecution. They assimilated with the local population and became prosperous through trade and shipping. The "Irani" surname is

used by those Zoroastrians who came to India from Iran some 200 years later and who established teahouses on street corners and also “tadi” or toddy shops. Baba’s father, Sheriar Irani, had both. Meher Baba met with much opposition from within the Parsee/Irani community during his early work.

19. The Lalbagh Botanical Gardens in Bangalore; 2,400 acres set out in the 18th century by Hyder Ali, Emperor of Mysore, and completed by his son, Tipu Sultan.
20. This was most likely to have been the lightweight rust-coloured woolen coat that was much used by Baba and it may have been the jacket that had pockets in which Baba kept notes and letters, giving rise to his joke about the coat being his post office.
21. The British-appointed post of Commissioner (virtually a ruler of the state) was appealed against by the Wodeyar king in the late 18th century, at which point the British Parliament gave back sovereignty for the rich state of Mysore to the Wodeyar royal family. The commissioner Donkin mentions here would in fact have been Mysore’s Deputy Commissioner.
22. Donkin mentions the Buick several times in the diaries and clearly enjoyed driving it. In *Love Alone Prevails* (p. 278) a letter is included from Elizabeth herself to Kitty Davy, describing the car: “It is light gray and has a sun-light top that rolls back with one hand and, of course, the gear shift on the wheel is automatic and tires mounted on either side of the car leaving the trunk space free for luggage.”
23. A town in Karnataka named after a British baronet in pre-Independence times and now known as Ramanagara, one of Karnataka’s many city municipal councils.
24. Shankaracharya or Sankaracharya was the Hindu philosopher and Perfect Master (788 AD–820 AD) held to have established Advaita Vedanta, seen as the true tradition of Hinduism. He was from Kerala and was the founder of many monasteries or “mathas.” However, as this title is often used by

modern leaders of the Advaita movement, this could be referring to a latter-day Shankarcharya. (See also note 47.)

25. The spade has been preserved and is now kept at the centre at Byramangala. Dr. Ghani Munsiff spoke at the opening ceremony about the significance of the seven metals.
26. At the foundation-laying ceremony held on 17th December 1939, a message from Meher Baba was read out by Sampath Aiyangar. *Lord Meher* (vol. 7, p. 2480) gives the full text of the message which, among other things, stated:

The world is at war today. It has engulfed all departments of life — political, economic, social and religious. . . . Every human being has come to serve and achieve a definite purpose, and by playing his part to perfection, automatically works out his own salvation . . . Spiritual masters achieve for humanity the same resurrection . . . by translating into fulfilment . . . self-denial and brotherhood of man which have their beginning in love and whose ultimate end is love . . . To meet this awakening time, this scheme of a Universal Spiritual Centre is founded today.

Although Meher Baba had appeared to abandon the centre in 1940, leaving buildings unfinished and later selling the site, the land with its by-now-dilapidated structures was purchased in 1983 by a group of Meher Baba's devotees. The buildings were repaired and renovated and new construction completed with the addition of an impressive dome. The Meher Baba Universal Spiritual Centre at Byramangala is now fully functioning and is also mentioned in tourist websites as a local attraction.

27. The lines may be compared with a reference from the poetry of the Maharashtran Perfect Master, Tukaram, quoted by Meher Baba and written down by Chanji, his secretary. The quote subsequently appeared in the *Meher Baba Journal* (September, 1940 edition) and was reproduced in

Treasures from the Meher Baba Journals (p. 146): “Saint Tukaram has explained this very clearly in one of his abhangas (sacred hymns): that you should beware of close contact with saints.”

28. A variation on Chhagan.
29. An ultra-nationalistic Hindu organisation that adhered to the Vedanta, mentioned in *Lord Meher* (vol. 19, p. 6368).
30. . . . Some material has not been included here.
31. Located on the banks of a tributary of the Godavri River, and situated about 30 miles from Meherabad on the way to Nasik, Rahuri was chosen as a site for Baba’s first “mad” ashram because it was in an isolated, jungle area. Surrounding orange and mango trees provided pleasant shade. Land was leased there and huts put up for Baba and the men mandali. This ashram for mad and God-mad persons was declared open in August 1936 (almost immediately after Meher Baba’s extensive visits to the West) and it marked the start of a very important part of his work. Baidul acted as cook; Pleader and Raosaheb were supervisors; Pleader, Kaka, Savak and Homi Irani had to search the local villages for masts and mad persons. Details are given in *Lord Meher* (vol. 6, p. 2023). Usually referred to as the “mad ashram,” the Rahuri ashram was kept by Baba until 1939 when half the group was disbanded. It was finally closed in September 1940. Donkin explains in *The Wayfarers* (p. 95) that the ashram at Rahuri was principally for mad or psychotic people from surrounding towns and villages, but among those was Mohammed, a real mast who subsequently travelled with Baba and stayed with him for most of the rest of his life. Rahuri seemed to serve as a model for the care and welfare of masts as well as the mad, in that Baba later kept to the same routines of washing/bathing and attending to the needs of masts he first established at Rahuri.
32. A traditional Islamic funeral prayer or “salah” is the “Salat al-Janazah,” which includes the chanting of four “Takbirs,” the Arabic name for the phrase “Allahu Akbar!” followed by a supplication for the deceased.

33. Lord Gomateshwara, a celebrated Jain “tirthankara” or enlightened being. The statue at Shravanabelagola is thought to have been created towards the end of the 10th century AD. Carved from a single piece of granite, it stands atop the hill known as Shravanabelagola Mountain and is an important place of Jain pilgrimage. Baba visited several such locations in the area, saying he wanted to give a “spiritual push” to the atmosphere of each site for his work. Mehera’s own memory of this visit, described in *Mehera-Meher* (vol. 2, p. 36), says of the gigantic statue “We were like ants before it.” For further details of Gomateshwara, see page 311.
34. The temple at Belur was built in 1117 AD by King Vishnuvardhana, who also built the temples some distance away at Halebidu (referred to by Donkin as “Halebur”). Ornate carvings in the temples celebrate the sacred arts of dance and sculpture in carvings of Hindu gods, birds, plants and animals and also the king himself and his wife Shantala. At Halebidu there are four temples, two Hindu and two Jain.
35. Baba Budan. The Baba Budan range of hills north of Chikmagalur takes its name from the 1895m. Baba Budangiri, or peak, named after the Muslim saint Baba Budan. Three large caves in the locality, one of which was lived in by the saint, are also held to be sacred. For brief biographical details, see page 310.
36. See *The Wayfarers* (p. 203) for reference to this mast “contacted in Chikmagalur” and also p. 126 of the same book for further entertaining details.
37. A chronic and potentially fatal parasitic disease affecting the internal organs.
38. An infectious, bacterial disease that can be transmitted by flies.
39. Although the name “Mastan” is often given to a mast, there is not one of this name listed in the Supplement to *The Wayfarers* under the Bangalore section; nor is there a “Mastan” listed among the 51 God-mad from Rahuri, some of whom were brought from Meherabad to Bangalore in autumn 1940.

40. A condition in which fluid accumulates in the abdomen, similar to the formation of oedema elsewhere in the body.
41. Colonel M. S. Irani, one of the highest ranking Indian officers in the British Army in World War One, was the brother of Daulatmai and the uncle of Mehera and Freni (Piroja). He was openly against Meher Baba because he hated to see his sister and his two nieces living their lives in poverty in an ashram instead of in their luxurious home in Poona. Thinking his sister had been duped out of her money and property, he decided to wage his own war against Meher Baba. It was the Colonel who was responsible for publishing fictitious and misleading stories about Meher Baba in Gujarati newspapers and elsewhere. *Mehera-Meher* (vol. 1, p. 110) gives Baba's own view on the matter, which was that the Colonel was "doing Baba's own work in spreading his name, however unfavorably" and he advised his mandali to "turn the other cheek in regard to the Colonel."
42. The address in Bangalore of a large house rented for the men, located about a quarter mile from The Links, where Donkin stayed together with Kalemama, Murli, Nilu, Sidhu and Swamiji, all of whom had been called by Baba to travel from Meherabad to Bangalore at the same time as Donkin. This is narrated in *Lord Meher* (vol. 7, p. 2444–2445), where details are also given of the arrival in Bangalore of Eruch with his father, mother, two sisters and younger brother, Meherwan. His maternal aunt, Banumasi Kerawala, and two of her sons, Dadi and Sam, came with them. Chhagan and his wife, Shanta, also arrived at the Bangalore ashram from Meherabad with one of their daughters, Shakuntala, towards the end of 1939.
43. According to the *Shorter Oxford English Dictionary*, "extravasation" means "the escape of an organic fluid from its proper vessels," suggesting this could refer to repair of the bladder.
44. A catheter is placed through the skin into the bladder and remains in place to form a tract between the bladder and the exterior of the body.
45. Usually determined by the Zoroastrian calendar, which made it fall on variable days in February until more recent times when 25th February became the universally recognised day for the celebration of Meher Baba's birthday.

46. Referred to in *The Wayfarers* (p. 127) as the “The Mast Hotel” and described as “a refreshment booth where masts would be served with tea, cigarettes, beedies and *pan*, whenever they asked for them.” Donkin gives the following details:

It was constructed with diligent negligence, everything a trifle awry, with low roof, crooked pillars, and limping tables and benches, . . . so planned and executed to make the masts feel themselves in the sort of mean and wretched tea shop that they normally liked to frequent. Such tea shops are common enough in most Indian cities, and the idea behind this “hotel” was to give the masts as much recompense as possible for the restriction of their freedom while in the ashram. Here, after all, Baba introduced a new rhythm into the lives of the masts, and in order to make their adaptation easier, Baba did all he could to gratify their idiosyncrasies, and the “mast hotel” was one of their chief sources of enjoyment.

47. Land at Mandla donated in 1939 by Mahendra Lal Chowdhary of Jabalpur consisting of 100 acres of mango trees. A reference in *Lord Meher* (vol. 2, p. 2364) describes how, when Meher Baba visited the very beautiful place he sat under one of the trees and said, “This is my old, old spot.” In “Notes from My Diary,” featured in the February 1939 edition of *Meher Baba Journal* and subsequently reproduced in *Treasures from the Meher Baba Journals* (p. 128), Chanji, Meher Baba’s secretary at that time, gives further information about Mandla:

a quiet place about sixty miles from Jubbulpore situated at the junction of two great rivers of India, the Narbada and the Godavari. Baba had long since expressed His predilection for Mandla due to its spiritual atmosphere. It is here, He explained, that in ancient times lived great souls and saintly beings, *tapasvis*, and yogis, ascetics practicing penances. One of the most inspiring incidents during the short stay at Mandla was the walk to the famous Sahasradhara (thousand waterfalls). Here, it is said, the river Narbada has its source.

In the solitude of nature here stands the temple of the Perfect Master, Sankaracharya, who lived in these surroundings about twelve hundred years ago. At the river bank Meher Baba performed the symbolic action of putting His foot into the river, explaining the significance of this gesture by saying that wherever the Avatar touches a river with His feet, the waters are purified for all those who come after.

48. Donkin meant a creditor. Ghani was the debtor.
49. The Publication and Journal Committee was formed to oversee publication of the *Meher Baba Journal*, the first issue of which came out in November 1938, when Meher Baba designated Elizabeth as Managing Editor and Publisher. The Editorial Committee of the *Meher Baba Journal* consisted of C. V. Sampath Aiyengar (late of Madras Judicial Service), Dr. Abdul Ghani Munsiff, Princess Norina Matchabelli, Adi K. Irani, Elizabeth C. Patterson, Estelle Gayley, F. H. Dadachanji and Abdul Kareem Abdulla. After four years, in October 1942, the *Meher Baba Journal* ceased to be published. These details are found in *Treasures from the Meher Baba Journals* (p. xvi).
50. On 12th March 1940 a peace treaty was concluded between Finland and Russia formally ending what became known as the Winter War. When hostilities ceased, 25,000 Finns had been killed and a further 45,000 wounded while the Russians had lost an estimated 200,000 men.
51. Kalemama. (See Index of Names).
52. Savak Kotwal brought his wife and family to the ashram at Bangalore on 15th March 1940. The event is vividly described in *He Gives the Ocean* (pp. 37–38). Donkin gave medical attention to Kotwal's wife, Nergiz, and her three-year-old son the day after their arrival when both were suffering the effects of their long journey.
53. In India, the Collector is the Chief Revenue Officer of a district.

54. This was Swami, or Chinnaswami, a very old but agile mast who split his lip when he fell trying to jump over a wall as described in *The Wayfarers* (p. 126). He needed stitches and was apparently oblivious to any pain as Donkin sewed up the wound.
55. This reference to meetings occurring between Hitler and Mussolini becomes clear after their Munich meeting on 18th June 1940. For further details, see volume 4, note 25.
56. Sampath Aiyengar was a Hindu and the “initiation” referred to here by Donkin was probably a simple dance ceremony where his daughter would have performed her “first” dance for Meher Baba. The Hindu thread ceremony was for boys only. In the book *Treasures from the Meher Baba Journals* (p. 71), Will Backett, an early English follower of Meher Baba, writes about the Zoroastrian’s Kasti ceremony which was a coming-of-age rite for both boys and girls. He gives the following explanation from Meher Baba:

The three knots which are tied during this ceremony indicate: (1) good thoughts; (2) good words; (3) good deeds. The striking off of the sacred thread while reciting the Kasti prayers signifies the removal of the dust that may be on the thread. . . . If it is done in right good earnest and with great sincerity of heart, it certainly wipes out some of one’s sanskaras. But if performed a thousand times a day mechanically or for show or for the observance of custom it will be of no avail.

The Zoroastrian Kasti is a thread or cord tied around the outer garment.

57. “For whom the Lord loveth he chasteneth” are words taken from the Old Testament, Hebrews 12, verse 6.
58. Phenobarbital.

FACING PAGE: The Blue Bus punted by men with paddles and long poles.

DONKIN'S DIARIES

VOLUME III

Apr 5th 1940 — Sept 4th 1940
(5 months)



5/4/40

Bangalore

We left Bangalore at 7.0 am

on 1/4/40. Baba in the car

and the invisibles going first

Then Sal ^{Jal} Ghai in the Andaman,

driving the western women

then the Tukaram driving the

Opel with Senavala ladies + Jemikrahi

Memmen, then the bus with

the boy gang of women, 16

of them Kaka + Nilu with

myself driving the bus.

The first day quite

dull, slept at Asikere, lot,

+ had night. Baba says

he will do much work on

this tour, was with me

act

we shall

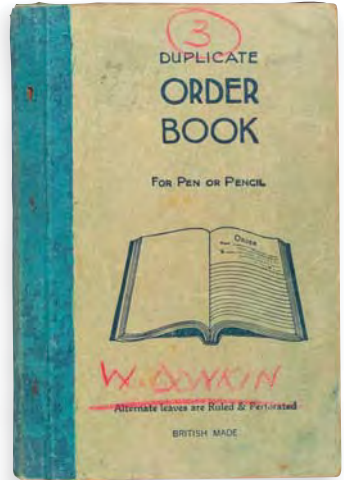
5/4/40

We left Bangalore at 7.0 am on 1/4/40, Baba in Elizabeth's car with the invisibles going first, then Jalbhai in the Auburn, driving the Western women, then Tukaram¹ driving the Opel with Jessawala ladies and Merwan, then the bus with the big gang of women,² 16 of them. Kaka and Nilu with myself driving the bus.

The first day quite dull, slept at Arsikere, hot, and bad night. Baba says he will do much work on this tour, and war will now really get going — we shall see!

At about 10.0 am we reached Shimoga on 2/4/40, and were welcomed by the 2 'tiger men'³ in grand style; everything with flags out, coconut water with lemon, when we arrived; flowers and whatnot — but lots of strangers to see Baba too, rather tedious because of them. In the evening I went with Baba and a few others to see a prospective gold mine owned by the tiger man; Baba kept on picking up leaves and throwing them away there, and told them where to start digging for gold, whatever the experts might say, I hope they do find gold.

That evening singing and music by Moslem singer, very



Front cover of one of Donkin's original notebooks.

FACING PAGE: Meher Baba's sister Mani permitted Francis Brabazon access to these diaries when writing The Silent Word. Francis had difficulty deciphering some words and pencilled-in clarifications appear in some places in the diaries.

pleasant in Baba's tent in the garden; only Baba, we 7 men,⁴ and the singer and instrument players.

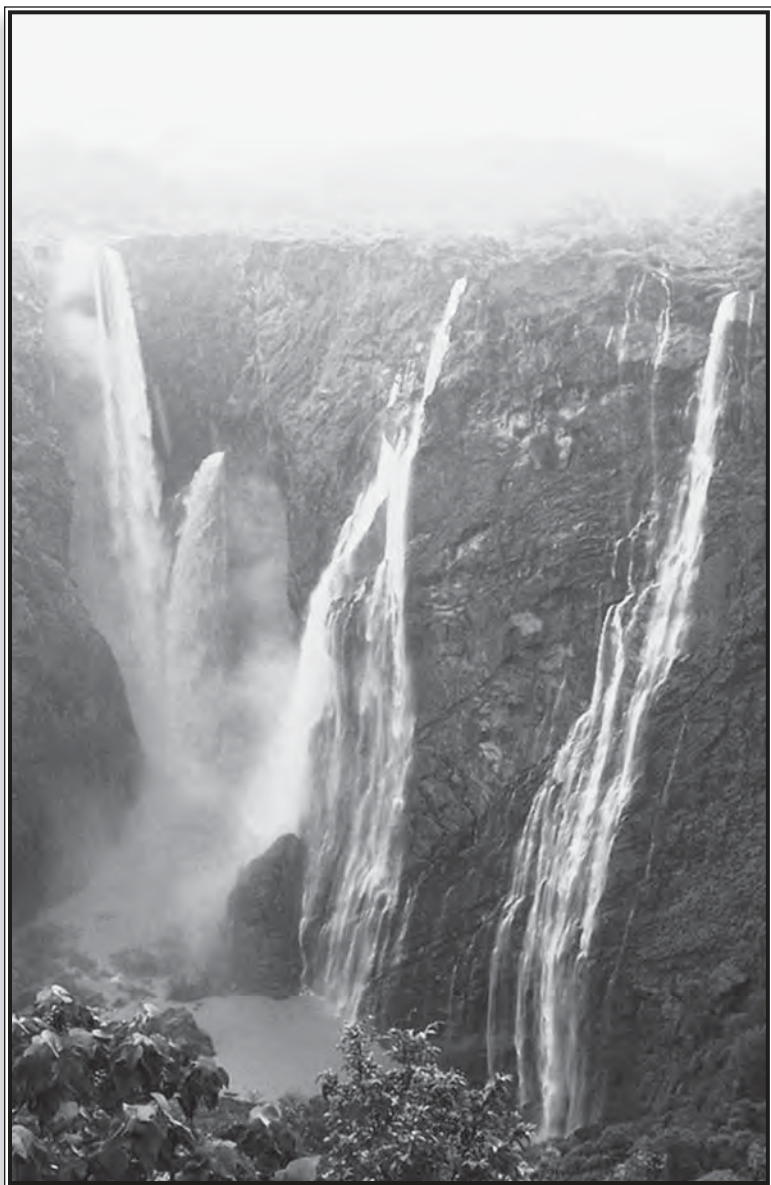
The next day, 3/4/40, we were to leave early, but at suggestion of 'tiger men' we left at 3.0 pm — lots of darshanites whom Baba saw, but didn't want to. Very hot drive at first, then series of mishaps to all 5 cars, tiger men's as well. Bus stuck in one place trying to avoid a low arch at village entrance made of bamboo poles: broke back step; and later bus lights fused and we went 5 or 10 miles by torchlight⁵ only through jungle.

Auburn and Opel both had punctures, Elizabeth's car the horn got stuck on; 'Tiger men's' car had fan belt broken. Baba said it was because his original plan had been altered. Road through deep jungle; Jal's car and Opel saw a tiger; great high trees meeting over the road, real story book jungle, scented, quiet, and yet full of the sounds of beast and bird, very impressive; Baba called it the real India.

We reached Jog Falls⁶ at 12.0 midnight; first went to British Rest House because ferry was closed, and then they let us come over to Mysore rest house when they saw our lights across the river.⁷ Ferry by night very beautiful; bus just got on ferry, which was made of long boats 4 or 6, scooped from solid teak, with boards on top punted by men with paddles and long poles.

Jog Falls were lighted for us by bundles of burning grass dropped over the edge of the falls, 950 foot drop.

These Jog Falls are very beautiful especially in morning, being in the midst of the jungle — a most impressive place, though not



"These Jog Falls are very beautiful."

a great deal of water now — November, December are the best months — but a lovely and memorable place all the same.

Baba rushed us off at 8.0 am the next morning, — we only got there at midnight the night before, and down through 60 miles of jungle road — lovely and scented as always — huge trees towering up close against each other, and a dense undergrowth.

We had lunch picnic on the way, crossed one ferry at a river estuary. We reached Karwar last night, 4/4/40 at 7.30 pm. All the women in the 'Grand Hotel' with Baba — not so grand, but old and dirty, and we men in the rest house alongside. This Karwar is a divine place, jungle covered hills falling into the sea, sandy bays and rocky headlands, trees over the beach,



The Buick, the Auburn, the Opel and the Blue Bus all had to be ferried across the river to Karwar.

islands out to sea; Baba said that he remembers 'piddling' for millions of years creating the sea, and 'shitting' for millions of years making the land — he told this to us men only, naturally enough; Baba has paddled in the sea to-day; and all the women and ourselves.

Yesterday I had a fine swim in the river above Jog Falls while waiting for the other cars to cross the river on the ferry — this is a lovely river, running as it does through jungle forests — crocodiles in water though, but none I think, where I bathed.

Baba loves this place, but has forbidden loitering in the town because there is plague⁸ there — but not many cases, only 2 deaths a day — which isn't much.

The other morning when I was 1/2 awake only before leaving Arsikere, Baba quoted some Persian poet,⁹ who said (in translation) it takes time for the runner to gain speed; it takes time for the sleeper to awake; and it takes ages for one who has been spiritually asleep to be spiritually awakened.

7/4/40

Yesterday we all went with Baba in the morning to an island a mile or two off the coast called Ajadip¹⁰ where Vasco-da Gama first landed in India. A lovely tropical island, about a mile long and 1/2 mile broad — with two springs of water. We crossed over in small local boats — very picturesque, and lovely experience.

Later in the day Baba said he wanted to buy the island (from the Portugese) if possible, and Norina, Eratch and I are to visit the Governor of Goa in Goa — so I must hire a suit there! Baba said if he had a beard, Norina must flirt with him, if he had only a moustache Elizabeth must rattle money in her pocket, and if he is young and ailing I must enquire of his health and offer to operate on him free of charge.



Fishermen's boats pulled up on the shore.

Baba says the Governor of Goa is like a Nawab — if in good humour will give things away, — if in bad humour will be adamant. In Goa we are to keep Baba's name secret and call him Babooli, and call Gustadji Kabuli,¹¹ his twin, who are both on a vow of Silence. On coming to the tomb of St. Francis Xavier¹² in Goa, we are also to treat Babooli as one of ourselves there, no darshan, no standing, no special reverence to ensure that no-one gets to know who Baba is — he says he has much work to do there re island, and Kaka and Jal are to find a mast and a boy in Goa too.

Yesterday Baba was severe with me because I didn't wear a hat crossing to and from the island, and told me that he would like to put a 12" x 6" stone round my neck and drown me — he also quoted the English song — "The mad dogs the Englishmen go out in the mid-day sun."¹³

We are all eating a lot here — food is good, and we make the best of it. Lots of bright coloured birds too — and beautifully coloured monkeys in the trees.

This morning Baba took the ladies for bathing. I bathed too, away from the ladies of course.

8/4/40

Baba gave us men all a little talk this morning; starting on how we are resting, bathing, eating and generally enjoying life

here. He went on to say that it is easy to be in good mood in such circumstances, but not easy to keep cheerful when life is hard, and this we must do if we wish to serve and help others; i.e. if we love them. If one man gives up his only water bottle to 3 or 4 others who are in the jungle with no water, and dies in so doing, that is real love and sacrifice, but if all fight over it and the water is spilt, then all die.

Spirituality, said Baba, is character building — praying with wandering thoughts in any religion is humbug, but to keep one's poise in all situations, that is the aim of his teachings — otherwise why are we with him?

Baba last evening told us all about the doctor who used to be in charge of the hospital at Meherabad¹⁴ in 1925 — how good he was — hard-working, never rattled — save once when Rustom had disobeyed Baba, and he went to the dispensary and swallowed an ounce or two of nux vomica:¹⁵ the doctor almost fainted — then Baba came and cursed Rustom, asking him why he did such a thing — i.e. swallow poison, without first asking Baba! etc etc — then he ordered Padri and Pendu to give him salt water — they forced it down — Rustom vomited — he was then left in the hut by the Tank¹⁶ for 24 hours — after which he was O.K.

I feel a lot fitter here, sunburnt, and fresh after so much bathing and all — We move off to Goa tomorrow morning

starting 4.45 am to get to the tidal ferry here at 5.0 am, at high tide.

10/4/40 (Anmode)¹⁷

We left Karwar at 4.45 am from the hotel in order to get to the ferry at 5.0 am, when tide would be high and the bus get across O.K.

But at 5.0 am, when we got there the ferry was not ready, and the tide almost fully low! The cars had to wait the other end before getting off, and the bus made quite a risky crossing on the choppy water at the river's mouth; driving the bus off the ferry at the other end it was a matter of doing it quickly and hoping for the best — but Baba was watching us and I felt all

would be O.K.: so it was, save a broken back lamp; it was an exciting moment, such a steep run down wet slippery boards swaying because of the ferry boat swaying on the waves; it was lucky the back step had been broken off a week before between Shimoga



As a driver of the Blue Bus, Donkin soon became accustomed to making such precarious crossings.

and Jog Falls, because this would certainly have hit coming off the ferry, and perhaps made us stick in the wet sand.

But as always with Baba, all was O.K. in the end.

It was nearly 10.0 am by the time all 4 cars were across — 5 hours gone! We gave the ferryman a purgation¹⁸ for being so deceptive about time of tide.

We had lunch in the jungle — very hot, and then Jal's car started going wrong, petrol pipe blocked, and clutch slipping on steep Ghat road through the jungle. Eventually we had to leave the car in the jungle for the night and all crowded into the bus and Opel, and we came on to Supa¹⁹ where Baba was waiting for us.

As soon as we arrived Baba took us men to the river's edge — about 8.30 pm, and poured water from a kettle for each of us in turn while we washed face and hands — rather like Christ washing his disciples' feet I felt; he is both our servant and master; then he gave us all food.

Needless to say he was very pleased with all the trouble, though we were all very tired indeed.

Elizabeth had burst a tyre on a big stone which Jal afterwards ran over, rather stupidly, and we bumped a cyclist who skidded into us, and stuck on one corner where we had tried to turn the bus, where it was too narrow — one trouble after another with each car, rather like the Jog Falls night.

This morning Baba told us that this was why he had given us the talk on 'poise', and we must not grumble if he makes us undergo one little tiny bit of the suffering he is going through now. He was groaning last night a lot, and says that is now suffering tremendously internally.

Baba ordered the broken down car to be towed to the nearest village this morning by the Opel which Kaka, Tuka, Jal and Nilu did, and then Nilu has gone by train to Belgaum where he will tell Vishnu's brother-in-law to have the car taken to Belgaum for rapid repair; we meet Nilu again in Panjim (Goa). This Anmode is a lovely place; a jungle stream 1/2 mile off for bathing; I had a swim in the river at Supa this morning at 5.30 am; and Baba told me that if I have fever or cold tomorrow as a result I go to the war!

Baba very pleased with all to-day, as all are resting after yesterday.

13/4/40 Panjim (Portugese Goa)

We got here on Thursday morning after some trouble with the customs; Baba said the man was good, and within his rights asking to see some luggage from the top of the bus; Norina flattered him a bit anyhow.

On reaching Old Goa²⁰ at the Church of St. Francis



Picture postcard of the old church of St. Francis Xavier in Velha Goa.

Xavier Baba sent Elizabeth into a restaurant by the roadside to enquire when the church was open. Out she came with an old man with long hair and beard, an old topi, and a very old suit, like Moses in an old suit.

Then the same evening we went along to see St. Francis Xavier's tomb and on leaving, out came this man — he chatted about dramas he had written in Karachi — so many — he spoke good English, and talked to us, but kept glancing quickly at Baba: he was here writing a book he said, about the place — he was a Catholic. Baba told Jal to ask him if he required any help — he said no, thanks very much.



The chapel in Velha Goa where the tomb of St. Francis Xavier is enshrined.

Afterwards Baba told us we were all blind, and we didn't see at the time that he was Baba's agent²¹ — very advanced, conscious agent, all his chat about dramas, Bernard Shaw and whatnot, had inner meaning, and he was really talking to Baba all the time. Baba told us he would leave the next day.

The next day Elizabeth met him again, and he told her that he was leaving at once, he felt he must go to a cold country, he didn't know if it was his beard — but he felt all on fire — so he must go. He had intended to stay a long time, but now he must go — he said — just as Baba had told us. Some job for Baba²² I suppose.

Jal and Kaka are out Mast hunting — one old man²³ I found the other day Baba washed and I helped; a little bit on the path Baba said — but he wants an old woman,²⁴ his agent here for Goa — but although they've found her they can't persuade her to come with them to Baba's hotel. She is old

with short grey hair, looks like a man, and takes no notice of them.

Baba loves Goa, he says the atmosphere is spiritual here — it is pleasant and a change from British India.

Yesterday Norina, Elizabeth and I went on Baba's order to see the Governor²⁵ about the island off Karwar called Ajadiv; he said no renting or concessions could be given to anyone and it was law — a shrewd old boy, I thought — but polite, kind and decent. Baba now wants the peninsula opposite Karwar for a centre — so Norina writes about it.

17/4/40 Wednesday. Amboli

We got a boy at a village outside Goa, an orphan, knows only Portugese and Conkaney²⁶ languages, and a little English. He was servant to a priest; very good boy, Baba likes him; spiritual type he says; he is about 15, name Santana Fernandez.²⁷ We had some trouble getting him, having to argue with the priest, sisters, brothers, and whatnot; but he came with us the next morning alright — nearly all the village there to see him off, he was most popular boy of the village — bright and intelligent, much sisterly weeping when he left.

Two evenings before we left Goa we all drank toddy. Baba said that now he had drunk toddy all the world would go mad — Baba drank from the jug, we all had about 1 1/2 glasses each. Baba said this Norway move of Germany's²⁸ would not



Meher Baba and the ladies gathered outside the village before leaving Goa.

benefit her at all — but harm her: it now looks as if the war is really starting: Baba says so too.

We left Goa on Monday morning 15/4/40 and picked up the boy on the way out. Goa was very hot, and although picturesque, and rather like Spain with all its churches and Portugese buildings, we were glad to leave — too stinking and smelly; the hotel smelt of a mixture of fish, urine, and phenyl disinfectant. Baba ate fish with all of us in Goa; he told us it was all for special reasons — as was the toddy drinking.

Nilu was away in Belgaum seeing to Jal's car, and Baba

in joke, said that Nilu saw Baba most manifest in Ladoos and Basundi.

We spent Monday night at Khanapur, 15 miles the Goa side of Belgaum. Baba took us men to bathe in the river there — I had a good swim, Baba watching us, and the Goa boy had a swim too — swims O.K. — he's a bright lad. Baba is a very good mimic of all his followers, in Khanapur he was mimicking Gustadji, the way he blows his nose, and wets his head and handkerchief, and all the funny little things, like carrying a bottle of water under his arm, which are special to Gustadji.

Yesterday we had lunch in Belgaum in a restaurant, arranged by Vishwanath, Vishnu's jeweller brother in Belgaum.

The evening before in Khanapur, Baba, the boy and we men played marbles and other stone throwing and stick waving antics with stones and sticks, perhaps just to amuse Baba, perhaps to amuse the boy, and perhaps for other reasons — who knows. Anyhow Baba scored most hits in all the games, and wielded a stick very neatly like a lathi just missing us, me included, with his swinging strokes: one never really knows



An Indian game that Baba enjoyed.

what inner work a master is doing when he is only messing about or joking externally. We got here to Amboli yesterday afternoon, it is a jungle village on the very edge of the Ghats, a superb place, most lovely views of the Ghats dropping to the plains to the west and the rolling hills to the east. Baba happy here and this morning took the ladies in the bus down a saddle with a big precipice below, and superb views on either sides of the jungle covered Ghat cliffs; 1000 or 2000 foot drop gorges, canyons, ridges, cliffs, and with dense jungle villages, and rice fields in the valleys. Baba has now altered the programme, and we stay only 1 day each at Mahableshwar and Panchgani — to save money.

Yesterday Baba picked up a 'pucca' mast²⁹ 5 miles the other side of Belgaum and we have brought him with us here — Baba is very pleased with him — he is mildly crazy, his name is 'Jampia.'

Yesterday Baba shaved him and bathed him and fed him, and he now looks more presentable, but rather sad.

Chanji came last night with the story that the Dewan of Mysore has been arrested on a charge of being implicated in the death of the Yuvaraja of Mysore³⁰ at Bombay; it is said he was poisoned and then cut to pieces.

Baba says this fall of the Dewan is the reaction to his false promises to Baba. At the first he told Baba that whatever the opposition, he stood with him, but as soon as the opposition started he fell off at once, was no help at all, and never came to see Baba. So, poor devil, he's in the soup now. Baba says

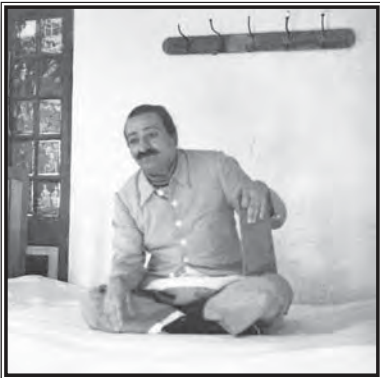
the British government will protect him, and he'll be released, but his name will be mud — what an ending to 15 years Dewanship. It doesn't do to play the fool with saints!

24/4/40 Wednesday, Sakharpa

It seems re the above affair about the Dewan is not true at all, but that Dr. Ghani had pulled Chanji's leg about it all — Baba laughed when he heard this — Chanji is really rather easily fooled — so were we for that matter!

The last evening in Amboli we had tea on the terrace of the Rani of Savantwadi's house³¹ — looking out from the edge of the Ghats to the sea some 15 miles away. In the house the Rani even massaged Baba's feet, which, among Hindus is a sign of the utmost reverence.

I walked into a tiger's lair about a mile from Amboli one morning, I saw the tiger I think watching me — the Rani had



A morning's work done out on the verandah.

tried to shoot it³² the previous night, but it had not come out — but when I was there, the bullock which had been tied to a stake to attract the tiger had been killed, and its hind quarters eaten, some time during the previous night.

Baba used to sit on my bed on the Bungalow verandah at Amboli to dictate his letters, and other work there.

The night before we left, Jampia, the Belgaum mast, was very noisy and restless, and at 2.0 in the morning he broke the window, and pulled away part of the frame; anyhow he was always picking and scratching at things, pulling nails out of the walls, wiping the floor with his hands, picking up his own faeces and any dirt; Baba later explained that all this is because of a certain spiritual state — they must always pick at things like Mohamad, and his dis,³³ all day long.

Irene had a crisis, and was ill in Amboli temp. 105° on the day we left, and Elizabeth and Norina with fever.

So when we left Amboli for Belgaum on Saturday at 2.0 pm, I drove Elizabeth's car, with Baba and Elizabeth in front, and the invisibles behind, hidden by a screen.

At Belgaum we stayed in the Rani of Savantwadi's Bungalow, about 3 miles from the city, all very comfortable there: Baba slept with we men, at the end of the same room with 1/2 drawn curtain across; he groaned at times in the night.

Irene we left at the hospital, and Jampia the mast was left at his village again; he was too much to look after. We left Belgaum yesterday morning at 5.0 am, and came to this place, Sakharpa, at 12.0 midday, after an easy run of 130 miles or so, and lunch this side of Kolhapur. It is rather hot here, but pleasant, at the bottom of the Ghat.

Nilu takes Irene from the hospital at Belgaum to the hotel at Panchgani, where we meet them both.

Baba lectured all the ladies this morning about controlling

emotions; he wants us to get angry, but to control it — to hate but to transform the hate to love, to maintain poise always, that is spirituality. The women, he says, make such a fuss over small things; they have no courage to control their moods.

Baba looks fit and radiant to-day — pleased with people and things in general.

28/4/40 Panchgani

At 3.30 on the afternoon of 24th Baba ordered Norina and I to go in Elizabeth's car to Belgaum, to see a site there 12 miles the Kolhapur side of Belgaum offered by one Tofkane³⁴ to Baba. We did the 110 miles in 3 hours and got to the meeting place at 6.30 pm. But though we tried to see the site that evening, the side road was so rotten that we had to wait till next morning.

Tofkhane put us up at his house, very comfortable, and we went to the site at 6.0 am. Rotten road to it, but lovely place, with a stream running through the land, very good water, and plenty of trees: about 36 acres in all, made up of several plots, but biggest plot is 18 acres. We had lunch in Kolhapur, and got back to Sakharpa at 2.0 pm; very hot there.

Next morning at 6.0 am we left for Mahableshwar, some 130 miles over the foothills of the Ghats, a twisting but beautiful route. We stopped at Chiplun for an hour to have refreshments, rawa, tea and bajies in a Hindu house, and then came on to Mahableshwar; we stopped for tea at Poladpur for an hour. The bus got very tired and almost

petered out on the way up to Mahableshtar, 4400 ft above sea; after all it's carrying 28 people now, and full luggage inside and out, and is only designed for 17 people! So it certainly deserves God-Realization; though it really felt as if it might give up, as I drove it up that last Ghat to Mahableshtar. We reached Mahableshtar at 5.30 pm, and settled into the Hotel de Granville — Baba pleased in a nice room.

Next day Baba took out the ladies for a longish walk, and in the evening I went for a walk along the edge of the Ghat, and was picked up on the way by Elizabeth and taken to Arthur's seat³⁵ some 8 miles off, from whence a 1st class, view of the Ghat cliffs about 4000 feet drop — very fine indeed.

This morning we came on here to Panchgani leaving at 6 am, and getting here in 1/2 hour; we went up the plateau first to see the view, and then came for breakfast to our hotels.

This morning Baba told me that on May 1st I return to Bangalore to work in hospital there, at surgery, for 2 months, till July 1st; and then return to Meherabad, when he will find a job for me, a paid job, out of which I shall pay as much to Baba as possible.

30/4/40 Happy Valley; Dongargan, Ahmednagar

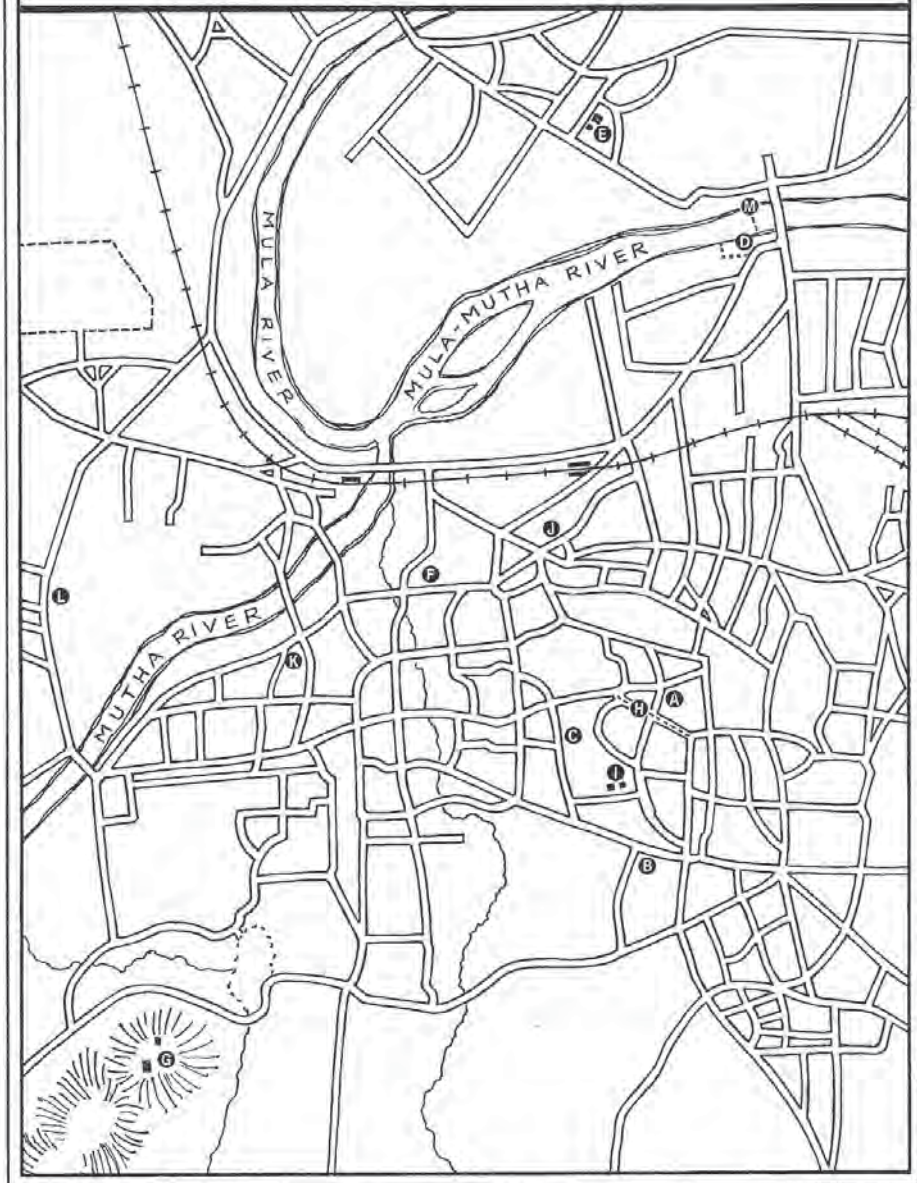
We left Panchgani on the morning of 29/4/40; and reached Poona at about 9.0 am. Baba took us all to the Bund Garden, and showed us the tree where Babajan used to sit, overlooking the river; Baba also told us that he used to boat on the river there when a college student.

Poona Map Locations

- A** Baba's family home. Just off Meher Dastur Rd., on Mohalla Lane. The house where the family lived is across a small courtyard from Pumpkin House.
- B** Babajan's shrine at the location of her customary seat under a neem tree in Char Bawdi area.
- C** Bindra House, Jessawalla family home in Poona.
- D** Bund Gardens on the Mula Mutha River, where Babajan was often to be seen sitting under a large mango tree.
- E** Deccan College.
- F** Kasba Peth, area of one of Sheriar's toddy shops; also of Merwan & Behramji's former toddy shop; and site of the Mosque of Khwaja Solauddin.
- G** Parvati Temple on hill.
- H** Sachapir St.
- I** St. Vincent's High School.
- J** Sassoon Hospital.
- K** Shivaji's Fortress.
- L** Fergusson College Rd. Baba's hut was located somewhere along this road.
- M** Weir. The bund across the Mula River just upstream from Bund Garden Bridge leading to the road to Ahmednagar.

POONA circa 1940

Showing places associated with Meher Baba



We had lunch about 5 miles out of Poona, under a large tree, Baba, as usual, seeing that we all eat well.

At 1.0 pm we reached Nagar,³⁶ and then went on to Happy Valley: Baba buttered me up rather in Nagar, in front of the others there. In Mahableshwar however, 2 days before, on the morning we left, he began poking me, saying why wasn't I ready, when it wasn't yet six, at which time I had been ordered to be ready — I got a bit peeved with Baba, and later he ticked me off for having got ratty; Baba always tries to upset one in one's worst moments, which with me — like Elizabeth, is in the early morning!

Here in Happy Valley Baba looks radiant and restful, and comes and sits with us at the back of the rest house, and cuts jokes while he sees to the correspondence.

3/5/40 Bangalore

I went with Baba to Meherabad on the morning of 2/5/40³⁷ to sort out luggage on the hill. We stopped at Sarosh and he came running out to Baba, saying that at 6.30 he'd been rung up from Poona by Adi Junior who told him that that same morning at 5.30 or so, Bua Sab, or otherwise called Behramji, had been killed on his motor bike in Poona Cantonment, while in collision with a car: instantaneous death. On being told this Baba showed no emotion, though Sarosh wept a little telling the tale. Bua Sab was Baba's very first disciple.

Baba then reminded us there that he had said 2 men or 1 man and 1 woman of the circle would die before the war end.

This was the first, one of Baba's closest — who — he asked rhetorically — would be the second?

I went by car with Sarosh, Chanji, and Aga Baidul to Poona that afternoon; they went to Bua Sab's funeral; Baba told me to tell all here in Bangalore about Bua Sab's death, and one more man or woman still to go!

I got here last evening after easy journey 2nd class in train, and to-day am settling in.

11/5/40

Have been going to Bowring Hospital, and, at Baba's order, going in 100% for surgery. Have done appendix and hernia since last week.

Went to Byramangala yesterday with Adi senior. 9 of the 12 houses are up to roof level; a storm the day before blew the roof off one of the builder's sheds. Padri seems rather fed up there, and wants to go back to Meherabad.

Last Wednesday we all fasted till sundown in memory of Baba's 'deep spiritual connection' with Bua Sab, who was killed last week in Poona.



*The Bowring and Lady Curzon Hospital,
Bangalore.*

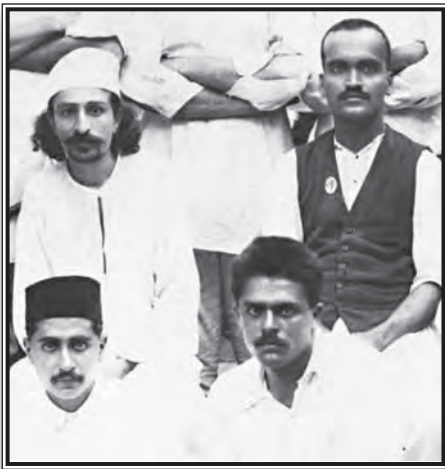
21/5/40

Murli, who was called by Baba to Meherabad for a day, and who returned here last week told us that Baba has ordered a 7 day festival (Saptha)³⁸ in Arangaon temple to celebrate Upasni Maharaj's birthday; this is the first time such a thing has been ordered by Baba, and he says that Upasni Maharaj will not see another birthday now: this is of course taken as a hint that Baba will speak in the ensuing year.

I have had a letter now from Baba, saying I shall stay here with the Mandali in Bangalore till July end now, so that job Baba spoke of in July looks like bluff! — we shall see.

Dr. Ghani tells the following tale³⁹ of Manzil el Meem in Bombay in 1922.

One day they were all sitting round with Baba giving a



Manzil-e-Meem, Bombay, 1923. Meher Baba top left next to Dr. Ghani. Adi K. Irani and Ramjoo Abdulla seated in front.

discourse in the courtyard; suddenly a pigeon flies into the courtyard, falls at Baba's feet, and dies within 5 minutes, though not wounded: Baba explains it brought a message from Baba Jan, and the shock of so doing so caused it to die. Baba buried the pigeon with great reverence, and afterwards wrote a short poem to it in Persian, the original of which Dr. Ghani has, in Baba's own hand.

Dr. Ghani's translation is as follows: —

“The royal pigeon has become the guest of the Divine Tavern.

“How great a guest, that it at once became the owner of the soil upon which it alighted;

“Why and whence it came is a puzzle, but its coming portends our departure.

“It went suddenly into dissolution as if it had never suffered birth or death.

“Before its departure it bore wonderful tidings from the Beloved, and the importance of that message cost the pigeon its life.

“O Lord, you are playing a wonderful game behind the curtain.

“Though self-manifest, your game is a riddle to those, who, though they have eyes, are blind.

“From the kingdom of the birds this royal pigeon has become a saint in their midst, and now lies buried in the precincts of Manzil-el-Meem.

“Meherban kisses its feet in reverence.”



Meherban in the last line refers to Baba himself; he used to call himself by that name in those days.

In actual fact they all left Manzil el Meem three days later to go to Upasni Maharaj at Toka,⁴⁰ on foot.

Though this happened in 1922, I thought it so nice an incident, and worth reproducing here.

2/6/40

Eratch and the Jessawala women arrived last night from Meherabad to stay here till October; here is the news he brought.

Apparently about a week before May 27th Baba gave out to everyone that on May 27th he would die. On that date he was of course O.K., and he explained that on that day Leopold of Belgium had surrendered;⁴¹ this was what Baba meant by his death: Leopold had, he said, been a fool; not only had he lost all honour by giving in, but had got nothing out of Germany for himself, in exchange. Baba said that the next 2 months would be very critical for Allies, everyone would be saying allies will lose, and then in August the tables will suddenly turn, and Allies will get the advantage — but it will be a close shave.

In August Baba — this is unofficial — will probably go to Russia via Persia. Between July 15th and August 1st Baba will call a grand meeting of all the Mandali at Meherabad.⁴²

Baba of course goes into seclusion now for 2 months, and he says that he will work in the direction of extreme danger for the Allies.

Baba wrote me a letter in 'Chinese poetry'⁴³ the other day;

I replied in 'Chinese poetry', and Baba seemed pleased with the result.

It seems the Masts are being disbanded — so that phase of Baba's work is over;⁴⁴ all save Chatty Baba and Mohamed are to go I hear.

Padri has gone to M'abad for 8 days.

Poppa Jessawala has gone to Karwar to find a site for a centre there; we have heard that he finds it unsuitable; there is so little good water: I think he has now gone to Belgaum.

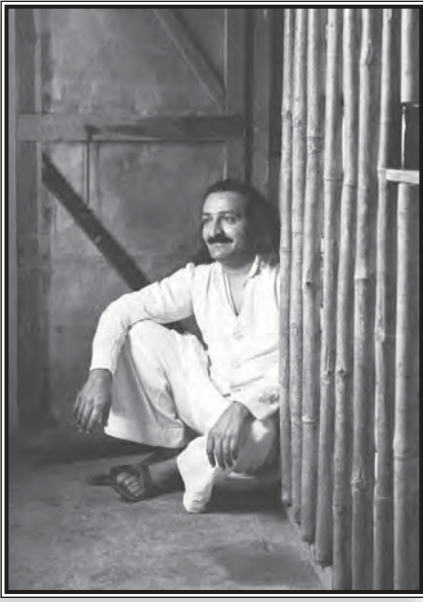
11/6/40

To-day we hear Italy has declared war against Britain and France;⁴⁵ so that's that! Padri got back from Meherabad last night and said that Baba is in complete seclusion there now, fasting too, and only Vishnu and Nilu go up once a day for mails etc. Baba has an atlas there and follows the news very closely.

The other day he sent the following message to everyone of the mandali:⁴⁶

Meherabad 4/6/40

"During these 10 days of my seclusion, I shall decide definitely the length of time this war will last, and exactly when it will end.



Meher Baba in seclusion at Upper Meherabad.

Before I speak, and before peace reigns, there must be a real World War in which India will be involved 100%, and places under Mohommedan rule such as Iran, Afghanistan, Turkey, Egypt will also be entrapped in it, while Italy, Russia and America will play a very great active part.

If this war prolongs in the above-mentioned manner, I shall speak in August 1941; in which case for a year (from August 1940 to August 1941)

I shall, with certain of my male and female disciples, go to stay on the

boundary of Russia and India, or on some island across the Ocean. If the war does not prolong then I shall think it over as to whether to go to the boundary or to go to somewhere else.

My speaking is largely connected with the World War and Peace.

Peace does not mean Truce. Truce does not necessarily have to happen. Truce will not make me speak.

Before the end of the World War, when Peace is just on the point of appearing, I shall speak.

I shall speak just before "Permanent Peace".

We all feel the above message of Baba's to be rather too vague, and we don't believe the date he gives for speaking at all — so we'll see.

Padri says that the messages going between Baba and Upasni Maharaj⁴⁷ seem to be about Baba taking over Upasni's 'charge': they seem to be disagreeing over it in details apparently.

Chatty Baba during the last week or so has been very restless, even waking Baba up once in the night, and throwing dust over himself constantly; he's on the hill in the old hospital building where Baba is in seclusion.



The old hospital building behind the Samadhi is where the mast ashram was located and where Baba was in seclusion.

20/6/40

Baba sent us all a letter the other day to say that he was leaving with a few Mandali — Pendu, Kaka, Kotwal and Gustadji — I think to go on tour to a far place in India; we've since heard he went to Calcutta.⁴⁸ He said he would be back on July 5th, but now we hear he'll be back on June 24th at Meherabad. I have also been ordered by Baba to come back with Padri to Meherabad when Byramangala work is finished, i.e. in about 2 months' time: I think I am going on tour with Baba then, and not getting a job as he originally said; anyhow I definitely hope so; it seems as if the women Mandali will be parked somewhere — not at Meherabad, while Baba and a few

male mandali will go on tour perhaps to Persia or Northern India near Afghan and Russian frontier; but we'll see!

27/6/40 Meherabad

On Monday 24th June I got a short letter from Baba ordering me to come at once with bag and baggage to Meherabad: my heart leapt right up, and I went round Bangalore saying goodbye to the hospital people and got here yesterday morning. I took a tonga from Ahmednagar station to Meherabad.

It is real good to be back in this ramshackle old hole⁴⁹ after being so bored in Bangalore. The place on the hill is relatively

grand compared to this place for we male mandali; but I love this place — crooked as the roof is, and though this same roof harbours scorpions and snakes, wind-blown and crude as all is, it is a lovely place — although it is no home really, I feel at home



Ramshackle charm of the men's accommodation at Lower Meherabad in the 1940s.

here — I suppose its deep link with Baba makes it so wonderful to be here.

When I saw Baba he asked me of course about the war; he says England will be broken and sore, but she will not give in

like France: she will suffer much; India he says will suffer more than all these conquered countries, not only civil war, but bombing⁵⁰ by Japan and Italy — so we'll see.

Baba made me read and sign a statement⁵¹ of how the real war is now about to begin, real and terrible destruction, and how Baba is now going to Ranchi for 1 month, (I go with him too), and then will either go to Rangoon, or return here to Meherabad, when he will go into seclusion for 1 year from August 1st 1940 till July 31st 1941; he says he will definitely speak on Aug 1st 1941! We must all obey his instructions during that period whatever they may be; he will see no-one and receive no letters.

We don't any of us believe that he will speak on August 1st 1941, but it does look as if he'll go into seclusion for some time in August.

He told me he would give me a definite 'hint,' and that was to make the best of the holiday with him at Ranchi, as from August 1st for 1 year I would have to work very hard indeed at surgery in India, sewing up bombed people and whatnot!

On July 3rd we all go to Ranchi by train with Baba; should be interesting trip — 2 days in train, almost to Calcutta; we probably will go to Calcutta for a week or so with Baba too.

Apparently before Baba left the other day for Calcutta to scout out bungalows he said that something would happen while he was away which would affect France⁵² — during that time France collapsed and made peace with Hitler!

6/7/40 (*Ranchi Bihar*)

I enjoyed the last week in Meherabad very much indeed, going for walks, going up to Baba, sleeping in Baba's room, hobnobbing with everyone, and generally messing about the place for a week, occasionally going in to Nagar in car or on motorbike etc.

One evening when out with 'Chum'⁵³ for a walk I came across 2 large cobras making love to each other, twisting up together and playing about.

We all went to the cinema with Baba on 2nd July morning to see Gulliver's Travels cartoon at Sarosh Cinema.⁵⁴

On 3rd July Wednesday we all left Meherabad in buses, ladies separate naturally for Nagar station. By train to Manmad. 3 hours wait there, then train to Chakradharpur 36 hours, 3rd class all way; tiring but interesting. We took Mohamed, Shariat Khan, and Chatty Baba with us.

From Chakradharpur to Ranchi in 2 buses; we had 2 bursts, and Nilu and Kaka came later with rest of luggage. Got here at about mid-day yesterday: Bungalow contains the ladies, and we men and masts are in the servants quarters separate from the house; not good but good enough. Baba sleeps with us here in a room to himself; Nilu and I share a room; there are 7 rooms in all.

We had an awful job getting Chatty Baba into the compound; the bungalow used to belong to the Rani of Cooch Behar,⁵⁵ a bit faded and grandiose, though not big!

Chatty Baba sat outside in the road for about an hour and eventually on orders from Baba I managed to get him inside the gate by pretending to be angry with Aga Baidul who was with him, and by pulling in Chatty Baba by the hand.

Baba seems pleased about British action over French fleet at Oran,⁵⁶ and he liked Churchill's direct speech,⁵⁷ saying we would fight on.

July 12th 1940

I was getting really very fed up with Ranchi a few days ago, with the filthily wet weather, the people, and even with Baba; no appetite and what-not.

Two evenings ago Nilu and I went into the town to post some letters: Baba told us to return at 6.0 pm.

We came back late because it's a long way, and we potted about for 20 minutes or so. When Baba got in from taking the women to the circus Norina came out and said that we were late; so Baba gave Nilu and I the hell of a dressing down: he told me that if I did the same again I would have to leave, and he told Nilu to pack off tomorrow: I was so peeved that I said I'd go too, as it was as much my fault as Nilu's; but Baba, as always, took the argument this way and that, talking of relevant and irrelevant



Dr. Donkin and Dr. Nilu.

things and brought us both to the verge of tears; then forgave us; we felt rather depressed till next day: but since then I've felt considerably better; and whatever else the row was for it at least released the tension of my disgust of this place, and now I'm happy here, in spite of discomfort: I often feel that when Baba ticks someone off good and proper only 10% of the reason is the outward reasons he brings up in the row at the time: Nilu says only 1%.

We are all mucking in together here in the servants' quarters, Baba has one room and sleeps with us, but it's not comfortable.

A few days ago Kaka went to Calcutta to pick up a mast called Karim.⁵⁸ When Baba went with a few to Calcutta 3 weeks ago he pressed the feet of an old woman saint⁵⁹ there; 6th plane Baba

said; and this old boy; 4th to 5th plane Baba says. Baba told them then that because of these 2 saints Calcutta is a big and rich city.

Now Karim is here with us, a big, black, surly looking man; he had not spoken for 10 years in Calcutta, but lay on the pavement. He swallows copper coins, then a day or two later picks them out of his faeces, cleans the coins on his dhoti, then swallows them all again in a handful at once. He never washes, has long



The phenomenal Karim Baba mast, photographed at his place on a street in Calcutta.

hair, and long nails; since Baba has been feeding him he has started talking a sort of hack Hindi poetry, and been getting rather aggressive; I suppose he is regaining consciousness of the world again, and doesn't like it.

During the last 2 days Nilu and I have been copying out Baba's orders to 200 followers⁶⁰ for next year from Aug 1st 1940 to July 31st 1941; some very strict, silence and whatnot, no touching of women, etc for men, and vice versa for women. We don't feel that Baba will be in seclusion for 1 year, although he says he will; he says after August people will forget the war because of floods, famine, plague and whatnot.

Baba cheery most evenings; I lost a game of draughts to him the other night; at any rate we see a lot of him here, which is nice.

July 17th 1940

Baba very chirpy last 2 days now that the work of instructions to all for next year is all done. I at least managed to get the Western Group off order No 20 — to fast with one meal a day and only twice milk tea or coffee: this has been made optional for them: i.e. to avoid it if absolutely impracticable. Yesterday he was poking Kaka over news from West about War, and poking Nilu about Indian politics. Baba says that each Indian politician is now going his own way, and there is no Indian leader: India's leader is now — Baba said — 104 — meaning an old man in Ahmednagar who always

chews tobacco, and babbles on, and one day when Baba called in to see him all he could say was “hundred and four, hundred and four” without explanation and without stopping — meaning his fever temperature — Baba humorously calls him now India’s political leader — at any rate as good as any of them. Baba also says Britain should give Dominion Status⁶¹ now to India — I quite agree.

Baba liked Churchill’s fighting speech⁶² yesterday — he said “at last Hitler has met his match.” Churchill is a great leader he said.

Baba has been playing cards with us the last 2 evenings, and last night he crept up and threw an umbrella at Nilu as he lay on his bed — Nilu was terrified — thought something had bitten him on the sole of the foot where the brolly hit him.

Yesterday Baba gave us all a talk about not back-biting — he says he knows none of us will obey that order — which is on the year’s order-list — which is quite true — none of us will. He says we must be on guard every day for a year against these enemies in ourselves, like a soldier in the trenches on guard against outside enemies and a harder task really.

27th July 1940

A fair amount of water has flowed under London Bridge since my last entry, and a good deal more under Howrah bridge⁶³ now that monsoon season is on.

The last few days in Ranchi were really very dull, even Baba admitted as much, and he spent most of his time pulling our legs, and creeping into our room and throwing things at Nilu to frighten him, usually with success. One evening a long discussion on food and waste of food — I hold that all Indians eat too much rice — Baba seemed to agree with me, and we all had a laugh over that boy Anda, who eats a hell of a lot of rice twice a day, about 8 times more than me, though only 1/2 my size; of course I suppose he's growing.

We all left for Calcutta on 19th afternoon. Chanji and I went ahead with luggage to Muri, and the rest of the party with Baba picked us up there. In Calcutta we only saw Baba twice — he and the ladies were in separate hotel nearby.

He told us he knew why Hitler wasn't attacking England right now — he's in a dilemma with so much to control of conquered lands in Europe — he can't effectively attack England, and he can't make peace — he's just got to jog along and find a way out.

Calcutta a good city, but rather sticky and hot.

I left Calcutta one evening before, on Baba's order, to go back to Ranchi to help with getting the masts to the train at Chakradharpur; all went O.K. to the station; except

Mohamed, Kotwal, Lala and the dog vomited in the bus, but at Chakradharpur nothing would make Chatty Baba get into the train; the poor old man was greatly upset, but obdurate — he wept and got angry, and so Baidul, Kotwal and I stayed behind with him, while Baba and the others went on.

Next morning with the help of the police shouting at him



All aboard!

we got him into the train; very tedious — 24 hours to Nagpur: all day he tried to get out of the train at every station — he looked very sad.

At Nagpur same trouble, had to get police — Kotwal had vomiting and dysentery, very weak and no medicine — but Chatty Baba got less troublesome then: at Bhusawal he tried to walk off the station — and police again had to shout at him to get into train — and so at last after changing again at Manmad, where he was O.K., we got here to Meherabad; Baba very pleased, and we 3 very dirty and tired — myself looking like convict, with 3 days beard, and no washing anywhere, and dirty clothes: Chatty Baba least of all affected, of course. These masts are tough. Baba said that Baidul should not have put Karim opposite Chatty Baba in the bus, it was not the law of the planes, and upset Chatty Baba — Karim 3rd or 4th and Chatty

Baba 6th. Many people on our journey called Chatty Baba a saint.

Apparently the other party had trouble with Karim; he threatened to knock Shariat Khan's block off if he didn't stop singing to himself!

Baba has to-day told me to stay at Meherabad till called up, and when called to obey relaxed orders which he gave me from the list, and tell him where I go.

I don't feel I'll be called in any great hurry by the look of things, but we'll see, though shan't see much of Baba I fear, unless anyone gets really ill on the hill — I've to go up daily with Nilu after August 1st for usual medical round.



*The grand old mast,
Chatti Baba.*



*The singing mast,
Shariat Khan.*

5/8/40

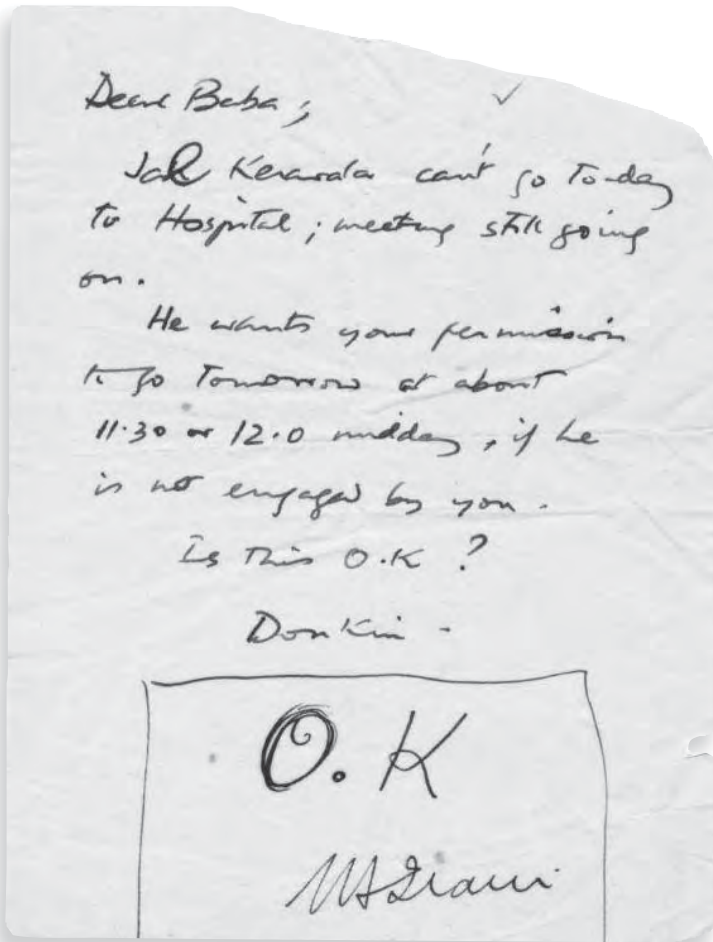
We've now had 5 days of Baba's special orders, only one solid meal a day, and liquid foods morning and evening; result is we are very heavy after lunch.

Vishnu goes to Baba daily, and Baba much amused to hear of my discomfort after lunch because of trying to eat so much. I have hopes we may see Baba occasionally, though am not sure — as he will go to women once a week also. To-day's paper tells us that the Maharaja of Mysore has died, so fulfilling Baba's remark at the Dasara procession last year that it was then the Maharaja's last Dasara festival.

20/8/40

Baba's seclusion continues, and none save Vishnu are seeing him, save the women every Thursday.

Baba asks a good deal after all of us, and after me, and sent a message down 2 days ago. That if I can find surgical



An example of a note sent by Donkin to Meher Baba with Baba's unique reply.

work in Ahmednagar I am to take it up if I feel so inclined.

While I was in Bangalore in May, Dr. Ghani told the following experience of his re Baba, which is worth putting down.

Ghani returned suddenly to Rahuri from Bombay one night, and, at that time Baba was for a few hours in strict seclusion. Rao Sahib had been put on door duty to stop anyone going near Baba's hut. But just when Ghani came back, Rao Sahib went off to empty his bladder, and in walked Ghani into Baba's hut, knowing nothing of Baba's seclusion, and being stopped by no-one. On seeing Ghani, Baba looked dreadful, trembled all over, and looked more ghastly than Ghani had ever seen him look before.

After about a minute or two of this trembling and terrible appearance, Baba asked Ghani why he had come, in anger, and whether anyone had stopped him. Ghani explained, and Baba was quieter. Baba then explained that when Ghani interrupted him, Baba took the entire shock of the interruption in the use of his power on himself, producing this terrible trembling, otherwise Ghani would have been killed outright by it.

So the moral is not to disturb Masters when doing their special spiritual work in private!

30/8/40

The other day Baba ordered me through Vishnu to go to Ankai Mountain⁶⁴ where Pleader, Gustadji, Poppa, Kotwal and Swami (Babanand) are staying at Baba's orders. I had to



*The stone stairway hewn out of rock
on Ankai Mountain.*

ask them if they wanted to come back to Meherabad as Baba sanctioned this if Ankai was not really practicable. They are in a man-made cave up there — fine view about 900 feet above the plain and a sheer cliff all around. Only one rock stairway up it. As luck would have it the day I went, Aug 26th, was a day of pilgrimage to this mountain, and the stairway was wedged

with people, literally wedged. Not wanting to be late I fought my way up with great difficulty — it took me 1/2 hour or more what would take 10 minutes when stairway empty; the man carrying my bundle took 2 1/2 hours to get up the same distance — he got wedged tight. And so to get up I touched literally hundreds of women, although I am not allowed to do so by Baba's order.

So next day I saw Baba to tell him the messages of each one on Ankai, and told him about touching of these women on Ankai; he was not annoyed, but he said that to wipe this matter off I must fast the next day on milk only. Since then Baba is citing me as an object lesson on how he means these orders to be kept literally. Baba looked fit when I saw him, but a little thinner, which perhaps suits him better.

Pendu is supervising the building of a bathroom for Baba

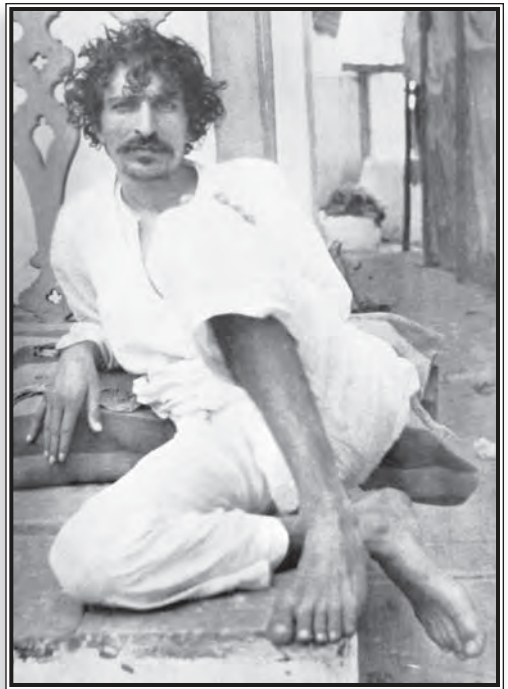
up on the hill, so now Vishnu, Pendu and I have seen Baba — also Kaka — during his seclusion; the women of course see him regularly every Thursday: thus every Friday Nilu and I get taunting messages from Baba through Vishnu or Rano as to why we don't treat so and so and so and so better etc — with threats and ultimata of fasts on water etc!

The Mad are all going up the hill to Baba on Sept 3rd.

4/9/40

To-day I hear rumours from the ladies up the hill that Baba is taking them to Honolulu and California in November of this year; and he theoretically goes to Ankai in November; also he dropped a hint to Vishnu that he has just to do some 'finishing' work with the mad who have gone up the hill yesterday. So it looks as if his seclusion may finish in November with luck.

One interesting tale Padri told me of the old days in Manzil el Meem in 1922. One evening all played atya patya,⁶⁵ an Indian game. A few hours before, Baba had said that if he



Meher Baba in early 1920s at Manzil-e-Meem.

should get very ill that day, even if he should ask for doctor, doctor not to be sent for.

In atya patya game he hit Padri with his toe, and instantly dreadful pain in toe and foot and leg. He asked for doctor, dreadful pain that amputation would be relief even. Doctor sent for by someone in spite of Baba's order — Baba refused to see him, so was paid and sent away. Baba kept vomiting with the agony. Some hours later he got O.K., and then explained that he had tried that Judas⁶⁶ should no longer be Judas — but he failed to achieve this object.

E N D N O T E S F O R V O L U M E I I I

1. Once a pupil at the original Meher Ashram school, Tukaram trained as a driver and was eventually selected to be one of Meher Baba's chauffeurs.
2. There were 23 women altogether staying at The Links. Their names are listed in *Lord Meher* (vol.7, p. 2445). The Easterners were Mehera, Mani, Naja, Mansari, Katie, Soonamasi and her daughter Khorshed, Valu, Kaku, Soltoon, Sarwar, Dowla, Gulamasi, Banumasi, Gaimai and her daughters Meheru and Manu; the Westerners were Elizabeth, Norina, Kitty, Rano, Nadine and Irene Billo.
3. The two brothers were Sayed B. S. Amir Ahmed and Sayed B. S. Mahmood. They appear in the group photograph of Meher Baba's Eastern and Western disciples shown in volume 1, page 29. An account of how they had met Baba in Bangalore and invited him to Shimoga to visit a gold mine and made all the arrangements for the group while they were there is found in *Lord Meher* (vol. 7, p. 2541). Why Donkin referred to them as "tiger men" is not known, except to speculate that they may have liked to hunt.
4. "We 7 men . . ." in this instance, most likely refers to Nilu, Kaka, Ghani, Jal, Eruch, Chanji and Donkin himself. It is one of Donkin's idiosyncrasies to make no differentiation between 'we' and 'us' when using these personal pronouns. He freely makes them interchangeable.
5. In *Lord Meher* (vol. 7, p. 2543) there is a description of Nilu and Kaka sitting on the mudguards on either side of the bus holding flashlights to guide the way.
6. Jog Falls are said to be the highest waterfalls in India, with an 829 foot drop. At monsoon times there are four cascades known as Raja, Rani, Roarer and

Rocket. They are part of the River Sharavathi's complex downward course through the Ghats, and are also known as Gersoppa Falls.

7. The River Sharavathi.
8. Bubonic plague, which had receded in Europe after the epidemics of the 14th to 17th centuries, resurfaced in Asia at the end of the 19th century, first in China, then in the Indian ports of Bombay and Calcutta. Research done in the 19th century identified the bacillus carried by the rat fleas known to spread the disease. Measures to suppress rats and fleas were used to control outbreaks as well as hot baths and washing of all clothes worn by any person who had been in contact with the sick, but the disease was not fully treatable until the development of antibiotics. In ports in India, such as Karwar, the disease had probably become endemic.
9. These lines about spiritual awakening bear comparison with lines from the Indian poet Kabir, which are said, in *Lord Meher* (vol. 17, p. 5832), to have been quoted by Baba on another occasion: "mind takes a very, very long time to vanish completely; and the man who has slept for ages (in ignorance) gets awakened very, very gradually."
10. Donkin's spelling of this name, "Anjadip," is the way it is known in the local Konkani language in Karnataka. "Anjdiv" is the Portuguese spelling. It is the island where Vasco da Gama first arrived in India in 1498 and is the largest of five islands off the coast of Goa. The name Anjadiva means 'fifth island.' It is also the name of a deity, Arya Devi, later known as Anji Devi, who was worshipped on the island since ancient times. After the first visit by Vasco da Gama, the island became strategically important as a defence post for the Portuguese, who built a fort and a church (The Church of Our Lady of the Brothers), held to be one of the oldest churches in the East. A reference in *Lord Meher* (vol. 7, p. 2543) recounts that:

On April 6th, Baba took all in a boat to an old Christian church named [Nossa Senhora das Brotas], on a small, mile-long . . . island . . . off the Karwar coast. The splendor of the place was

magnetic and Baba made a revealing remark, “Of the three centers I want to build for my work in the world, I have to build one here.”

11. In the original diaries manuscript, this name has had “Kawuli” pencilled in above.
12. For a brief biographical portrait, see page 309. St. Francis Xavier was the Spanish Jesuit who brought Christianity to Goa in the 16th century although, according to some sources, Thomas, the disciple of Jesus, visited this part of India preaching the gospel of Christ in much earlier times.
13. A slight misquote of Noel Coward’s line, “Mad dogs and Englishmen go out in the midday sun,” part of his hit song “Mad Dogs and Englishmen” from his 1920s musical, *The Third Little Show*. A story once told by Delia De Leon, one of Meher Baba’s English disciples, described how on a visit by Meher Baba to England in the 1930s, a record of this song was played for his entertainment. On noting expressions of disapproval on the faces of some of those present, Baba requested that the record be played over and over again.
14. The Meherabad Charitable Dispensary and Hospital was opened on 21st March 1925, with rooms located in the quarters later known as the Dharamshala. The following is an excerpt from the forthcoming, updated edition of *Lord Meher*, edited by David Fenster:

Eye infections were rampant among the villagers, so Baba had a classified advertisement placed in the *Times of India*, seeking an eye-doctor to work at Meherabad. One doctor moved there, but did not stay long. Shortly afterward, a local eye-doctor, Y. G. Karkal, was appointed to direct the hospital. He came with his wife and began living at Meherabad. A few of the mandali were selected as his assistants; they were to do any necessary work to keep the hospital functioning smoothly and the facilities immaculate. Padri became the dispensary’s compounder (pharmacist), and Pendu served as its supervisor.

Also in 1938 Nadine Tolstoy wrote of the hospital which was started for a while at the top of Meherabad Hill:

On the top of the hill overlooking the wide horizon, in the center of a vast circle of space, stands the new building . . . — the Meher Retreat. The high white tower . . . bears the insignia of all spirituality — “Mastery in Servitude.” . . . Right beyond the wall, our ashram has recently expanded into a few additional buildings to suit the extended activities planned by Meher Baba for the group. In this simple, unpretentious building is the Free Hospital for the poor, women and children; . . . To the hospital came mostly poorest elements of the country, wrapped in their rags and worn-out saris; emaciated and panting, they dragged themselves up the hill. Others were called for in cars or were brought on a stretcher to the door of the hospital. . . . When the medicines and injections given by the professional doctor could not bring due relief, Baba’s appearance and loving embrace . . . gave them the lasting impetus of recovery.

Her account appeared under the heading of “Meher Baba and Healing” by Countess Nadine Tolstoy in the *Meher Baba Journal* (vol. 1, no. 2, December 1938), and is reproduced in *Treasures from the Meher Baba Journals* (pp. 51–53).

15. A poisonous plant (strychnine) used in homeopathic remedies. The manuscript of Donkin’s original notebook shows he first wrote “white arsenic” and then crossed it out and wrote “nux vomica” instead.
16. The small, tin-roofed cabin Baba had built adjacent to the Samadhi (tomb-shrine) and near the water tank building at the top of Meherabad Hill.
17. Anmod in Karnataka district of Belgaum.

18. Donkin uses this medical term on several occasions to describe a “telling off” or a “dusting down” from Meher Baba.
19. Supa, in this diary entry, refers to a small town between Karwar and Anmod near the River Kalinadi in Karnataka.
20. Old Goa, also known as Velha Goa, is a town about ten kilometres from Panjim. Old Goa used to be the capital of Goa but in 1843 Panjim became the capital city.
21. This gentleman is described in delightful detail in the Supplement to *The Wayfarers* (p. 236), and he is also mentioned in *Lord Meher* (vol. 7, p. 2546), with reference to the war situation in Northern Europe.
22. It is recorded in *Lord Meher* (vol. 7, p. 2548) that, “Later that day, they heard on the radio that, without prior warning, Germany had invaded Denmark and Norway — both cold countries ‘in the north’ — on the 9th.”
23. The mast is mentioned briefly in *The Wayfarers* (p. 237), though no name is given, but it appears that Donkin himself was responsible for finding this mast and bringing him to Baba.
24. This mastani is fully described in *The Wayfarers* (p. 237) as a tall, Christian woman wearing black blouse and full pleated skirt, not a sari, and said by Baba to hold “the key to the spiritual affairs of Goa.”
25. In 1940 Goa was still a Portuguese colony, so this was probably a Portuguese administrator although by this time Goa had a political party aligned with India’s Congress party and pushing for independence from Portugal.
26. Donkin is referring to Konkani, one of the main languages of Goa, the others being Marathi, Portuguese and English.
27. Santana Fernandes is the name indicated in *Lord Meher* (vol. 7, p. 2548).
28. At the outbreak of the war, Norway had declared its neutrality along with the other Scandinavian countries. Germany’s naval chief, General Admiral Raeder,

wanted to take control of Norway's access to the North Sea. Hitler was however fully preoccupied with his Western front in Europe. So the admiral took Vidkun Quisling, the Norwegian Nazi, to Berlin for talks with Hitler. Hitler finally, after the sinking of the German heavy cruiser *Admiral Graf Spee* and the interception by the British navy of another German ship, the *Altmark*, agreed to attack Norway. Germany then, on 7th April 1940, advanced unannounced through Denmark which, taken by surprise, surrendered straightaway. But the Norwegians put up a stiff resistance and were given the support of French and British troops. The campaign was brought to a successful end for Germany by the collapse of the Allied front in Europe. Allied troops were moved from Norway on 10th May to replace those lost in battle against the Wehrmacht, and Germany took control in Norway. Scandinavia's neutrality was destroyed.

29. This mast was picked up at the roadside near Belgaum and can be found listed under the place name of Amboli in *The Wayfarers* (p. 193).
30. In the first of his four diaries, Donkin refers to this elevated personage as The Maharajah of Mysore. His full title was His Highness the Yuvaraja Sri Sir Kanteerava Narasimharaja Wodeyar Bahadur. He died unexpectedly on 11th March 1940 at the age of 52.
31. Savantwadi or Sawantwadi is the kingdom of the ancient Bhonsle Dynasty of rulers in this area of Karnataka. The Rani's full title would have been H. H. Shrimant Akhand Soubhagyavati Gajarabai Raje Sahib Bhonsle, Rani of Sawantwadi.
32. A sport of the rich in those days. It was not unusual for the daughters of Maharajahs to learn how to handle a rifle and hunt game.
33. Deesh. An entry in *Lord Meher* (vol. 7, p. 2584), explains the mast's preoccupation in the following manner:

Mohammed's trait of finding and looking at his "*deesh*" is a sort of relief to him to be thus occupied. You think that he is

playing with dirt and is exposed to the elements. With the best of motives . . . you try to bring him in. . . . And what happens? The moment he finds you trying to dissuade him, he feels disturbed and is indecisive whether to be *there* or *here*, meaning where his consciousness has taken him on the higher planes through the thing he is looking at, or where he is called on by you to go. . . . This is no joke. It is a regular torture to Mohammed to reconcile the two different and conflicting states of the higher and lower planes of consciousness.

34. Mr. Topkhane, who made a gift of his land to Meher Baba. The account in *Lord Meher* (vol. 7, p. 2553) notes:

In Sakharpa, Baba received a letter from Belgaum, informing him that another piece of property had been donated to him to use for his center. Norina, Elizabeth and Donkin went back to Belgaum to inspect the land on the afternoon of April 24th, and returned to Sakharpa the following day. During the whole tour, Norina remained occupied discussing with Baba the various plans for establishing a center.

35. A few miles west of Panchgani and in the locality of Mahabaleshwar, the panoramic viewpoint known as Arthur's Seat was named after one Arthur Mallet who had built a house nearby. The outlook gives views over deep valleys and is a vantage point for observing geological and geographical differences between the Deccan plateau and lower-lying Konkan.
36. The commonly used abbreviation for Ahmednagar.
37. Donkin mistakenly indicates 2nd May instead of 1st May. Newspaper reports of the time state that Behram, also known as Bua Saheb, was killed in a motorcycle accident on 1st May 1940. The date is also confirmed in *Chanji's Diaries*. It is more likely that Donkin went to Poona that same day for the funeral and travelled to Bangalore on 2nd May.

38. A seven-day festival held to celebrate Hindu deities or special events. In previous years, Baba had instructed that Upasni Maharaj's birthday be celebrated at Meherabad. But this "Saptha" for Upasni Maharaj, held at the nearby village of Arangaon, was perhaps observed on a much grander scale. For a brief biographical portrait of Upasni Maharaj, see page 295.
39. An interestingly different account of the arrival and demise of the white pigeon is given by Ramjoo himself in *Ramjoo's Diaries* (p. 67), with also a slightly different translation of the ghazal or poem. It is worth noting that the lines written down by Donkin in this diary entry include an extra couplet at the end of the ghazal together with the reverential ending featuring Baba's inclusion of his rarely used early name "Meherban." Dr. Ghani's original version of the poem, written by Baba in his own hand in Persian, is now at the Manzil-e-Meher Archives Museum at Meherabad. In the publication *Hazrat Babajan* (p. 87), authored by Dr. Ghani, the following reference to the poem is found:

The message of Hazrat Babajan conveyed through the pigeon to Meher Baba at Manzil-e-Meem on 10th September, 1922, seems to be a direction from the Emperor to cleanse the ancient sacred places of pilgrimage for humanity of the impressions (sanskaras of thoughts and desires) accumulated there for the last several centuries, through the physical suffering of the Avatar and prayers offered through his companions.
40. When they left Manzil-e-Meem, according to *Ramjoo's Diaries* (p. 68), Meher Baba himself went with a few of the mandali to Ajmer by train, having sent most of the other men to their homes. It could have been that Khak (Ahmed Abbas) and Asar Saheb, who had together just completed writing the Urdu biography of Upasni Maharaj, were instructed to walk to Toka to deliver the finished work.
41. King Leopold III, commander of the Belgian armed forces, had made his decision, against the wishes of his government, to remain neutral when war

began, but then faced French and German troops fighting in his country. Eventually he had to declare Belgium for the Allies and open Belgium's borders to British and French troops. But it was too late. The combined German airborne and Panzer attack on his defences at Eban Emael obliterated most of the Belgian army, and Leopold surrendered to Hitler on 28th May against the advice of his cabinet. Allied troops were forced into a disastrous retreat to the distant beaches of Dunkirk, abandoning supplies of arms and other equipment to the Germans. Some accused Leopold of treason. On 18th June a Belgian government in exile was announced, which called on the king to abdicate. Even when Leopold met with Hitler in November 1940 and secured better rations for his people he was never held in high regard by the Belgian public. In 1944 he and his family were taken to Germany and remained there until 1945, when he went into exile in Switzerland. He abdicated in favour of his son Baudouin in 1951.

42. Before entering an important period of seclusion, Meher Baba brought together some of the men mandali, personally meeting with each one to instruct him on his work and individual affairs. It is noted in *Lord Meher* (vol. 7, p. 2704) that the group on this occasion included Ramjoo Abdullah, Dr. Ghani, Adi Sr., Eruch, Donkin and the three brothers Jal, Adi Jr. and Beheram; it also included Sadashiv Patel, Chanji and some others from Bombay, Poona and Ahmednagar.
43. Donkin never fully explains what this means, although in the first volume of the diaries he writes, "Baba told me yesterday that I was to 'be with him ever and leave him never.' This he called 'Chinese poetry.'" However in *Letters From the Mandali of Avatar Meher Baba* (vol. 2, p. 142) there is a letter dated 25th May 1940, which was written by Donkin in reply to a "Chinese" poem Baba had sent him. Donkin writes three verses back, purported to be in "Chinese" and signs his letter, "PI-CHI ("Chinese" form of Peachy) i.e. Donkin. W. Donkin." An editor's note in that publication states that "Peachy" was Baba's nickname for Donkin. It is a name that could possibly have been given to him at the time when, according to his very first diary entry, he was ordered by Baba to eat three peaches a day! A later entry in these diaries says Baba nicknamed him "son of an ostrich."

44. Donkin is referring to the early mast ashrams which were set up at Ajmer (February 1939), Jabalpur (March and April 1939), Bangalore (October 1939 to March 1940), Meherabad (May to October 1940), and Ranchi (July 1940). In *The Wayfarers* (p. 133) he writes, “The Meherabad ashram was the last of the important early mast ashrams, and within a few months of its closing, . . . Baba began the work of his great mast tours.”
45. Italy was one of the Axis powers but had remained neutral for the first ten months of the war. The Axis, a coalition set up by Germany, Italy and Japan, opposed the Allied Powers in World War Two. When the Italian dictator, Mussolini, felt that the war would soon end he decided on 10th June 1940 to declare war on Britain and France. On 18th June he had a meeting with Hitler in Munich. The plan was for Italy to help in the war by attacking British colonies in Africa, by cutting all trade links to Asia and by blocking convoys sending reinforcements from India, Australia and New Zealand to Europe. Mussolini is reported as having said, “I only need a few thousand dead so that I can sit at the peace conference as a man who has fought.”
46. *Lord Meher* (vol. 7, p. 2563) states that on 3rd June 1940, Meher Baba gave a message about the duration of the war and the parts to be played in the conflict by different countries, and said that he would speak “just before permanent peace.”
47. During this time at Bangalore, when Meher Baba was at Meherabad, Donkin gives several instances of exchanges of news and events — news coming from Meherabad via visiting mandali, and events from times past, such as Dr. Ghani’s memories of life at Manzil-e-Meem. This account of Padri’s news from Meherabad clearly would have aroused considerable interest and discussion. It seems that at this time Adi Sr. would travel between Meherabad and Upasni Nagar (the ashram of Upasni Maharaj in Sakori), taking written messages from Meher Baba and returning to convey to Baba what Maharaj had said in reply. In *Lord Meher* (vol. 7, p. 2559) the commentary suggests, “It might be surmised that inwardly, Baba was taking upon himself the

responsibility of Upasni Nagar after Maharaj dropped his body.” Upasni Maharaj eventually passed away in December 1941 just two months after a meeting with Meher Baba — the first time the two had met for nineteen years.

48. Donkin recounts in *The Wayfarers* (p. 73) that this was when Baba first contacted Karim Baba, having found him sitting on a pavement leaning back against a wall, wearing filthy, ragged clothes and surrounded by old tins and rubbish. (See below, p. 144 and note 58.)
49. In 1940 the men mandali occupied the building in Lower Meherabad that had been the hospital and which had served as an officers’ mess in previous times. The building at a later stage, after repair, restoration, redecoration, etc., became known as the Dharamshala.
50. “India fears air raids, and Calcutta office hours are shortened. The Bombay government thinks of shifting to Poona. If Egypt falls, India is sure to be bombed.” This is one of two examples given in *Lord Meher* of how the threat of bombardment in India during World War Two was very real. The first, above, occurs in vol. 7, p. 2615; and the second in vol. 7, p. 2962, which gives a description of Baba contacting the mast Chunni Baba in Tatanagar, near Calcutta, in July 1944, and mentions that Baba worked with him in an air raid shelter.
51. This was probably the statement Baba made at a two-day meeting held at Meherabad on 24th and 25th May, while Donkin was still in Bangalore. Forty men were called to be there including eighteen of the mandali. The statement, found in *Lord Meher* (vol. 7, p. 3025) includes the following words:

From ages past, God has to play seven parts. When these seven parts have been played, the time comes for God to manifest Himself. During these two days, certain decisions are to be taken and, accordingly, the disciples have to work. . . . You might think the war in Europe is over but war has now seriously begun. This war has been created by illusion, and is now entering its final phase. Two stages are over and the last stage has commenced. The climax is not far off. Immense

suffering awaits the world. Natural and unnatural destruction will take place.

52. Baba was away during the last week of June, and at that time, France, having set up the Nazi-approved Vichy government under Marshal Pétain, signed an armistice with the Nazis. On 23rd June Hitler toured Paris. On 5th July the Vichy government broke off relations with Britain and on 10th July the Battle of Britain began.
53. Chum was the dog given to Baba by the Satha family and kept at Meherabad. He turned out to be a highly protective watchdog, sitting outside Baba's Cabin on the hill during his seclusions and warning off anyone who approached. An account given in *Lord Meher* (vol. 6, p. 1974) tells how Chum kept Baba amused during these arduous periods by chasing a cow which persisted in turning up daily for a "chapatti" Baba would hold out for it. Undeterred by the dog, the cow would run round the cabin in circles with Chum in hot pursuit. And in the book *Mehera-Meher* (vol. 2, pp. 101–102) there is an explanation by Meher Baba about the role dogs also had to play in the work he was doing.
54. Sarosh Cinema was owned by Baba's disciple, Sarosh Irani, who also owned and operated several other businesses. Details of these activities are noted in *Lord Meher* (vol. 6, p. 2169). He later added a Sarosh Cinema in Ahmednagar and a third Sarosh Cinema at Arangaon. During the war years the Sarosh movies were popular with military personnel stationed in the locality. But Baba had always ensured the women mandali enjoyed many films such as *The Wizard of Oz*, *Born to Dance* or Charlie Chaplin comedies by arranging early morning film shows for them to attend — known as the 5 a.m. Matinees.
55. Indira Devi, the daughter of the Maharajah of Baroda and widow of the Maharajah of Cooch Behar, Jitendra Narayan. They were married in 1913 and he died in 1922.
56. On 3rd July 1940 ships of the British Royal Navy were ordered to launch an attack on warships of the French fleet anchored in the French Algerian naval base of Mers-el-Kebir near Oran. This was to ensure that the French

ships did not fall into the control of the Axis powers as part of the Vichy government's truce with the Germans. French ships were sunk or severely damaged by shellfire and by aircraft from the British carrier *Ark Royal*. The action, termed a "tragic and unhappy episode," was deemed by the British commanders to be necessary.

57. Winston Churchill's speech to the House of Commons on 4th June 1940 which famously ends, "We shall not flag or fail. We shall go on to the end we shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets."
58. Karim Baba is included in *The Wayfarers* (p. 73) as one of "The Five Favourites," these being the masts who, "more than any others lived with Meher Baba and worked with him, often for long periods." Donkin describes the face and eyes of Karim Baba as "radiating such a plenitude of fire and glory that, in his presence even a phlegmatic man felt deeply stirred." Of him Meher Baba said, "This new one from Calcutta is a very rare type. The state he is in was longed for by Ramakrishna and Vivekananda." A description of how Baba worked with Karim is given in *Mehera Meher* (vol. 2, p. 75).
59. A description of this female mast is given in *The Wayfarers* (p. 219): "A fine old mastani who looked very like Hazrat Babajan. . . . Baba contacted her twice and gave her tea and biscuits. He also gave her money but she gave this back to Baba. She has now passed away." An account of this contact in *Lord Meher* (vol. 7, p. 2568) relates that Baba gave the old mastani in Calcutta a new sari and an umbrella.
60. On 6th July Baba dictated a circular of 31 instructions to be sent to about 240 of his followers in Bombay, Nasik, Ahmednagar, America and Europe. Attached to each individual copy, Baba selected which of the conditions each was to follow, and Baba signed each slip with the appropriate numbers listed on it. Some were given a choice of which conditions were most suitable for them to follow. All were informed that for one year from 1st August 1940 to 31st July 1941, no one was to visit Baba or to correspond with him. See *Lord*

Meher (vol. 7, p. 2575) for the full list of Meher Baba's orders. A separate clarifications page was also mailed with each set of instructions.

61. In 1931 the Second Round Table Conference in London was set up to consider dominion status for India (giving national autonomy but still within the constitution of the British Empire, similar to Canada and Australia). The conference failed to reach any agreement. In 1947 India won independence and the partition of India created the two Dominions of India and Pakistan. Four years later India established full independence with its own constitution.
62. Meher Baba said he thought Churchill a good match for both Hitler and Mussolini. The note in *Lord Meher* (vol. 7, p. 2579) attributes the following comment to him on this occasion, "Had it been Chamberlain, he would not have done what Churchill did to the French fleet [the bombing at Oran]. He would just have opened his umbrella and done this and that."
63. The bridge over the Hooghly River in Calcutta, connecting the city centre with the mainline railway station in Howrah. Having taken seven years to build, it was finally opened to traffic in 1943, so at the time Donkin was writing his diary, the bridge was still under construction.
64. At about ten kilometres distance from Manmad, the caves on Ankai Mountain were where the rishi, or sage, Agasatya Muni had done penance. Upasni Maharaj had also spent time in seclusion there and it was considered to be a place of great spiritual atmosphere. On 30th July 1940 Baba sent a group of five (Papa Jessawala, Gustadji, Pleader, Swami Bhabhanand and Savak Kotwal) to stay in the caves on Mt. Ankai for one full year and, according to the account in *Lord Meher* (vol. 7, p. 2595), this was to coincide with Baba's own period of seclusion at Meherabad.
65. Popular in India and played by the Atya Patya Federation of India rules, the game is played by two teams of twelve players or "assailants" on a playing field marked out with nine lines or "trenches" across the breadth of the pitch and

one longitudinal line down the middle. Assailants try to cross trenches. When all trenches are crossed, a “loan” is scored. According to the Federation, the game is monitored by one referee, four umpires and a score-keeper. It is said the game requires agility, assimilation of finer techniques and skills, super abundance of energy, cardio-vascular endurance, strength and extreme control on body alertness and quick reflex action for explosive activity. The International Atya Patya Federation of India was formed in 1993. Played on many different occasions by Baba and the mandali, it is reported in *Lord Meher* (vol. 2, p. 356) that Baba said of the game:

The horizontal lines are barriers representing pride, anger, greed, jealousy, hatred, envy and egoism, which the traveller on the spiritual path has to overcome before attaining the spiritual goal of God-Realisation. The bisecting line represents lust which persists to the end, even long after the other undesirable qualities have been subdued and overcome. . . .

66. In a diary entry dated 4th February 1923, *Ramjoo's Diaries* (pp. 148, 150 & 157) describes how, while joining in a game of atya patya at Manzil-e-Meem, Baba collided with one of the players with great impact and dislocated the big toe on his right foot. The player involved in the collision was Babu Cyclewala (not Padri). Later that day, he asked the men, “Can anyone guess as to what is the meaning of this accident?” When none of those present could come up with an answer, Baba said

You remember very often that I have told you often that [name omitted] is the most unfortunate of the Circle and that either he will go mad or die some death. . . . This shock concerns him, I tried for him but failed. Really he is the unfortunate of the lot and you will hear something about him within a week or so.”

On 17th February, almost two weeks later, Ramjoo writes that “the mystery of the broken toe remains unrevealed” (p. 157).

FACING PAGE: Indian British Army Medical Officer, Dr. William Donkin.

DONKIN'S DIARIES

VOLUME IV

Sep 12th 1940 — Aug 10th 1945

(5 years)



12/9/40

Last Sunday, on receiving
Baba's order through Vishnu, I
went again to Ankan, ^{to order} ~~to order~~
the 5 people there to come
back to Melanchal. This time
there was no crush of pilgrims
— therefore no difficulty in not
touching women. Baba warned
me that if I touched women
this time I must fast for
10 days!

They were all glad at
the order to return to Melanchal.
Though Pappa was in real
bad mood. I think the

12/9/40

Last Sunday, on receiving Baba's order through Vishnu, I went again to Ankai¹ to order the 5 people there to come back to Meherabad. This time there was no crush of pilgrims and therefore no difficulty in not touching women. Baba warned me that if I touched women this time I must fast for 10 days!

They were all glad at the order to return to Meherabad, though Poppa² was in real bad mood. I think the last 2 weeks have been difficult for them on Ankai mountain.

The next day I saw Baba for the second time since his seclusion began, to report result of Ankai expedition. He seemed fit and in good mood.

He refused to see a Swiss woman explorer Miss Ella Maillart,³ who rolled up just as I was about to see Baba, so asked him if he'd see her. Baba asked me if I'd like to come with him on his tour⁴ starting in November. I told him if there was a chance of occasionally seeing him, even if only to be ticked off, then I'd like to come with him, if I was not an encumbrance. So he said that I shall come with him. It is not settled yet where we go, with the ladies of course.

He also told me to stay here as long as possible and not to write to the authorities that I'm doing no work, only wait to be asked up, and then go. He wants me he says to obey those special orders⁵ as long as possible.



*Ankai Mountain, south of Manmad,
Nasik District, Maharashtra.*

FACING PAGE: Meher Baba's sister Mani permitted Francis Brabazon access to these diaries when writing The Silent Word. Francis had difficulty deciphering some words and pencilled-in clarifications appear in some places in the diaries.

I am hoping to get a little surgical work in Nagar. Urdu⁶ goes well, can now read and write slowly.

15/9/40

Some of the GodMad are going to Bombay at Baba's order, tomorrow I think, so maybe Baba will leave on tour before November — which, knowing Baba — is highly likely.

A tale — explanation re Sai Baba.⁷

People used to go and visit Sai Baba for Darshan, and from



Sai Baba of Shirdi with disciples in 1916.

all comers he would take all the money they had in their pockets; some visitors would leave money with the station-master before going to Sai Baba, in order to have a little money to spend on the journey home, and all would buy return tickets; But

whatever any visitors had on them in the way of cash or notes, Sai Baba would take from them.

Each evening he would give all the money recovered that day from his visitors to 4 or 5 of his disciples, always the same men, so that each of these disciples used to get 50 Rupees or more per day; some others of his old disciples used to complain at this rank favouritism to 4 or 5 only.

After Sai Baba died, and his disciples dispersed, those very ones who had got so much money from Sai Baba were overwhelmed by one misfortune after another — deaths, poverty and despair.

Baba one day told the Mandali that they must never question Baba when he treats one man well and another badly, and he explained Sai Baba's action re money as follows.

Sai Baba in taking money from his visitors took from them bundles of their sanskaras, and in giving that same money to those 4 or 5 disciples of his he made those 4 or 5 "dung heaps" of all the sanskaras. Sai Baba of course had it in his power to burn up those collected dung heaps of sanskaras any time he chose, but in this case he left them there: and after Sai Baba's death those bad sanskaras thrown on to those 4 or 5 disciples bore fruit in suffering for those disciples: and this suffering was for the spiritual good of those disciples; and was thus arranged by Sai Baba with the wisdom of a perfect Master. So, Baba explained, however he treats one or the other disciple, never worry or enquire, he has his very good reasons for pampering one, and cursing another.

By the by Baba's special treatment for guinea worms⁸ (*Dracunculus medinensis*) is to take the cast-off skin of a snake, a bit about 1/2" square three times a day for 3 days. It should be covered in raw sugar or anything to conceal it, and swallowed like a pill. This is said to cure guinea worms very effectively; I must try it next case I see.

Have started at Nagar hospital: giving anaesthetics and assisting operations; hope to be allowed to operate soon.

2/10/40

I was hoping that Baba would go to North India next month but this is not to be it seems for he is very set on Ceylon. Although it will be very difficult to get all the ladies there — vaccinations, and a train journey right down India for several days, and the expense and trouble will be colossal; he is so far set on going there. Boats from Bombay can't be taken as there are no passages for so many people. I suppose it is something to do with his spiritual work that he is leaving India, and it is pleasant to feel that I shall be going with him in these momentous times. I suppose we shall leave towards the end of this month, though how we shall face our fast during the long journey remains to be seen.

We have now had enough rain for the sarwardi crop, but it has turned hot here.

Baba is, I think, taking Mohamed and perhaps Chatty Baba with him to Ceylon — all 'che vedemus piu tarde.'

(Urdu text)¹⁰

7/10/40

Chanji has gone off to Ceylon to find a bungalow in Colombo and will wire Baba by the 15th, then he decides;

he still is insisting on Ceylon in spite of all difficulties and hardships.

3 days ago Baba sent message to Nilu to kill a sick chicken up the hill; and if he didn't do it painlessly and quickly Baba threatened Nilu with next birth as a chicken, and such a chicken that it would lay eggs every 2 minutes. He also ordered Nilu and I to consult over his own glycosuria¹¹ — we told him what we thought, but he'll never listen; as a patient he is really no good at all: but I suppose these Avatars can do as they please.

There seems to be a vague idea that Rustom¹² may be up in Himalaya parts Dehra Dun way, or if not there then perhaps in California. Perhaps he's knocking about India as a sadhu on Baba's orders though wherever he is it is a well-kept secret.

17/10/40

Nilu and I were called up to see Baba two mornings ago, to arrange vaccinations¹³ of party going to Ceylon. It was settled that a lady doctor should come to do the ladies, and the city vaccination officer do the men. I was to do Baba in his presence or rather to pretend to do Baba as he didn't want to be done. Let us — Baba said — be dishonestly honest about it all. All this needed for the long trip to Ceylon, for which vaccination certificates signed by local authorities are needed.

Baba looked very fit and was in good humour.

Yesterday morning we again (Nilu and I) saw Baba because we were called up to see Mani, Baba's sister, who had fainted during morning Arti; Baba had been called over there, as the women got windy at Mani's fainting, but she is O.K. now: Baba was in good humour then too.

I managed to get the necessary vaccination lymph in Nagar, which, with the stuff Sarosh got, was enough for the vaccination of the whole party. I managed to pretend to vaccinate Baba while the vaccination officer was engaged on Aga Baidul; I used the other end of the needle which was clear of lymph; I let the vaccination officer do me properly to make it seem bona fide, also I did Vishnu in front of him properly too. I also did Mahomed and Chatty Baba — I didn't even see Chatty Baba, but with those masts, what can one do? Mahomed was troublesome enough.

A few nights ago for 2 nights ladoos were given out in Baba's presence from the place up the hill, to all Arangaon villagers. Baba said it was a prasad for rain, and sure enough both nights at the laddoo time heavy showers, though monsoon is really finished by now.

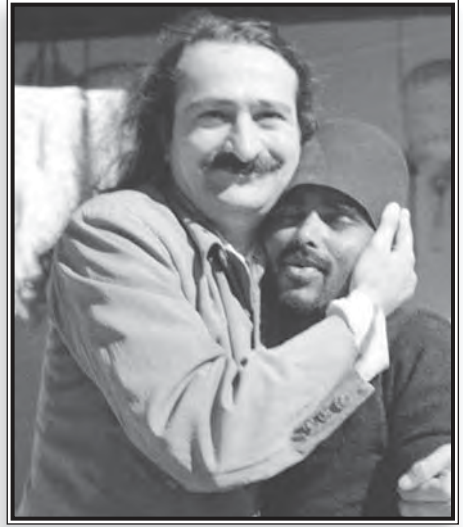
Baba the other day teased Nilu when he saw us, and told him that he should have to fast on water only during the four days of Devali holidays. Anyhow on Oct 28th we get 2 solid meals a day, breakfast and supper; with afternoon tea.

Chanji arrives tomorrow from Ceylon, having booked bungalow temporarily.

Oct 25th 1940

Baba still pressing forward plans for Ceylon. Elizabeth takes her car. — The big bus, which I am to drive in Ceylon. This transporting of cars to Ceylon is costing Rs 2000 and more. As yet my military permit to leave India has not yet come, but hope it will in a few days.

Shariat Khan leaves tomorrow so that now only Mohamad and Chatty Baba remain and they will come with us to Ceylon.



Meher Baba hugs Shariat Khan.

An odd tale or two about the so-called 'Bau' or presence of suicides: it appears that if a man kills himself, he has to hang about the earth plane and re-incarnate again to play off his sanskaras. At night when Baba sleeps the Bau, or King spirit, steps within the boundary of the Sadguru's territory, which is 9 miles radius, and when he gets near the Sadguru, he materializes, and touches the sleeping body of the Sadguru, and pleads for re-incarnation, but the presence of a waking man keeps him away; he cannot touch a man, which is above him in evolution. So when Baba sleeps he often makes someone sit awake by him all night, with orders on no account to move away.

One night Chanji did move away, while on watch, because of attack of diarrhoea. But he no sooner left the room and got outside than Baba came up to him v. angry, and asked him why he left him: he told Chanji he might have died. Apparently if the fiend does show himself he is of terrifying aspect, but quite harmless.

In Manzil el Meem in Bombay queer noises at night of a man in passages — someone slapping a stick in the yard — but if one turned on the light no-one was there — Baba used to say that the 'Bau' was around at such times.

Also some years ago Baba used to be in partial seclusion up the hill, occasionally he would say that he must attend a meeting of masters: he used to lock himself in his hut, no-one to look in the windows, no-one to disturb on any pretext whatever; 10 minutes later he would come out and all would be over.

1/11/40

Because I couldn't get an answer to request for permit to go to Ceylon Baba ordered me to go to Poona last Sunday night, and get leave if possible for 3 months, or 2, or at least 1 month to go to Ceylon. After a lot of trouble I managed to get permit to go to Ceylon until January 1st 1941; I had to phone Delhi twice to get that result through. Baba told me I had to come to Ceylon for various reasons, and so no doubt it was only because of his will that permit was given as now doctors are being called due to war spreading.

Baba made a few remarks about the war; he said soon Japan, Burma, Singapore, Iran, Turkey, will all be involved. The crisis in West is nearing its climax and the crisis in the East and India will begin in January 1941, until middle 1941 when it will begin to wane. Mussolini will eventually be killed violently, Hitler will commit suicide; though Hitler, Baba said, is his star villain. Russia is very crafty, she helps everyone, and in the end will pinch everything, Iran, Afghanistan.

Both Russia and Japan want India, but won't succeed. India will suffer more than the West, 50% population wiped off, all this next year starting. Britain will be crushed, but won't give in, and won't lose: Germany and Italy will be crushed and lose.

England would have been wiped out except for Churchill, he is real clever, and if old Chamberlain had been Prime Minister, England would have been finished. Churchill, Baba said, has saved England.

To-day we set out for Ceylon, leaving 5.0 pm train, 2nd class, a tedious journey but should be interesting. The bus and Elizabeth's car have gone ahead by train: I am to drive the bus in Ceylon.

Baba says the army will take Meherabad for the war period, as in last war — he says they may use all the buildings and land except the dome building and the little hut next to the dome.



One of India's steam locomotives.

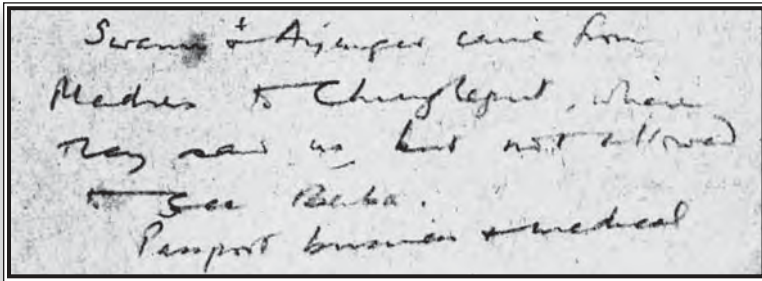
Baba is now buying land the other side of Ahmednagar,¹⁴ near the tank which supplies Nagar with water on the route to Happy Valley.

The next entry in this diary will probably be in Ceylon, after what sort of a journey we shall see.

Nov 7th 1940

Veyangoda.¹⁵ Ceylon.

The journey to Ceylon worked out quite well considering the size of the party and the length of the journey; Baba for the most



Occasionally the faded writing of the original manuscript is illegible.

part was in good mood. Swami and Ayangar came from Madras to Ch.....t,¹⁶ where they saw us, but not allowed to see Baba.

Passport business and medical inspection wangled O.K.

Of course our party 40 or so in all created a good deal of interest, what with Baba, Chatty Baba, Europeans, Indians and all.

Baba chatted with us a bit on the train, called Hitler the chief villain, Churchill the hero and Musso a comedian of his Divine drama. He says Ceylon will be bombed, but I doubt it as yet.

I was held up just as I was about to get on to the ship to come to Ceylon because my military permit was not quite in order; so I came over the following day, Nilu came back next morning from Ceylon to Dhanash Kodi because 79 pieces of our luggage had been left behind at Dhanash Kodi on the Indian side.

But all ended well, and we got to this estate where we are



A bungalow in Ceylon surrounded by coconut palms.

now the next morning. Baba and ladies arrived the previous day: but climate very sticky, all in cocoanut trees, very rainy — wet; Baba is not happy, and he tried for other bungalow in Colombo near the sea, and at Kandy; so far no success.

Baba has got a cold in the head now, and rather peeved: ladies not happy. Also the bus has got held up in Madras, because it is too wide for the South Indian Rly. and so it may not come here at all. There is also doubt if it will be allowed on the Ceylon roads, as it is too heavy.

Chanji and I are now going up to Kandy, and Baba has told us that if we want to live till he speaks we must find a suitable bungalow there within 3 days; so we shall do our best.

A point re the way Baba spends money, as interpreted by Vishnu.

Baba always likes to spend off the money he gets from anyone; for example if to-day he asks me for £20 on Dec 1st and I give him a post-dated cheque, he will the same day tell Vishnu to spend that £20 on some project: Vishnu feels that this expensive trip to Ceylon is to spend off a vast accumulation of cash at the bank. This means spending the *sanskaras*¹⁷ of those who gave the money to Baba. When he takes their money, he takes their *sanskaras*, and when he spends it, he gets rid of those *sanskaras*. Whereas when people take money from him they take *sanskaras*, which is not good, which is perhaps why Baba is often not keen to inflict them with.¹⁸

I think this idea of Vishnu's is probably the correct one re Baba's treatment of money.

14/11/40

Baba has been sending me and others during the past few days to various places in Ceylon to find suitable bungalow. First Chanji and I went to Kandy, we found 3 or 4 bungalows there — at least a bungalow on a tea estate, with additional quarters for the Mandali, fine situation, but v. expensive; 500 Rupees per month. Baba came over to see it with us. As this was very expensive Vishnu went off to Bandarawala, and I went to Hatton to try for better bungalows; but no luck; so yesterday we went up to Kandy again with Baba and took the tea estate bungalow, expensive as it is, for 2 months. Baba now in good mood. We mentioned to Baba about the Rumanian earthquake,¹⁹ and he said that floods, famine and disease all to



A colonial-style tea estate bungalow in Ceylon.

come, 1/2 the world's population will die. Seasons will alter. Also he says that although Russia is the key to the war situation, and she will take Persia, she will not digest anything. Baba does not like Hitler's speeches.

So on Saturday we all move up to Kandy, and gladly too by Jove, to get out of this steamy cocoanut place.

20/11/40 Wednesday (Kandy)

On Saturday last week we all came up here to Kandy on the Primrose Hill Tea Estate — a beautiful place, very fine view, and when weather is fine very pleasant indeed: we drink fresh tea off the estate.

The move up here was by 2 buses and a lorry, and went O.K. Chatty Baba gave no trouble at all, which was good. I got rather angry with the Veyangoda people who collected round Baba's car, and started putting their heads right inside the windows where the invisibles were, laughing and all; I was rather rude to one or two of the crowd, which was stupid of me no doubt.

The last 2 days I have been engaged in enquiring about the climate in Kandy and Ceylon, and after discovering that December is 1/2 wet 1/2 fine, on an average, Baba has already decided to leave Ceylon on December 10th for South India Malabar Coast; Chanji goes tomorrow to Cochin and Calicut to find suitable quarters.

Baba says he must therefore finish 3 months work in 20 days, so he will be one day in his hut, on water and honey only, and one day with the ladies, on our present 2 solid meals diet, alternating thus each day.

In Cochin he tells me he will get me to apply for army job, as he says he needs money — which he doesn't at the moment — so we'll see if he really gets me to start a job or not. He told me last May I was to take job in July, and this never

came off — so this may be true this time, or perhaps another false alarm, to keep my mind uncertain.

Our bus should arrive to-day or tomorrow, so that I can then take the ladies round Kandy on pleasure trips.



*Reclining Buddha at Dambulla, one of the sites
Baba visited with the ladies.*

Dec 2nd 1940

Baba and all of us leave Ceylon on Thursday this week, Dec 5th, sooner than any of us expected. Since Baba settled to leave on Dec 5th he made himself fast on tea only till 4.0 pm then one solid meal, but we others are all on the 2 meal fast as before, except that the evening meal is now at 4.0 pm, which is a great improvement.

We go by bus and car, I shall drive the bus, and first for 3 weeks we go to a place near Calicut, which Chanji went over to see. We stay 2 days at Ramnad just in India, where there is a well-known saint²⁰ Baba wishes to contact. After 2 weeks or so Calicut side, we go to Rajputana by bus; a really long journey.

We have made a few trips here since the bus arrived, to Anuradhapura, Colombo and Nigombo: Baba in good mood — and we see a good deal of him each day.

I have made 2 trips to Colombo to arrange tickets and car transport etc. Baba says all we disciples are a second-hand lot, like chairs with 3 legs.

Some want to stay on in Ceylon, but I shall be keen to see Rajputana.

Dec 12th 1940

Baba and all of us left Kandy on Dec 5th morning. Chatty Baba and most of the men left the day before by train, with excess luggage.

Baba sat in the bus while we were in Ceylon, with the invisibles, but when we reached India he went in Elizabeth's car. The first day we motored all the way to Talaimannar²¹ pier some 160 miles, good road; some trouble with the bus; radiator packing dropped out — but with Baba's and Vishnu's personal help, all was put right; Baba tightened up a nut or two. Near Talaimannar we stuck in the sand, and had to be dug out and towed out.

As soon as we reached Talaimannar Pier it of course began to rain, and Elizabeth, who went in her car to get ticket for the shipping of the bus, got a puncture, in pitch darkness and rain. All the bedding, all the ladies, and Baba, got wet, and Baba as usual — our King and Avatar — is the last to get on the ship at 11.30 pm carrying Elizabeth's bag for her, after 4 hours waiting about seeing to everyone and everything.

Baba and the ladies slept, or tried to sleep, on the ship, and Vishnu and I slept nicely in the bus. Next morning I drove the 2 cars to the ship's side, and saw to their loading. Because of

loading the bus, the boat left 1 hour late. On reaching India Baba and the ladies went by train to Ramnad, where the road begins; I saw to the unloading of the cars, and their loading on the train. The wagon supplied for Elizabeth's car had an obstruction in the middle which had to be removed, and so I came with Elizabeth's car on the next train 2 hours later. The bus came overnight. Next day by much ingenuity and coolly labour, the bus was unloaded at Ramnad. I had a nice row with the customs people at Dhanash Kodi and the station-master at Ramnad — both foolish men. Station-master at Dhanash Kodi a 1st class horror.²² Nilu had a hell of a time with Indian customs at Dhanash Kodi.

At Ramnad Baba gave all the ladies a lecture saying they were hopeless, and started Norina weeping, which she seldom does; he told them all to go away: Baba's usual teasing — though he is rather extra lovable at such times. On leaving Ramnad for Calicut the road was breached by a small river, and we had to push car and bus through the water — 2 or 3 feet — with the help of 50 men or so. This spoilt the oil in the bus, which we had to change. It was a wonder we got through. Baba and the ladies all waded across.

First night at Dindigul, 2nd night at Palghat — a 1st class place at the foot of the Nilgiris. Baba slept with us men: he teases me a bit of a morning because I don't get up promptly — brings an empty cup pretending it's tea etc, and saying we're a hopeless lot — though mostly I try not to get annoyed

— as that's all he's really trying to do — to get me to lose my temper: so mostly I keep quiet, though pretty glumly, as I am never at my brightest at 4.30 in the morning — and Baba is an inveterate and incurable early riser, capable of teasing anyone at their weakest moments.

We are now in Calicut — a very hot place, even in December, but better than Ceylon — not so sticky.

After January 1st we shall probably go to Waltair, near Vizagapatam²³ — not Rajputana — I am rather disappointed, as I want to see northern India.

Baba in good mood here as Kaka brought a good mast²⁴ yesterday. Baba said he radiated God. Baba then gave a few signs peculiar to masts: They never stick to milk only as diet, like yogis — they always sit apart — they usually have some odd movements of hands or feet or head — they tie bits of cloth around fingers, toes, legs and arms; they chew tobacco, drink tea, chew pan, smoke endlessly — they may talk nonsense.

Saints like Chatty Baba don't act like this — they look venerable — but are often rather childish — as is Chatty Baba.

Tomorrow — to celebrate this mast in Calicut — Baba has ordered toddy for all!

Baba seems pleased that Mussolini is in the soup²⁵ over Albania and Egypt.

19/12/40

It seems now pretty well settled that Baba and the ladies go

up to Muttra Rajputana; leaving here on 23rd Dec, and Nilu and I leave on 21st morning taking all excess luggage in the famous bus all the way to Rajputana.

Baba dislikes this place, it is too hot, and we shall all be glad to leave. We see a good deal of Baba here, he is with us most of the day, knocking about our bungalow. I take the ladies at 6.0 am to the beach in the bus for a bathe.

Baba says the whole world will be in a mess by February.

Jaipur (Rajputana)

31/12/40

So here we all are in Jaipur — a wonderful Rajput city.

Baba and the ladies arrived here on the 26th, coming straight from Calicut here, not staying in Muttra as previously arranged: they had an easy and good journey. Nilu and I, myself driving, came in the bus with all excess baggage from Calicut to Jaipur, about 1800 miles in all.

We came in 3 days to Nasik, and then more slowly on. 100 miles from Indore both back wheels on one side came off on the road, and the car fell onto its brake drum on that side; luckily got wheels on O.K. again, and no serious damage done. We went slowly on to Indore, there getting the extra nuts, and bending the brake drum straight again.



Jaipur, 1940. One of many photographs taken by Elizabeth Patterson.

The bus gave some trouble at Agra — but anyhow we reached here 2 days before Baba ordered, so Baba was pleased.

Baba very jaunty and humorous here, teasing us all in good natured way. Baba likes this dry cold — it is cold nights and mornings — he is really in fine spirits here and we thoroughly enjoy his company. Kotwal and Gustadji arrived here last night from Meherabad.

I have to-day received papers calling me up, and Baba says I am to go this time; so at last this calling up business has borne fruit; Baba seems pleased about it. So for me a new phase will shortly be beginning — where it will lead I suppose only Baba knows.

Baba puts his cold hands on our warm stomachs in the cold mornings — makes us pull our shirts up to do it — it's like an electric shock, and he teases Chanji good-naturedly too — to the amusement of us all.

Jan 9th 1941

Baba the other day had a real good laugh because when Eratch was looking round Jaipur for Masts he was put on to one man who was obviously a beggar and who on close questioning admitted that he did so and so for people, a very daring confession to make to a stranger: Baba laughed so much at the man admitting his way of getting a living that he said the fellow would be blessed as a result. We all laughed a lot too.

One mast²⁶ brought in the other day, a good one Baba said,

has the reputation of throwing stones at people when in a bad temper; he had once killed a man in this way — much to the man's benefit, Baba said.

Thus we took it in turns the night he was here to watch him an hour each — he was quite quiet though, only bowing and making queer movements at times.

The people in the town, who believe in masts, and worship them, thought we were going to kill this man, and the rumour is also in the town that the English are doing so badly in the war, that they are capturing these masts and taking them to Europe to help England win by their spiritual aid!

Baba has just returned from Jodhpur where he went with Gustadji and Eratch and fed 3 very good masts²⁷ that Pendu discovered there the other day. One who B.²⁸ says has practically no body consciousness at all, and who covers his face with his hands when anyone goes near — Baba went to him 7 times with food and made Eratch and Gustadji take his darshan the first and last times.

Another mast was an old lady, whom B. went to 3 times, feeding her, and Gustadji and Eratch were told to take her darshan, at every visit. Of course all this feeding is always done by Baba behind closed doors, so that no-one sees it.

This morning Baba said that he intended to contact 70% of all the masts in India before he speaks — he has already contacted 65%, and the remainder he will contact in the next few months.

13/1/41

2 days ago Baba gave me a draft dictation of his to Mani of the 7 realities of Baba's religion.²⁹ He told me for one hour to forget myself, Nilu and Chanji, and put the 7 realities into good English. This I did to the best of my ability, and now a new propaganda push has been ordered by Baba and these 7 points are to be distributed all over India, about a million copies, in all languages.³⁰ Norina may go to U.S.A. in June to carry on propaganda there, before Baba goes to the West.

All this is obviously a good time-pass for the Mandali during February and March, and may serve Baba's purpose in other ways too I suppose.

Baba yesterday teased us all a good deal over another bungalow which we might have moved to — he told me he was annoyed with my attitude because I told him I didn't like it when he asked me my opinion. Nilu also got it in the neck, and Vishnu joined in the fight. However the owner of the bungalow was unwilling to let it, so we can't go there. I felt it would have been quite impractical anyhow.



*Gustadji with Merwan in the early days
at Kasba Peth, Poona.*

A curious tale from Gustadji³¹ of early days with Baba in Poona.

Baba ordered Gustadji to sit in same room to him for several hours, while he (Baba) explained spiritual matters to Gustadji. Gustadji ordered not to leave

room at all, even for emptying bladder. At last after 4 hours Gustadji's bladder was so painful that he took an opportunity to slip out onto the street to make urine.

Just as he stooped in a corner to start relieving himself, he looks round and sees Babajan running towards him, here in Poona City 4 miles from her place and a real old lady too. She grasps Gustadji by the arm and says 'Come on fellow, with me.' She looks pleased and Gustadji calls a tonga to go with her back to her place in Sacha Pir St. in Poona Cantonment.³²

Just as they were getting near Babajan's tree along comes Khak Sahib on a bike, panting like hell, and pulls Gustadji out of the tonga on to the road.

Khak Sahib then told Gustadji that Baba had ordered him to go as fast as his bike would carry him to Babajan's tree, and if Gustadji had reached there with Babajan, then Gustadji's connection with Baba was severed: so Khak only got there just in time, as they had but 50 yards or so further to go: another minute and all would be too late. It is still a mystery how Babajan got to Poona City to get Gustadji, a place she never went to usually. Since then Gustadji says he is always careful about Baba's orders.



*Hazrat Babajan at her seat
under the neem tree in
Char Bawdi, Poona.*

24/1/41

Baba left for Kathiawar the other day, mast hunting with Gustadji and Kotwal, and returns on 25th. The other day he said that all Avatars are rascals, including himself!

I am writing this in Hyderabad Deccan, where I have just had an interview with the military, who are calling me up: it looks as if I might go to the Near East: so we shall see.

Chanji the other day gave me the Gujarati arti³³ of Baba's. It has a lot of Persian words in it, but anglicized is as follows

1. Bujave nār jehelatni
Yē ker kūdratne farmān tu
Chhē lāgi āsh bhaktōne
Ke bakhshē nūre-imān tu
2. Ayā murshid Meher Baba
Charanpe tujnā dharāye sar
Khudānā zāt-thī vākef
Thai bēthō Meherbān tu:
3. Tu chhē mālīk hakiqatnū
Tu āshek bhī ne aref bhī
Tu chhē dariya-e-wahedat
Mārefatno hōi tufāri tu
4. Hamō rehrav me āy sālīk
Bakh-sh-jadnyān īzadnu
Ke tu parmātmā dnyānī
Chhē ne muktyar-e-irfan tu

5. Khudānā prēmno pyālo
 Pilāvi mast hamne ker
 Chhē tuj per jan sadke
 Saqiya api-de paymari tu

6. Hamārī nāv bhar dariye
 Tarave tō hame tariye
 Hamara nakhuda āy Meher Bābā
 Chhē nighebāñ tu.

There are these 6 verses in all. Flat lines over vowels make long syllables: dot over n makes it nasal.³⁴

Translation³⁵ roughly as follows:

1. Command thou the Creator to extinguish the fire
 of ignorance,
 For thy devotees deserve that thou bestow on them
 the light of knowledge.
2. O Meher Baba, our spiritual guide, we lay our heads
 at thy lotus feet, because thy gracious divine Self
 hath fully discovered the nature of God.
3. Thou art one with God,
 Thou art the Lover and the Beloved,
 Thou art the Ocean of Oneness
 Thou art the fullness of knowledge.

4. Bestow upon us, pilgrims of the Path,
O Salik (God conscious Guru), the knowledge of God.
Because thou art the all-knowing Paramatma
And hast authority to impart thy knowledge to others.
5. Give us to drink from the cup of the Divine God,
That with it we become intoxicated.
Once we drink of the Divine cup
we shall dedicate our lives to thee.
6. Our ship of ignorance is in mid-ocean
and kept afloat only at thy will,
But thou, O Meher Baba, the captain
Of the ship, art our protector.



I think Baba wrote this Arati in 1929, remodelling it from an earlier one, both words in Gujarati, and the tune, were dictated by Baba. It sounds very nice when sung by a group of people.

31/1/41

I got back to Jaipur last Monday, and told Baba about my interview at Hyderabad; he wants me to come as far as Quetta³⁶ where he has decided to go at the end of February with the ladies. So we leave here on Feb 25th by bus and car for Quetta,

taking 15 days over the 1500 mile trip. Baba says it's very unlikely I'll get called up before we reach Quetta. As he goes off for 2 weeks to South and East India³⁷ on Feb 5th I asked him if there were any special orders to me if I went while he was away.

Only 3 orders; no fasting or anything — but no lustful action, communication with Baba twice a month giving address, and when things reach a climax and Baba writes me or wires me to come, I must come at once, without permission of authorities if necessary. He says I am to be with him when he speaks — I do hope this will be so — though with Baba's promises one can never tell.

Tomorrow I go off with Baba to Alwar,³⁸ about 100 miles off, for mast business, with a few others, and in two days Baba bathes, feeds, and touches feet of 50 down and outs from Jaipur. A lawyer and journalist³⁹ here are to help, who are interested in Baba.

Baba the other day gave a talk on worldly mad, God-mad and masts.

All three behave rather in the same way and only a master can tell the differences by special signs in each. Worldly mad go mad from shock, money, women etc and such worldly troubles. God-mad, through too much study and thinking about religion and God, go mad for this reason, they are mostly on planes 1 and 2. God-mad are not conscious of the planes.

Masts are on planes 3, 4, 5, mostly on 3 and 5. They are unconscious of the world, the planes, and themselves, and are drunk, (intoxicated) with love of God.

On 5th plane there are 3 types: — Mast-Vali-Majzoob.

Mast on 5th is unconscious of world, planes and himself, and longs intensely for God. Vali on 5th is conscious of planes, world, and himself, and longs to see God. Majzoob on 5th sees neither world, nor self, nor planes, and is drowned in the planes.

On 6th plane the same thing occurs, but only Vali and Majzoob, no Mast on 6th plane.

The 6th plane Vali is conscious of world, planes and himself, and longs for God. The 6th plane Majzoob is unconscious of planes, himself and world and is drowned in the planes.

A Master sees clearly the differences of all three types.

Baba during the last few days in very good mood, teasing all, and joking with all. He says Italy will suffer worse than France, and India will have bad time.

23/2/41

Baba went off for 15 days with Gustadji, Kaka, and Jal



The Jama Masjid (mosque) in Delhi.

Kerawala, contacting masts in Delhi, Calcutta, Benares, Puri Madras and Ramnad.⁴⁰ Now he has finished the mast business.⁴¹

In Delhi he was very happy because he contacted the spiritual chargeman of Delhi,⁴² an old naked man who lies on the steps of the Djama Masjid⁴³ — the big mosque there.

Baba returned on 18th Feb; looked very tired and thin after 15 nights on 3rd class trains, but has picked up now and looks O.K.

I am at last called up, and go to Poona on March 1st, and so cannot drive the bus round to Quetta as planned: I am free of most orders on joining up, but have 3 special orders⁴⁴ to obey.

Baba very chatty and gay now; Pendu and Rusi arrived from Quetta last night and this morning long discussions re Quetta plans. Quetta full of troops — all civilians may have to leave at 24 hours notice; if this happens Baba will stay in Quetta, and the ladies go down to Karachi, where Baba is already arranging about a bungalow.

Bangalore 19/5/41⁴⁵

No entry for so long because I've not, alas, been with Baba. On leaving Baba told me he was 100% with me, and that I should not be harmed in the war, because I belonged to him.

It was a wrench leaving Baba, but I am lucky in having been sent here to Bangalore. I am in charge of a hospital for Italian Prisoners of War, as I know Italian language.

Baba sends me messages occasionally through Nilu, teasing messages, which I enjoy a lot.

The other day Adi went up from here to Ahmednagar and got a letter telling him to go to Sakori to Upasni Maharaj. The message Baba sent to Maharaj was secret, but it was about meeting sometime, soon or not we don't know. Perhaps then

the great meeting will come off soon, which will forerun Baba's manifestation and Upasni's death.

Adi very overcome meeting Upasni, weeping a lot: Upasni said that suffering with a Master brings spiritual fruit, while suffering in the world is just suffering and bears no fruit worth having. He also said he was like a husk, all empty and lifeless, all his spirituality he had given to Baba. So doubtless we shall see what happens soon.

I don't like this army job at all, too much red tape and all; Italian quite good now, though. However I'm lucky to be here in Bangalore and not to have lost touch with the Mandali entirely, with Adi, Ghani, Sidhu etc here. Sidhu's son died the other day, not recovering from coma after epileptic fit, unconscious for 5 days. Baba said he was a 2nd incarnation of the Arjun⁴⁶ of Bombay, Manzil el Meem, who has gone back to Baba again.

23/7/41 (Bangalore)

Ghani, Eratch and myself went off to Ahmednagar leaving here on Sunday morning, reaching 'Nagar Monday morning. As soon as we got to Meherabad, and had had a bit of breakfast Baba called us up the hill. It was good to see Baba again after so long; a couple of hours with him after 4 months absence is a real treat.

Ramju and Sarosh had also been called. Baba said he had called us because during the next 6 months seclusion he might

die, so he had given us this last chance of seeing him. If he died he said that all of us would die soon too, as there would be no point in our living then. If however he did not die, he would speak and manifest, and we should “pass our examination.” He said his illness had already begun, as the previous day he had had great heart pains, so bad that he couldn’t move for 1/2 hour or so — all the ladies were very frightened.

His really strict seclusion begins on August 1st for 2 1/2 months, till 15th October he will be at Meherabad: after that he will probably go and continue his seclusion at Panchgani.

He is to be in the Mast ashram on the hill at Meherabad, no-one to see him, Vishnu only to go up for orders etc and Baba will be behind a screen, not to be seen by Vishnu.

No-one to go near the place; a system of 2 bells Padri is fixing up for leaving food etc. Baidul who is up there is to keep silent, and no-one to see Baba at all. Apparently he always said years ago that before he spoke he would nearly die, and that his body would be distorted: so maybe he really is going to speak soon, perhaps next February.

Baba also gave us a little talk about how Reality was infinite, and



Meher Baba using alphabet board to communicate while in seclusion.

illusion infinite, that illusion was infinitely divided up and the one truth was in each bit of illusion, but owing to the infinite multiplicity of illusion the truth in things was very small, but always there.

Behind all our actions is egoism, mind, emotion etc, behind Baba's action is the Infinite Truth. Both actions outwardly appear the same, eating, sleeping, getting angry etc, but there is this great difference, of God behind Baba's actions, egoism behind ours.

Talking of another matter Baba said half joking that to him, all who were not God Realized were mad.

Baba ordered me to write out clearly our alternative diet to the milk diet fixed for next January and February, which I did, though I am let off this fast, being in the army.

Adi was sent by Baba to see Upasni. Upasni says he wants to die: as he has to die before Baba speaks perhaps he will soon.

Upasni is also going into seclusion soon.

Baba ordered me to write him two letters⁴⁷ before August 1st, and then stop writing like the others, as not even telegrams are allowed, except in cases of life and death.

Adi, Eratch and I left Meherabad on Monday night, Ghani went on to Poona, and I got back to Bangalore



Upasni Maharaj arrives at Dahigaon, October 1941, for his final meeting with Meher Baba.

this morning, feeling rather depressed but it's been wonderful seeing Baba anyhow.

Nov 18th 1941

On Saturday Adi got a wire that Baba would call here in Bangalore to see us all on his way back from seeing Chatty Baba in Negapatam. Dr. Ghani came down from Poona, and yesterday evening at 8.0 pm Baba arrived in Bangalore with Aga Baidul, Gustadji and Kaka.

He went straight to Jessawala's house,⁴⁸ and there we all had food with Him,⁴⁹ Baba sitting on one side, and all of us on the floor round him. After supper Baba had chit-chat with all of us and with each of us separately too.

He gave us a talk on darkness and light, and asked us where darkness went to when light appeared. Light was knowledge which made all things appear clear in the consciousness. Darkness was ignorance.⁵⁰

Spiritually darkness is the 4th plane, and all Avatars when they speak of darkness mean this 4th plane.

Going to God is like the following; the first three steps are the first 3 planes which lead us up to the House of God.

The 4th plane is the threshold of the House of God, and it is in complete darkness; here we are very easily misled, and if we fall, we tumble back down the 3 steps of the 3 first planes and have to start up again.

If we cross the threshold — especially safe if with a Master; then we suddenly reach light; then 5th plane when we feel God — then go further into the House of God and see God (6th plane) — then we go up to God and become one with Him, 7th plane.

Baba also talked of a worldly man being on the earth, a more spiritual in the air, a more spiritual in the sky, a more spiritual on the sun, and so one with it; i.e. Sun realized, or God realized.

We are all God, I am God as Don, Adi is God as Adi; if a man is a pir or Vali he is God as Vali, there is no change in God, only in consciousness. When a man is realized, his consciousness is that he is God, and when he returns — if he has to for duty (and this is the highest spiritual state) his bliss remains the same always, so does his consciousness of God — but his sufferings increase as he descends.

He also talked of the bubbles and the ocean — and how we become conscious first only of our being bubbles, separate from other bubbles, but in the end are conscious of ourselves as the ocean.

He spoke of the war, how Japan, Turkey, Egypt, America and India must all be involved, how earthquakes, floods, famines and disease will come.

Baba said he will never tell us when he is to speak — does an earthquake announce its coming he said — nor would he announce his date of speaking. But when he spoke all would

feel it — some a lot, some a little. People would know Christ had come, by feeling something really had happened.

Baba said he had already begun to speak to himself⁵¹ alone a very little, and this would increase; and that his statement that he would speak to himself and in himself after Aug 1st 1941 is true.

Later he will go to a wild jungle and speak louder and louder to himself (and will get thin like a skeleton) and the day he really speaks he will shout in a lonely place, and all the world will feel it.

Before that happens hate and destruction will grow and spread till all is chaos: after he speaks hate will all be gone, and there will be understanding and love and a world of friendly nations.

Baba flattered me a lot — it's like a deep drink of celestial wine to see Baba — he gives so much in these wonderful meetings. He was up till 2.0 am last night with us all, and that after 3 nights in the train. This morning we had breakfast with Baba, and then to the station to see him off. A lovely time for us all — a real refresher for the spirit of all of us.

26/12/41

To-day Adi got a wire from Pendu, sent from Meherabad on 24th, saying that Upasni Maharaj had died on Dec 24th — so what! Baba has always said that when Upasni dies He comes into His full power.

Now there is one more Satpurusha⁵² to die before Baba manifests. Poor Adi feels it very badly that he was not with Baba when Upasni died: after all it was Masa, Gulmai, and Adi⁵³ who have the closest link with Upasni, also Sailor.⁵⁴

5/8/42 Dehra Dun⁵⁵

As a result of a wire sent by Baba I have managed to get 3 weeks leave, and so have come up to join Baba for a few weeks.

Baba has told me to-day that there will in a few months be such chaos everywhere that I am not to worry or brood; Germans and Japanese will come towards India, and there will be internal strife as well between Hindus and Muslims. He says that by the end of October my own future will work itself so beautifully that I shall then begin to work for Baba and with Baba, and shall no longer be in Bangalore. What all this means Baba wouldn't say. He also told me to smoke only one cigar daily, not more, otherwise some general chit chat.

Baba is really looking very fit indeed, active and in good mood. I am to stay here 10 days, and in Meherabad 4 days, and visit Hardwar, Rishikesh and Mussoorie while here.

9/8/42

Went up to Mussoorie hill 2 days ago and walked down again. All was in the clouds but beautiful nevertheless.

Baba said yesterday that Masts are his God, and that the masts help him in his world work — some masts he pushes on a little. He also talked of the childish condition of such masts as Chatty Baba — Bal-unmat-pishach — (childish, mad, and dirty) which is just what they are, when their consciousness is absorbed in bliss away from earthly things — a sort of reflex physical life while consciousness is elsewhere.

Baba talks a lot about the war and the India situation; he agrees that non violence is good and that India must be free, but he says the inconsistency of Gandhi, and others, is confusing and misleading, and will lead to chaos.

Baba is very lively and cheerful — calling us all names — me the son of an ostrich; he chit chats, and feeds the mast⁵⁶ who is here. This mast smokes endless cigarettes.

10/8/42

Baba to-day talking a lot about Congress, and arrest of Gandhi and Congress leaders.⁵⁷ Says good for British they acted now; if mass movement had once started it would have been hard to stop. Baba says India must get freedom, but Gandhi has made a mistake to try for action now — in any case there will be chaos now in 2 1/2 months. Baba says no-one is really to blame, it is all his fault, and what will be will be. Baba altogether very lively and full of fun to-day chit-chatting, joking and teasing a bit. Says he will come here morning and

afternoon for 1 week to plan Mandali's future work. He still persists that after 2 1/2 months I shall be with him and working for him — how he doesn't say 'so we shall see'!!

16/8/42

Went with Eratch on Baba's order to Hardwar and Rishikesh on 13th and returned on 14th. Very picturesque and interesting places, and I enjoyed the trip immensely. Saw where Baba stayed and all.

Baba very lively these days: he still sticks to his statement that I shall be working with him and for him in October end. Baba is wanting to move to Deccan with the ladies in September, but there is difficulty over bungalows: he seems to want to be near Meherabad.

Baba is naturally talking a good deal about Indian troubles; he seems to suggest the present troubles will die out and then crop out again. He blames no-one for the troubles at all.

Baba is now here with us nearly all day — so we see a great deal of him and have a lot of odd chit chat; Baba loves poking Nilu about Congress, and we instigate Gustadji into acting other mandali's habits much to Baba's amusement.

I am naturally rather hoping for chaos in order to be with Baba again soon — and although I am very sceptical about Baba's promises I naturally live in hopes. In Dehra Dun there is very little excitement, shops mostly shut, but otherwise not much excitement.

21/8/42 Meherabad

I left Dehra Dun on 17/8/42 for Nasik. Baba in very good mood with plenty of chit chat, and before going I had a good gossip with Kitty, Margaret and Rano. Baba still said that I should be with him and working for him in 2 1/2 months — I sincerely hope so — though I can hardly believe it to be true. I stayed at Nasik for a day, saw Ramju, Ghani, and Padri there, and now stay here at M'bad till tomorrow, when I must return to Bangalore.



Meher Baba at Lower Meherabad.

22/10/42 (Bangalore)

Baba called me to Jolarpet between Bangalore and Madras. Baba was on his way to Negapatam to see Chatty Baba. I met him at Jolarpet station⁵⁸ at midnight, and was with him until 2.0 am. Baba made the deviation off his route specially to meet me. He told me I had to come to the special mandali meeting in December.

He said that we must die for God while others die for their country. He said it is time for him to come out. He said the war would last about another year. He still says that I shall be out of Bangalore in November, and that all will be O.K.

Baba was in excellent mood and we strolled about the station in the moonlight together. Such occasional meetings

with Baba are really very satisfying indeed — a sort of deep thirst is assuaged.

Baba left at about 2.0 am for Trichinopoly and Negapatam; Kaka and Baidul were with him.

Well—I don't know whether Baba's time is really coming or not.

He says the climax of the war will be in India because he is here. I left Jolarpet at 3.0 am and got back at 7.0 am on 22/10/42 to Bangalore.

29/1/43 Secunderabad

Just a few lines about recent events. Baba called me to



Large numbers attend a gathering on the hill at Meherabad.

the general meeting at Meherabad on 27/12/43.⁵⁹ A hundred or more people were there, and I was lucky to see a lot of Baba alone when so many others were there. I very nearly didn't get leave to come away, because I was to be transferred to a new job, but I got permission at

the last moment. On the 26th I got a wire ordering me to return to Bangalore, and I knew that it meant that I was being

transferred from Bangalore. So after the meeting I left by the afternoon train for B'lore.

Baba said that it was his key which had enabled me to come to the meeting, and his key that had brought about the transfer. Before the wire came he told me he would be happy if I were transferred. He told me (as usual) not to worry!

Well, since coming here to Secunderabad in this Field Ambulance job I am loathing it, and writing grumbling letters to Baba every few days. Baba tells me not to worry, that I shan't be here long and that all will turn out O.K.

The thing is that I don't want to leave India because Baba is here and I want to come closer and closer to him.

Murli came to Secunderabad as special messenger from Baba with special orders to be opened on Feb 1st only. So I don't yet know what these entail. But I somehow feel that Baba's time is getting near now, and that all will be O.K. in spite of my doubts and fears.

14/4/43

My orders which I opened on Feb 1st were that I must do 3 things at the cost of life if necessary: I was anyhow happy to open them as I felt it would not mean my going far from Baba.

We left Secunderabad at the end of February and went up to Wah, beyond Rawalpindi. Baba wrote to me to get details of Abbottabad⁶⁰ which I did.

I am now in Poona at the Tactical school,⁶¹ and saw Baba the other day as He came from Mahableshwar on His way to Ahmednagar.

I am definitely to join Him at Meherabad on evening of May 14th and till June 15th will travel round with Him with various members of the Mandali in different parts of India it seems. Baba tells me not to worry, that I shall be with Him at every important moment, and I only hope that this will be so.

Baba looked very fit — quite unchanged since January. I called at Meherabad on the way to Poona; Pendu is fixing a grave for Shirinmai and Baba's father next to Nonny's grave on the hill.

Eratch tells me an interesting tale re Shirinmai (Baba's mother). She died a few weeks ago. A few days before she got ill the Jessawalas went to see her at her house and she told them that she was sure she was soon going to die, because she had had a strange dream. The Jessawalas told her not to be silly, knowing how she was always on about her health, but she insisted because the dream she had had is, in the tradition of Iranis, a sign of coming death. She had dreamt that a red horse had forced its way into her house and room, and this is, in old Irani belief a sign of impending death?⁶² and Shirinmai was certain she was going to die. Well about three days later she became ill, seems to have been a stroke, and five days later, after five days of semi-consciousness and hemiplegia,⁶³ during which she was removed to the Sassoon Hospital,⁶⁴ she died. Baba motored down from

Mahableshwar, and reached the hospital 1/2 hour after she died.

He said that if He had seen her before she died she would have slowly recovered but would have been paralysed for life. Better for her to be dead, I feel, and she must have been between 65 and 70 and very robust until her stroke. Well — thus passed Baba's mother. Beheram and his wife now in Baba's house in Butler Mohalla.⁶⁵

30/4/43

Last weekend I went up to Panchgani⁶⁶ to spend a day with Baba. I reached Panchgani at about 4.30 in the afternoon and after pottering around Panchgani with Nilu and Vishnu for a bit we walked up the 4 1/2 miles to the Mandali Bungalow. Next morning Nilu and I went up to Baba's bungalow about a mile off (Bhilar Bungalow) to bring Baba down. I was allowed to hob-nob with Margaret, Kitty and Rano for 20 minutes.



Meher Baba outside the cave at Panchgani.

They told me that Baba had said that Norina's present publicity lectures in U.S.A. were not his way of working, but that it did anyhow help his work. Baba then came down with

us to the Mandali bungalow, and stayed there till 4.0 pm. He said that as he had come down that day specially for me, he would, in answer to my query, say something about the war.

He said there were 4 points and that these were:

1. There would be Hindu-Muslim riots in India.
2. There would be anti British riots in India.
3. Japan would try to establish herself in Bengal.
4. Turkey was the key to all these points;

As well as these 4 points he said that all would subside in 2 years, and that India would be the key to the final solution of the problem.

He says that I shall be with him next August, and that August is to be a “big month.” I am in any case to be with him throughout May 15th to June 15th during the specially applied for leave.

Well — what Baba says usually turns out to be true, though his dates are not often right, so as regards the war and India and Turkey we shall wait and see.

Baba is really looking very fit now.

He says that apart from his Divine Bliss that he is happy to have his 24 chief men disciples⁶⁷ — they are jewels he says — in spite of their obvious faults.

I left Panchgani on Sunday evening for Poona, and am looking forward to seeing Baba again on 15th May at the special meeting then.

23/5/43 Panchgani (Bhilar Bungalow)

I reached Meherabad on May 15th evening, and so missed the first day of the special meeting⁶⁸ there. I was however present for the main part of the meeting, which lasted from 16th to 19th inclusive. Throughout the meeting we were constantly seeing Baba, and there was a general fast of one meal a day only and twice tea.

About 100 to 120 were present, all of whom had signed the promise to obey Baba to the ultimate limit: i.e. to loss of life if necessary.



Donkin manages to find a place at the special meeting held in May 1943.

The programme was to centre round the diagram (attached),⁶⁹ first its explanation by Baba, then discussion and meditation on it.

Thus on 16th Baba explained the programme for the 4 days. The spiritual explanation was postponed till 17th morning, 7.30 to 10.30, with tea before and after.

A small copy copied (from memory) of the chart is attached.

That day we all saw a lot of Baba, he came for songs etc in the hall, and was in very good mood. The next morning (18th) we all meditated from 7.0 am to 10.30 am on the chart sitting about in places shown by Baba; I was in the main hall at M'bad opposite to the clock, and so could see how slowly the hours

passed. Baba explained that he wanted strange thoughts to come in, and wanted us to fight them.

After this meditation Baba called us all together and said that he was very pleased and that on 19th morning we should each have two pastries with our tea.

The following day we bathed and fed the poor, each looking after one man, whom we had to consider as Baba at the time.

Everyone was told to leave by midnight on 19th, though I stayed on because Baba ordered me to take a month's leave to be with him; this has been curtailed to 3 weeks by my unit unfortunately. I rather feel that apart from Baba's spiritual working, about which we can know nothing, that the meeting was a chance for all to see a lot of Baba, and that the programme was just a way of filling in time, and keeping all happy. The thing that really matters is contact with Baba.

Baba throughout this meeting was promising that in August God Realization would be got by all who were destined to receive it: circle members⁷⁰ to get it whether

they want or not, others if they deserve it.

But after the meeting, while allotting rooms to Mandali, said jokingly, of course, that the August programme of Realization

could be postponed, but Kotwal's programme of living with his wife and son in the Arangaon family quarters⁷¹ could not



The "Family Quarters" at Arangaon village near Meherabad

be postponed. It is such remarks as these which make us fonder of Baba.

On May 21st Adi senior, Behram (Baba's brother) and myself, with Baba, left for Panchgani by car. We stopped a few hours in Poona, and reached Panchgani at about 11.30 a.m. Baba snoozed a little in the car, as He said he had not slept that night, at all.

Here in Panchgani Baba has been with the ladies the whole time, and I have only seen Him for short periods. But He is in very good mood and looks very fit. Yesterday I drove Him to the Hindu High School for Boys, which is run by Kalemama's son-in-law;⁷² Baba had tea there; He really looked as fresh and simple as a child as he sat there; for all His 49 years — mischief monger as He is nevertheless.

Baba teased Nilu and I this morning because we got back 5 minutes late from a 3 hour walk across the valley to Baba's cave⁷³ and back, and we had some fun, ending in Nilu being stung by a small bee, and Baba forgiving both of us as a result.

Baba says he is infinitely anxious that I shall be with Him in August.

We leave here for Meherabad tomorrow morning at 7.0 am, stopping in Poona on the way; I am driving the bus and Baba is to come in the bus.

26/6/43

We left Panchgani with Baba sitting in the front of the bus with Nilu and myself on May 25th. Baba seemed cheerful and

happy and we got to Poona without mishap at about 10.30 am. I was driving the old bus. This is the same old Chevrolet bus which Baba has used ever since about 1937, though Sarosh has now had it painted and overhauled: but she no longer pulls as she used to.

At Poona we stopped for a meal at the Jessawalas⁷⁴ and left for Ahmednagar at about 12.30. We had a very hot drive from Poona to Nagar; reaching Nagar at about 3.0 pm.

The following day Baba came down to the Mandali and was



The Jhopdi at Lower Meherabad where Baba had his room.

in a very bad mood indeed; everyone getting it in the neck. My trunk⁷⁵ was in Baba's special room at His special order, and I had taken it out to arrange clothes etc in it. When Baba came and found that

it was gone he was very fed up and gave me a dressing down accordingly. By the evening however his mood had improved and my box was ordered back to its former place — Baba said He had ordered it to be kept there as a link with me: I dare say this was so — so anyhow the 'link' is now restored. I didn't of course know about this special order of Baba's that it should not be touched.

From 28th May until June 1st I was ordered by Baba to take 2 meals a day only, and to meditate on the Evolution chart for one hour, from 7.0 — 8.0 pm every evening in Baba's

special room. I didn't like the fast, too fond of eating to enjoy fasting, but the meditation business was not very arduous.

Over these days Baba's mood steadily improved; one evening he came down at about 9.0 pm to us and started discussing the war for about an hour or more. He says the war will go on for 2 or 3 years more — I hope this is not true.

The night before we left with Baba for Panchgani he played cards with us all for about 2 hours and was in rattling good form: that war discussion evening he seemed rather mysterious, in one of those moods where he is only 1/2 with us, while he perhaps functions with most of himself in some other place or plane.

On 1st June Baba called me and asked me to leave that afternoon to go and get a bungalow for him in Rawalpindi. This was to be kept secret from everyone. I thus left by the afternoon train for Bombay. I unfortunately failed to get a bungalow in Rawalpindi, and had to wire Baba to that effect.

Today (26/6/43) I have had a wire from Baba to meet him any day between July 4th and 14th at an address in Lahore, so am looking forward to seeing him then.

27/11/43⁷⁶

On week ending 14th Nov, I went down to Lahore on Baba's order, and saw Him there for 2 days. He had just got back from a mast trip to Jammu.⁷⁷ About 2 weeks prior to that He had gone to Calcutta to feed and give money especially to middle

*Northern & Eastern
INDIA
At the time of WW II*



class people afflicted by the famine;⁷⁸ people who couldn't beg. He told me that I would have a change in work in February, and something spiritual in May, and that I should see him both in February and May; I, as usual, was rather sceptical and he brought Nilu to witness what he said.

I had previously seen Baba twice since last June; once in Lahore in July and again in Rawalpindi in August. In Rawalpindi we slept out on the roof of a musaffar khana with Baba, Ghani, Baidul, Adi and Gustadji: Baba ordered me then to fix a house boat for the ladies in Kashmir, but he later cancelled this idea.

Baba had a bit of a cold in Lahore last week end, after the Jammu trip, but he was in good spirits all the same. While there I signed a further order about Baba's visit to Iran, but I don't feel he will go there as he says.

We are up in camp in Wah⁷⁹ again, and the weather is pleasant; Baba and party left Lahore on 25/11/43 for Meherabad.

April 8th 1944⁸⁰

I have just returned from a trip to Jhansi where I was with Baba for 3 days. Baba has been staying in Aurangabad lately for about 3 months, and as that was far for me to go from Wah during only 8 days leave, he decided to come up as far as Jhansi in U.P., and meet me there. Baba, with Chanji and Baidul, arrived at Jhansi station on the night of April 2nd. He went straight to the Rest House where I had fixed up quarters for

the night. Baba had a hot bath — he wouldn't allow Chanji to have one, and Baidul didn't want one — then we all had a meal. Rice, dal, and 2 sorts of vegetables, then fruit and tea. We sat talking — Baba of course by signs — until about midnight, and then off to bed.

The next morning we went off after masts in Jhansi. I told Baba how fed up I was with my work and he said that if he could contact 7 masts⁸¹ all this would be O.K.: if we failed then we all, Chanji and Baidul as well were hopeless! Well, in Jhansi we found exactly 7, one old, old lady whom Baba liked very much, saying she was a rattling good mast.

Then we tried to set off for Gwalior. Baba wanted to go by a parcel train at about 6.0 pm, but this would not take passengers, but Baba insisted that Chanji and I should try to fix to go on this train — we failed, and took the Peshawar express that night, reaching Gwalior at about 12.30 night. Baba was in an extravagant mood, and He said we would go to the Hotel de Gwalior; we took 2 rooms there.

While in the train coming to Gwalior, Chanji had been drying Baba's pyjamas out of the train window — in the scramble to get out at Gwalior Chanji lost these clothes, and discovered the loss at the hotel. Baba pretended to be very annoyed and Chanji was quite cut up about it, but I think Baba was really rather amused.

The next day we went all over Gwalior to look for masts: at first, Baba was disappointed, but we eventually contacted another 7,⁸² thus totalling 14 in all, and Baba said that

He was happy — that the next day was to be my day.

We left Gwalior at midnight, and got back to Jhansi at 4.30 am. From the station we went to the rest house, but failing to find the chowkidar there, went on to Jhansi Hotel, in time to have a cup of tea there. Baba told me I was to plan the day — well, this was easy, as all of us, and Baba were tired, and so it was Breakfast, bath, rest, lunch, rest, then to the station. Baba, and all of us, rested and eat well, and Baba gave me a birthday present which I copy out here; He dictated it to Chanji while I was having a bath.

—

Quote: Baba's Gift to Donkin on his Birthday to-day.⁸³

—

“Whether you come to one of the 4 places I mentioned or you are sent to Mecca, Medina, Morocco, Multan, Murree, in short, whatever happens to you, I bless your Faith in Me and your love for Me to remain stronger than ever.

In the moonlight
 Just you and me
 When everything is bright
 Just you and me
 In Darkness or in light
 Just you and me.
 In wrong or in right
 Just you and me.
 When devil is in flight
 Just you and me.
 When God is in sight

Just you and me.
 When Truth is all might
 Just you and me.
 When difficulties are slight
 Just you and me.
 In corners all tight
 Just you and me.

You being in My inner Circle⁸⁴ everything for you is being decided by the Divine Will, and accordingly these 3 days stay with me will adjust things for you, in view of your future work for me.” BABA (unquote)

Jhansi

5th April⁸⁵ 1944

We left with Baba for the station at about 3.0 pm, and got in the train for Baba's return to Aurangabad at about 4.30 pm. I went on as far as Bina, a 3 hours trip, and said goodbye to Baba there. Baba was in a good mood all the time, making me pull Chanji's leg every day about all sorts of things, and I think Baba enjoyed the trip too — I know I did.

Oct. 8th 1944⁸⁶

Since my last entry I have decided to stop trying to make a carbon copy⁸⁷ of this diary, as it is rather tiring always trying to press through, and think how the copy is going. Since the last

entry describing the trip to Jhansi and Gwalior, I have seen Baba once only in Bombay; this was in July, I forget exactly when — near the beginning of July I think. Baba came through Bombay on his way to Raipur to go and fix the details, and see the accommodation for the proposed December meeting (which has now been postponed).

Baba was driven to Bombay by car by Sarosh — with the invisibles, and Jal Rusi's sister⁸⁸ who has now joined Baba after passing her medical finals. I met Baba at Kaka's flat in Frère Road: Chanji and Kaka were there too⁸⁹. Baba was very lively and looked cheerful and fit, and rather full of mischief — he told me that by the middle of September I should get work which would be interesting — and I have! On Sept 16th I reached Secunderabad, being posted to 128 IBGAT⁹⁰ for permanent surgical duties, and am a trainee for grading in orthopaedic⁹¹ surgery, and very happy too.

I got rather an upsetting letter from Adi when I went back to the Field Ambulance — Chanji had died⁹² — Baba didn't allow to say where — I think it was in Kashmir: he got ill there and died with Baba present. Dear old Chanji, teased by Baba most of all — I have seen Baba throw things at Chanji when he was very obstinate; absent minded, muddled headed, teased by all of the mandali. But he loved Baba, and worked for Him, travelled all over the world



Meher Baba with his devoted secretary, Chanji.

with him, quarrelling with Kaka nearly everywhere on such journeys; tough, hard working — but a fearfully inefficient worker — walked a mile to cover a yard. Chanji sort of created a work for himself with Baba. Well — he's gone, died with Baba present the lucky fellow. Dear old Chan — we loved him for all his shortcomings.

In Bombay I only saw Baba for about an hour, we sat on the bed in one of Kaka's rooms and chatted — Baba with the board of course.

Baba left for the station at about 3.0 pm.

I have just had a message from Baba that I shall come to see him in Aurangabad. He is staying there till November end, or He will come here to Secunderabad to see me — but I think I shall get casual leave alright: Aurangabad isn't far from here.⁹³

29/10/44 Secunderabad

I returned from Aurangabad this morning after having spent 3 days with Baba there. I left here last Wednesday night, and was met on Aurangabad station by Aga Baidul. He was wearing a tweed coat and sort of tweed hat from Iran, and he looked like a French or Italian peasant. We then went by taxi to Sarwar and Dusi's place at Ghata,⁹⁴ where Baba was staying. Met Baba for a few minutes at the entrance to the ladies' bungalow, the usual hearty and welcome welcome. Baba then sent me across to the men's quarters just round the corner, saying he would be coming along at about 11.0 am.

When he came he made me give a pretty full account of myself, and told me certain things that I had better write down here, in order to recapitulate them for my own benefit.

- 1 From now until March I would remain at this hospital in Secunderabad.
- 2 For one day or two in January I should try to come and see Baba at Pimpalgaon (near Nagar).
- 3 During April I should be with Baba for one month (probably the meeting month).
- 4 From May onwards I should go to another big hospital, possibly Poona, where I should be physically nearer Baba, and would do more surgery.
- 5 Meanwhile at Secunderabad I should take care of my health. This at once made me feel that I was going to get ill. Baba said it would only be a little illness, perhaps but one day, if I obeyed him.

I asked what that meant, and he said, keep out of the sun, (I don't know why Baba is so particular about this; but he always has been with me and the other Europeans). He also told me to eat, sleep, work and exercise myself well. Also before I left I was to remind him to tap me on the head, then, he said the illness would be nothing.

I was worrying a bit about this illness, since, like most

people who are very seldom ill, when I do get ill I think I am going to die, and am an awful patient. He then got onto more general topics: mostly about the war. He said that although the allies, U.S.A and England, were going to win the war, they might lose the peace, because Russia would dominate peace negotiations. Russia wanted to Bolshevise the world, and after the defeat of Germany she might even join Japan. Baba likes Russia, because she is no hypocrite. He likes Bolshevism, but he says that Bolshevism has 3 great weaknesses which are also her strength; but these 3 weaknesses will become apparent to her before long, and will cause some changes and reactions. Baba would not say what these weaknesses were. He also said that a spiritual reaction would come in Russia, there would be no religion there, but there would be tremendous spirituality and great change. He said also that the war in Europe would be over by about May 1945, and the entire war by about May 1946. I only hope this will be so. He said that in six months time more and more troops and material will come out to India,⁹⁵ which will be a great base for action against Japan, and that food and travel and disease will become worse than ever. He said that Hindus and Mahomadans must fight one another, and that when they did Gandhi would fast himself to death, if he wasn't dead already. He also said that Germany was still strong and would take a lot of defeating. However he said the world would be a good place afterwards, and that to make it good was the reason for his coming to the earth. That

afternoon Baba was with us from about 3.0 pm until 5.30, and again from 8.0 pm to about 9.0 pm: gossiping a bit, doing letters with Adi, and teasing people in his usual amusing style.

The next day, (Friday) we set off in a taxi with Baba, Adi, and Baidul to go and visit the Ellora caves.⁹⁶ We got about 4 miles out and the taxi had a petrol stoppage: with some difficulty we returned to Aurangabad. The same evening we tried to go again, and the same thing happened, and again we returned. All Friday saw a lot of Baba, with fun and gossip as usual.

Saturday morning we went to Ellora in Adi's car, and got there, with Gustadji this time, and Baba showed us the big cave (Kailas), and 2 smaller ones. While passing through Khuldabad⁹⁷ he said he liked the spiritual atmosphere of the place very much. Aurangzeb's⁹⁸ tomb is there, and Sai Baba stayed there a long time. Baba also distributed grain⁹⁹ there when he was in Aurangabad in the early part of this year.

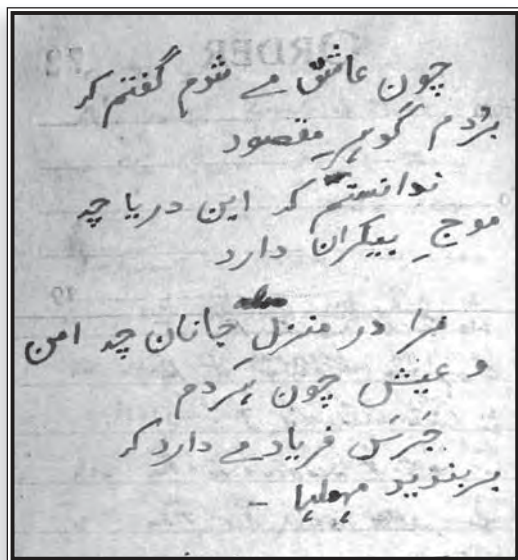


*The Kailasa cave at Ellora,
rich in Hindu carvings and history.*

The usual gossip with Baba during the afternoon, and said goodbye to Baba at about 5.15 pm, when he told me to remember all I had been told by him; I reminded him of the pat on the head, which he gave me.

On Saturday Baba talked to me of the Persian language. He told me to try to carry on learning it for 1/2 hour daily if I could,

but not to jeopardise the surgery. He said that the choice of the exact word is the difficult thing in Persian. He gave the example of



Donkin's transcriptions in Persian of couplets by Hafiz.

the words for world,¹⁰⁰ and that each of these has its special shade of meaning, and special use. He also spoke of Hafiz's use of verb tenses and spelt out the following couplets:¹⁰¹

He said he remembered these 2 couplets from Hafiz from 20 years ago when he used to teach Bua Sahib, and that if he was speaking now he would teach me Persian very quickly.

Feb 12th 1945 (Secunderabad Deccan)¹⁰²

I got back yesterday morning from a 3 day visit to Ahmednagar.

I reached there last Thursday morning, and went out to Meherabad. In the afternoon I went along to see Baba. He looked a little tired, though was as lively as usual. He spoke a little about the war and how England and America are going to suffer a very severe diplomatic defeat¹⁰³ at the hands of Russia, a diplomatic defeat even more serious than a defeat in war, the effect of which will last a long time.

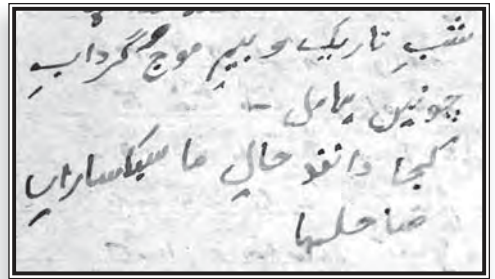
It looks also as if the May meeting is likely to be cancelled,

of which I am glad, since I am apparently being posted out to Paiforce¹⁰⁴ (Iraq or Iran) and Baba has wired back rather cryptically, so it looks as if I shall be going there.

Baba also spoke a lot about going to U.S.A after the war is over, and starting a centre there where I might work. It appears Elizabeth's uncle or father¹⁰⁵ has left a lot of land and money, and a centre is being planned there: it sounds as if it might be interesting.

Baba also spoke interestingly about ghosts, it began around a remark I happened to make. He said that a ghost is an earth-bound spirit who has usually desires of lust to work off, and who tries to fulfill them through others. The fear that a human feels for a ghost satisfies a lust for cruelty in the ghost; but ghosts have no power over men, except in very very rare cases; even poltergeists who throw things about have no real power.

He spoke also about the planes; it seems the early planes are mostly of smell and hearing (i.e. sound) and the higher ones of sight; between the 3rd and 4th plane is the "dark night of the soul."



*Donkin's transcriptions in Persian
of another couplet by Hafiz.*

The above lines¹⁰⁶ from Hafiz mean this too. The lines from Hafiz about the musky smell of the beloved's hair also refer to the lower planes.

It also appears that a mast is suddenly thrown onto a certain plane as a result of his past actions — and his outer

behaviour is governed by his last thoughts before this happens.

A Majzoob¹⁰⁷ gets his results by his own efforts and is not thrown into the planes like a mast; I don't quite understand this latter thing though, I must say.

Baba also told me that I was the luckiest of all the Westerners, having seen so much of Baba during the past years; and that this was due to past connections with Him.

The next day I also spent a couple of hours with Baba, and we had the odd chit chat, and also a talk with Margaret.

On Saturday I spent all the day with Baba until about 3.0 p.m. He told me to try to find a bungalow¹⁰⁸ in Secunderabad or Hyderabad for him; though this may not be as easy as it looks. He said I was to be with him in May on leave, but this seems very unlikely now as I have to go to Paiforce — Baba says if I go there it is for His work — well He always says that — I never know if it's true or not.

March 13th 1945 Secunderabad

Baba came here with Pendu, Kaka and Baidul about 2 weeks



*Site of the Indian/British Army quarters,
Secunderabad.*

ago. When I was at Meherabad Baba had asked me to look out bungalows for the special ladies, and I had found one or two fair ones.

Baba also did a good deal of mast work¹⁰⁹ with Baidul and he eventually fixed on a bungalow up

on Jubilee hill; a new one, really rather attractive. I had the usual rather hectic time rushing all over the place, mostly with Pendu in and out of Hyderabad, and they left on the third day.

Baba came back here with all the party on March 10th, in theory to stay here for 6 months; in practice to stay I don't know how long. I am to go up to the bungalow 5 days a week to see that the ladies are O.K., and shall presumably see Baba every day when he is there: I saw a lot of him on Saturday, Sunday and yesterday; he is as cryptic and changeable as usual, loving to tease and upset people, as it amuses him a lot when they answer him back. He looks fit, and is as usual itching to get off soon on short mast tours which Baidul is fixing up already.

I usually get there rather hot and sweaty as I have to cycle about 8 miles,¹¹⁰ but I get a shower, and change a shirt and cool off, and then go down to Baba's bungalow.

May 1st 1945

I have taken the day off to-day as a day of leisure, since we are all of us on a 24 hour fast on Baba's order. At first this fast was to be for 24 hours without food or water, but after a discussion on Saturday evening Baba has allowed water. I had to ring up Sarosh at Ahmednagar to ask him to tell Adi and Dattu to inform everyone — there are about 400 on the fast — concerning this. So I have had as much food as I could stuff in before 7 this morning, in preparation for the day's fast. Baba has now been here about 6 weeks, and everyone is fairly well settled in.

About 3 weeks ago he was away in odd places in and around Hyderabad¹¹¹ contacting masts: he had one very interesting trip; well, it wasn't really that — it was funny really: up somewhere near Nander they went to find some mast who lived in a very isolated village. They went there in a bullock cart driven by a Mahomedan, who promised for Rs 10/= to get them to the village and back in time to catch the evening train; otherwise he agreed to accept nothing. So he drove like hell over the



Meher Baba taking a lift in a bullock cart.

countryside; there was no track — and they had a 4 hour trip at top speed in a bullock cart — the way Baba described it, with his mimicking and gestures, helped out by explanations from Eratch and Baidul, was very funny indeed, and all of us were in fits of laughter by the time Baba had finished. They were of course almost shaken to bits, and when they got to the village the mast had gone away. Baba said he had never gone on such a journey ever before. When they got out of the cart after it was over their muscles were twitching

all over: Eratch kept on shouting all the time — he is a bit fat, and as he was tossed about the air was forcibly expelled

through his mouth, with the accompaniment of weird cries and shouts. The driver of course wouldn't stop, as he would lose his 10/= Rs, and he didn't care about breaking the cart, as he had pinched it for the day.

Yesterday I took Baba's blood pressure prior to the fast — he expects to fast for 11 days on glucose and lime juice, or for longer if his strength keeps up, and I shall be seeing him 5 days a week, and checking up on his condition.

We were talking yesterday of Mussolini having been shot: he didn't seem to think it mattered much, and said that within 6 months all the war figureheads will die off¹¹² — actually it seems that Hitler is already dead, and only Stalin and Churchill are left, of the really important people, since Roosevelt died about 3 weeks ago.

I hear that Nadine has got amyotrophic lateral sclerosis,¹¹³ so that one doesn't expect her to live more than a year or two. Norina is apparently lecturing hard in the U.S.¹¹⁴

Baba was at his trick of flattering me yesterday evening; he keeps on stressing how of all the Westerners I am the best; of course it's nice to be smarmed up, but I know that in such times Baba doesn't praise one because of any genuine goodness on one's own part; in fact the better the disciple, the more he maligns and teases usually. I am always rather suspicious when Baba starts the praising trick; it's so often the prelude to trouble and Baba is usually frightfully diplomatic: I think to a certain extent he likes to magnify and draw out and nourish one's faults

until one becomes aware of them, and gets them off the chest, instead of suppressing them: after all, what's bad in one is best out, anyhow with Baba, from whom one can't hide anything really; he always digs it out, even if one didn't know it was there.

I rather think Baba will be here for another couple of months at least, since the ladies like the bungalow, and that usually has a big influence on Baba's moves.

May 14th 1945

Baba left yesterday for a 4 day mast tour round about Medak.¹¹⁵ From May 1st to May 9th he fasted, for the first 7 days on water and glucose, and for the last 2 days on water and orange juice. His systolic pressure dropped from its usual level of 150 to 130, and he seemed to sweat rather more than usual, and had a good deal of prickly heat. After the fast he was really in rattling good form. Now that victory in Europe has come he says that the "real war" begins there — and half joking perhaps says it will last for 2 years.

He was a bit disgusted when I described the orgy of drunkenness on V. night,¹¹⁶ he says to take a little liquor occasionally and be cheerful is good; but to drink merely to get drunk is silly.

He is saying that in 6 months we shall all be mad, and I suddenly wondered if that meant he might manifest before then, and that those destined for realization will get it: probably not, though I wondered.

Baba has got Ghani and Deshmukh to start contacting all

the well-to-do Hyderabad people, though he isn't seeing anyone until June. These Hyderabadis are very polite; I don't know how much they mean it: as a rule the exalted ones are not too keen on Baba; unless they are really great or have had some bitter times. There's no doubt Baba makes a mess of one's life, one's old life that is, though of course I met him almost at the beginning of it, though it is a strain nevertheless, changing one's values, and having the B's in the bonnet¹¹⁷ taken out. I often wonder if I am genuinely and intrinsically better in the eyes of God, than before I met Baba, I feel I am; somehow cleaner and freer inside; I am sure something is happening bit by bit inside for the better.

June 4th 1945

Just a few lines of chit chat about Baba: he returned from Meherabad about a week ago after the meeting there, and the result is that, as I half-suspected, the one month's meeting is now mooted in Raipur in December. Baba says that after December he will unsheathe the Divine Sword;¹¹⁸ up to now he has only waved it in its sheath.

He says great disasters, natural and unnatural await the world.

Baba actually produced a miracle at Nagar; not a genuine middle stump ball, but, genuine I believe. He told a Karachi visitor why he had come to see him, and what message he had to give him from Swami Ramdas,¹¹⁹ before the man told Baba:

the fellow was quite bowled out, and although a sceptic would say that Swami Ramdas also wrote to Baba secretly and told him what this man would ask, I don't believe this; someone else would have known this because Baba shows all his mail to the various people who deal with it. Yes, I believe this thing. Anyhow he knows what's in the mind; I went up the other evening after a foul day in a rotten mood, fed up with work, my self, Baba, and everything. Baba at once began asking after my health, and mood, and I told him mood was "so, so." As usual he asked why;



Donkin with Dr. Ghani.

and in front of the others I gave a few of the reasons. Then he "read my fate" from Hafiz:¹²⁰ got Ghani to open Hafiz at any page — Muslims seem to do this, and Baba often does it half in fun: I don't remember the couplet except that it fitted my mood, and was about the numbers of my enemies with only You for friend, and how I am restless day and night to be united to You — in Hafiz "You" means God.

Well that was one of my reasons for bad mood — difficulties in work, enemies in self, and annoyance with Baba — all this footling

about — why can't we be one with what he really is — I've known Baba now for 13 years — anyhow he bucked me up eventually.

Baba has gone off again on a Mast Tour for 10 days — to Bezwada¹²¹ this time.

July 14th 1945

Since my last entry so much has happened that I don't really remember all the things that I ought to write.

At the beginning of June Baba went off on a mast tour to Bezwada, and came back after about 3 days there, it was so hot that he almost became ill. When he came back he was very much out of sorts, and hasn't yet really got better properly; though he is improving. Lately he has been on a short mast tour to Gulbargh and Wadi¹²²: it appears that there was a Majzoob in one place near Wadi, and this fellow rolled on the ground embracing Baba, he was so happy to meet him — when God meets God, I suppose strange things happen. There was a mast after Ghani's heart in another place, who drank from dawn till night, and so did his circle of devotees; he was, Baba says, v good mast.

Baba has explained that a mast, when he is suddenly transported to one of the planes as a result of his sanskaras, and so becomes a mast from a normal man, continues to do with his body, the last thing he was doing prior to his landing into one of the planes; thus Gustadji, if he became a mast, would collect odd bits of paper and string etc, like he does now, only endlessly.

I have been trying to treat Baba's indifferent health, though this is really not easy. He told me the other day, when we were discussing the steps to be taken about getting him fitter, that I was like all his intimate eastern disciples, and not like his intimate western disciples, because I believed him to be all

powerful, and that he can make himself fit as and when he pleases; and this is more or less true, because as a patient he is impossible.

When I go up to the house I usually sit with Baba for 1/2 hour or more; he talks a fair amount about the war, and the present Simla conference¹²³ for India's future: whatever the apparent outcome of the conference, it will eventually lead to Hindu Moslem civil war: also he says that behind the veil of agreement and harmony, as for example, at the San Francisco conference,¹²⁴ lies terrible suffering.

I got a moderate ticking off for giving some toffees to Rano the other week, and she was made to return them to me: but Baba teased me quite nicely really.

I am to go off on a mast tour with Baba at the end of next week, for about a week, which should be interesting.

He is talking a lot about going to U.S.A soon; perhaps next year, and tells me I shall be coming with him.

Baba explained to Ghani the other day the difference between a Qalander, a Salik, and a Majzoob.¹²⁵ A majzoob is drowned in the ocean of God; a salik is up to his neck in the ocean of God; i.e. his intellect and senses are in the outer world; whereas a Qalander sits upon the surface of the ocean of God; and this third state of the Qalander is the most perfect state, since the Qalander has full control of the outer situation, and of himself, and so can help humanity better; Avatars are qalanders.

Aug 10th 1945

From July 21st to 29th I went with Baba, Jal Kerawala, Baidul, Kaka and Eratch on a Mast Tour. We left Hyderabad on Saturday evening, and reached Madras¹²⁶ on Sunday evening; Baba of course with fans off and windows closed as usual.

We stayed at a rather indifferent Hindu hotel about 3/4 mile from the station, and the next day set out on the mast tour in Madras city.

Madras is a horrible place, with a horrible climate, and very dull, poor, and dispirited population. During the 2 days in Madras Baba contacted 19 masts,¹²⁷ of which 5 were really good. One was 100% naked — the 2nd best-one, called Punjabi used to walk about with buttonless trousers holding them up with both hands, the best one, rather aggressive to strangers, I didn't see, he was in a small side street which only Baidul and Baba went down in order to avoid crowds.

The first day we walked everywhere from midday till 10.0 p.m, and were pretty tired at the end of the day, Madras has such a stinking climate. Baba also had sore tops to his feet from wearing chaplis, so that the second day he decided that we should go everywhere by train, bus and rickshaw, which we did to a certain extent. By the end of the second day we had contacted 19 masts, and on Wednesday morning we set off for Raichur.¹²⁸ We reached Raichur at about 9.30 at night, and had the devil's own business in finding a place to sleep; we had a meal at a very dirty Hindu or Moslem restaurant opposite the station, where we excited the

interest of a policeman who entered our names on the “suspicious strangers roll.” Jal Kerawala was out of mood there, but with the help of his visiting card, Baba and Eratch got the use of the Guest House, where we eventually got to just after midnight.

The idea of Raichur was to wash and give money to several hundred poor people: but since the place chosen was about 3 miles from the city, and it was all done in a rush, only 40 poor were collected by the afternoon.



Meher Baba washes the feet of the poor and the destitute.

Baba washed their feet, and I dried them; Baidul and Eratch lifting water about; afterwards Baba gave Rs3/= to each one, mostly miserable beggars, and many blind.

The next morning we arose at the ungodly hour of 4.0 a.m., Baba loves getting up at that awful hour, but I loathe it — and went in a bus, specially designed to give cramps in the joints and numbness to the limbs — a terrible vehicle; a six hour journey to Mahboobnagar.¹²⁹

Here Baba contacted one really good mast¹³⁰ — as good as the best in Madras — a great drunkard, we found him in a toddy shop, well pickled when we got there; a long beard, and a charming face, always smiling; Baba was frightfully pleased at contacting him.

The next morning up before the lark again — and by train to Hyderabad.

Baba gave a slightly interesting talk about meat eating — I asked him what the spiritual objection was to meat eating¹³¹ — he said that the sanskaras of an animal hang onto the body for three days after its death, and that on the 4th day the animal takes on a new body: A human being takes on a new body on the 4th day, or any time later say, even up to 400 years. When one eats fresh meat one consumes animal sanskaras, which are a hindrance — I asked him whether frozen meat months dead was the same — he said that that was like eating dead germs to feed live germs — germs here meaning sanskaras.

After getting back here Baba stayed a week, and then has

gone down to a hotel in Hyderabad from where he goes out at night to contact more masts.¹³²

Yesterday Baba said he was frightfully pleased about the “atomic bomb”¹³³ which would wipe everything out — which he found pleasing.

Baba has again stressed that after the war is over there will be terrific epidemics, famines, floods, and earthquakes, so that mankind will eventually cry out for God.

He is not pleased about the Labour Government¹³⁴ getting in now — he says Stalin now has Truman in one pocket and Atlee in the other; whereas Churchill would at least have resisted Stalin a bit.

He says that there is now one world brigand left — that is Russia, but she will eventually make a mess of things by trying to swallow too much, and there will be a popular reaction against her, but not a war.

Baba and party will leave Hyderabad on Sept 6th, and go to Panchgani and Wai.



*“Mastery in Servitude” emblem
designed by Donkin for The Wayfarers.*

E N D N O T E S F O R V O L U M E I V

1. See endnote 64 for the third volume of the diaries.
2. In a previous diary entry dated 2nd June 1940, Donkin, who had always referred to Eruch's father as "Behramshah" (his rendering of the name Byramshaw), began using the nickname of "Papa" (or, as Donkin writes, "Poppa"), an affectionate term that was used by everyone else, which Donkin now seems to have adopted.
3. Miss Ella Maillart. See Index of Names.
4. This is a reference to the forthcoming Blue Bus tour to Ceylon.
5. See endnote 60 for the third volume of the diaries. The message, addressed to Donkin and signed by Meher Baba, which listed the numbers of the orders Donkin had to observe, was found recently (2010) by staff at the Manzil-e-Meher Archives Museum in a file of papers being processed for storage. The numbers indicated were: 1, 2, 3, 4, 5, 6, 7, 9, 10, 11, 12, 13, 14, 15, 20, 27, 30 and 31. Two typed pages listing all 31 orders were also found in the same file. The complete list of all Baba's orders on this occasion is reproduced in *Lord Meher* (vol. 7, p. 2575).
6. Donkin was a keen linguist and spoke several European languages including Italian. During the early years of his arrival in India he became fluent in Hindi and Urdu. However, on some occasions special measures had to be taken, as in an example found in *Lord Meher* (vol. 7, p. 2518), summarized as follows: When Dowla, who spoke only the Persian Dari dialect, was taken ill, it necessitated a language chain for Dr. Donkin: Dowla describing symptoms to Soonamasi in Dari; Soonamasi to Mansari in Gujarati; Mansari to Dr. Nilu in Marathi; and Nilu to Donkin in English.

7. Sai Baba. For a brief biographical portrait, see page 294.
8. Guinea worm disease is a preventable infection spread by drinking contaminated water. It is the largest parasite known to affect humans and it used to be widespread in different parts of the world but is now found only in a few remote places in Africa.
9. Italian. The translation of “allora vedremo piu’ tardi” would be “so, we shall see later.”
10. The script translates as, “I write and read Urdu a little bit now. I go every single day to Ahmednagar for the sake of my . . . [illegible word].” Donkin is using the diary page as an exercise book to practise writing in Urdu.
11. In a reference to Dr. Donkin and Dr. Nilu recounted in *Mehera-Meher* (vol. 2, p. 121) Meher Baba said, “The doctors are so puzzled. In Meherabad when they examined my urine, sometimes they found lots of sugar, and sometimes none at all. . . . They can’t understand it. But it’s my work. It depends on the strain of my work.”
12. Donkin’s wry comment alludes to Rustom, who often used to go away. In 1939 he disappeared and did not return. It was learnt later that he went to Rishikesh and from there travelled further into the Himalayas to live as a recluse.
13. Anyone travelling from India to Ceylon had to have a recent certificate of vaccination against smallpox. The vials of vaccine would have been available only from the public health department in Ahmednagar. While Donkin helped with inoculations for the men, a local woman doctor arrived to vaccinate the women. Margaret Craske’s account in *Still Dancing with Love* (p. 35) states:

She did not inject the serum. She scrubbed the top of the arm, removed the skin, and rubbed the serum onto this place. . . . The victim was then rushed outside onto the compound and there seized by friends who with great vigour scrubbed the serum off again. . . . Baba did not tell us why. He seemingly objected to the injections.

14. In *Lord Meher* (vol. 7, p. 2644) there is an account of how, in 1943, Baba asked the men mandali to find a place with a quieter atmosphere than Meherabad, which had become a centre of much activity and unsuitable for his periods of seclusion. Already in 1940, Vishnu had seen a newspaper article about some land and a small house near Pimpalgaon lake that was to be auctioned, and he cycled to the property along the Aurangabad road a few miles outside 'Nagar. Baba liked the place and gave instructions for it to be purchased. On 28th November that year, a telegram was sent to Baba in Ceylon saying, "Pimpalgaon bungalow bought." Three years later, as is described in *Mehera* (p. 158), Mehera and Mani were taken for the first time to see the house that was to become known as Meherazad.
15. When they first arrived, they stayed at the Hickgalla Estate bungalow placed at Meher Baba's disposal by Rustomji Ratanshah. But according to the commentary in *Lord Meher* (vol. 7, p. 2632), reports had appeared in local newspapers about Shri Meher Baba's residence on the estate and, although Baba had made a public declaration of his seclusion during 1940/41, people began arriving for his darshan and this prompted the decision to move to another location. The objections Donkin voices in his diary gave further reasons for the move. In the event, the position of the new bungalow made some interesting excursions possible. Although Ceylon, as "Lanka," figures prominently in the story of Ram and Sita, the island of Ceylon has had a long association with Buddhism and there are many Buddhist temples and sacred places to visit. Meher Baba said, "Ceylon is Buddha's abode," and while they were in Kandy, he took the women mandali to visit the cave at Dambulla where there is an imposing statue of the reclining Buddha. See the narration in *Mehera-Meher* (vol. 2, p. 127).
16. Now known as Chengalpattu or Chinglepet, located south of Chennai on the route they travelled by train from Meherabad to Danushkodi, where they took the ferry to Ceylon. The long train journey from Meherabad, described later by Mehera and the women who travelled with Baba, and included in *Mehera-Meher* (vol. 2, pp. 111–112), gives an idea of the

difficulties and discomforts of railway travel during the war years when trains were crowded and stations dominated by military personnel.

17. This account given by Vishnu about the way Baba spent money compares interestingly with the tale related by Donkin earlier (see the entry for 15th September 1940), explaining how Sai Baba dealt with money. In a statement reproduced in *Mehera-Meher* (vol. 2, p. 107) on the subject of sanskaras, Meher Baba said, "Sanskaras must balance perfectly. This cannot be done by a mathematical process or it would be easy. . . . You cannot become free [from all sanskaras] without a Master."
18. Somewhat clumsy phrasing but the sense is clear enough.
19. An earthquake registering 7.4 on the Richter scale struck Romania's capital city, Bucharest, in the early hours of 11th November 1940.
20. Pallukollah Baba, a very revered old man said to be 115 years old. The full story of the meeting, together with a photo of this ancient mast, is found in *The Wayfarers* (pp. 278–279) and it records that Meher Baba referred to Pallukollah Baba as "the king of all masts," and said he was between the sixth and seventh planes.
21. Talaimannar is a settlement in Sri Lanka (Ceylon) on the northwest coast of Mannar island. The only ferry service between India and Sri Lanka operated from here. The ferry could carry up to 500 passengers and traversed the Palk Strait, a distance of about 25 miles, to Danushkodi on Rameswaram Island in India. The service began in 1914 and was stopped by the Sri Lanka government in 1984. That part of Sri Lanka has only recently become accessible again since the end of the 26-year civil war.
22. Writing faded. The word "horror" could be "moron."
23. Now Visakhapatnam.
24. In an entry in *The Wayfarers* (p. 223) dated as "Calicut Dec. 1940", Donkin writes that "Baba in admiration of him said, 'Look at his eyes, they radiate God.'" The name of this mast is not given. A reference in *Mehera-Meher*

- (vol. 2, pp. 82–83) gives Meher Baba’s description of how Kaka worked with masts to persuade them to accompany him so he could bring them to Baba: “he talks with them, massages their feet, offers cigarettes, coaxes them with such patience and love for hours, till they come.”
25. The Italian dictator played a key role in escalating war and destruction on several fronts in Europe and Africa. Having invaded and occupied Albania in April 1939 and having made “The Pact of Steel” with Hitler the following month, he declared war on England and France the following year. He subsequently sent his forces into Italian East Africa to attack British forces in the Sudan and Somaliland while Italian units in Libya attacked the British in Egypt. With ever-increasing bravado he then, in October 1940, sent his troops in Albania into action against Greece. The Greeks counter-attacked, causing Mussolini to lose a quarter of Italian-controlled Albania and Mussolini appealed to Hitler for assistance. At that point Hitler committed forces to the Balkans in opposition to the Allies, who went in to defend Greece. At the end of 1940 the British in Egypt launched an action to force the Italians back into Libya and, by February 1941, had completed near-total destruction of the Italian Tenth Army. But then on 12th February, the German Afrika Korps arrived to support the Italian forces. In this way the war escalated, as one country after another was drawn into the conflict.
 26. Chuttan Shah, who had a reputation for violence, is described in *The Wayfarers* (pp. 258–259) and also in *Lord Meher* (vol. 7, p. 2661).
 27. One of these being either Nanga Sadhu or Nanga Baba, and the other one, the old lady mastani, Mastani Mai, described in *The Wayfarers* (p. 263) as being “famous throughout Rajputana.”
 28. The other instances of Donkin using just the initial “B” in referring to Baba are found in the first volume of the diaries.
 29. Real Existence, Real Love, Real Sacrifice, Real Renunciation, Real Knowledge, Real Control, Real Surrender. The full text of this “propaganda push” as

Donkin calls it, is given in *Lord Meher* (vol. 7, p. 2654), where further details are also given regarding distribution of the circular to mosques and temples in cities throughout India and of its subsequent distributions to places in Europe and America.

30. In India these would have included Gujarati, Hindi, Marathi, Tamil and Telugu; for the rest of the world, translations from the original English would have at least been needed in French, Spanish, Italian and German.
31. For an account of how Gustadji was sent by Upasni Maharaj to Merwan (Meher Baba) in December 1918 and how Baba then sent him to work for Babajan, see pp. 69–70 in the *Hazrat Babajan* biography.
32. Sachapir Street in the Cantonment area of Poona was where Babajan was usually located, under her neem tree in Char Bawdi near Malcolm Tank Road. But when she originally came to Poona she went first to Kasba Peth and stayed near the dargah of an early Persian mystic, Khwaja Salauddin, a saint revered by the local Hindu fishermen. They visited his tomb as well as Muslim devotees who travelled from Bombay to bow down at the shrine. *Ramjoo's Diaries* (p. 370) describes how Meher Baba's father, Sheriar, set up a toddy shop in Kasba Peth in 1917, which was where Merwan worked for a year before he and his friend Beheram opened their own toddy shop in the same locality. One of the local men, Arjun, also took a room nearby where meetings were held. This could have been where Gustadji was engaged in spiritual discourse with Baba, when the events Donkin relates in this story took place. There are two other possible venues given in *Ramjoo's Diaries* (p. 371), one being the small room Merwan hired near the tomb of Khwaja Salauddin, and the other being the home of Sadashiv Patel, also in Kasba Peth.
33. The arti, or prayer, was given by Meher Baba and the words are mostly in Gujarati. But there are Arabic (A) and Persian (P) words included, indicated as follows:

nār–(A) n. fire

jahalāt–(A) n. ignorance

noor-e-imān—the phrase is P, with words borrowed from

A) n. effulgence of faith

moorshad–(P) n. guide

sār–(P) n. head

waqif–(A) adj. familiar with, aware of

meherban–(P) adj. kind

āshiq–(A) n. lover

arif–(A) n. one who knows

dāriya-e-wahedāt–(P) n. ocean of oneness

marayfat–(A) n. knowledge

rāherav–(P) n. seekers, wayfarers

salek–(A) n. seeker, wayfarer

mukhtar–(A) adj. selected one

‘irfān–(A) n. knowledge

(jan) sadqa–(P) sacrifice (of one’s life)

saqia–(A) n. cupbearer

pāyamane–(P) n. cup

nakhuda–(P) n. captain

nighaban–(P) n. protector

34. Donkin’s transliteration contains some errors in the way words are anglicized and also in his use of diacritical markings.

35. Donkin's use of archaic "thee" and "thou" lends a certain biblical quality to his English translation of the Arti.
36. Baba and his group stayed in Quetta from 12th March 1941 to 7th April 1941. It was on the bus trip from Jaipur to Quetta that Baba took Norina to see Mastani Mai in Lahore as described in *The Wayfarers* (p. 286). See also pages 329 and 330 for details of other masts contacted in Quetta. Chatti Baba stayed with Baba throughout the time they were there.
37. The places they visited during the mast tour of February 1941, listed and included in *The Wayfarers* (p. 169), show that "South and East India" did not in the end exactly fit what Baba had in mind.
38. Baba contacted four masts at Alwar, south of Delhi, in January 1941. There is no record of their names. He also contacted a mast known as Mastan Baba at Alwar in June that year. This is given in *The Wayfarers* (p. 191). The record in *Lord Meher* (vol. 7, p. 2659) shows that Baba requested absolute privacy for contacting the masts at Alwar.
39. According to *Lord Meher* (vol. 7, p. 2662) the lawyer was Mr. Lala Chiranjilal Agrawal and the journalist, C. G. Nair, the United Press of India representative in Jaipur.
40. With the exception of Ramnad, the places visited on this extensive tour are shown and listed on the map of 1941 mast tours in *The Wayfarers* (pp. 168–169).
41. An explanation for this statement is to be found in Chanji's "Notes from My Diary" featured in the January 1942 edition of the *Meher Baba Journal* and reproduced in *Treasures from the Meher Baba Journals* (p. 149). He reports that the two months of December 1941 and January 1942 were memorable and important, explaining that Meher Baba's second mast tour to Allahabad at the end of December to contact thousands of sadhus and advanced souls was meant "to give a final touch to this great work," the work Baba had been doing since 1936. Chanji also writes about the significance of the "Maha" Kumbh Mela of 1942, a special Kumbh Mela which happened only once every

- 36 years, stating that Meher Baba selected this event as a turning point in the spiritual history of the world. This was when Meher Baba made contact with 7,000 sadhus in the period immediately after the demise of Upasni Maharaj and just before Baba terminated an important period of seclusion.
42. Hafizji Nabeena, an extremely old, blind mast found on the steps of the Jama Masjid. Meher Baba first pointed him out as the spiritual chargeman of Delhi in 1929 when Baba was passing through the city on the way to Kashmir. According to *The Wayfarers* (p. 231) Meher Baba contacted him in January 1939 and then again in February 1941. Hafizji Nabeena died later that same year.
 43. The Jama Masjid (meaning “Friday mosque”), oldest and largest mosque in Delhi, built in the 1650s by Shah Jehan with a central courtyard large enough for 25,000 worshippers. It lies at the origin of the ancient Chandni Chowk thoroughfare of shops and small businesses. The steps around the outside entrances to the Jama Masjid are traditionally noisy and crowded with the comings and goings and daily business exchanges of community locals and visitors.
 44. These orders are to be found listed in his diary entry for 31st January 1941.
 45. Almost three months have passed since Donkin’s previous diary entry.
 46. On 22nd December 1926, Arjun Supekar (see endnote 32) died in Lonavala. Once owner of a tobacco shop in Poona, *Ramjoo’s Diaries* (p. 388) states that, “Baba occasionally used to go to Mr. Arjun’s shop and there used to partake of a little tobacco and used to clean his teeth with it.” Shortly afterwards Arjun went to work at Baba’s toddy shop in Kasba Peth and served as his disciple with all his heart.
 47. In 2010 a file of papers was processed by the Manzil-e-Meher Archives Museum staff in which some letters and notes from Baba to Donkin were discovered, but no letters from Donkin to Baba, though one of his notes to Baba was included. Apart from these interesting items (and with the exception of those letters reproduced in *Letters from the Mandali* [vol. 2,

- pp. 131 and 142–143], the letters Donkin wrote so regularly to his beloved Baba have not so far been found.
48. A note in *Lord Meher* (vol. 7, p. 2561) states that in May 1940, Eruch and all his family were sent to stay at Bangalore where they rented a house.
 49. This is the first time Donkin uses the capitalised “Him” when referring to Meher Baba, and it does not appear again in the diaries until the entry for 14th April 1943. After that date the usage appears occasionally but not consistently.
 50. Baba’s discourse here on light and darkness recalls some of the explanations he gave on this same subject during the early years of the Meherabad ashram in the mid-1920s. Light and darkness emerge as central metaphysical terms in the 39-page handwritten discourse probably written by Baba in 1925 and recently published under the title *In God’s Hand: Explanations of Spirituality in Meher Baba’s Own Hand*. This and other related material from the same period can be found in Meher Baba’s *Infinite Intelligence* (see esp. pp. 376–409). Baba’s discussions of light and darkness are generally reminiscent of the *ishraqi* or “illuminationist” school of Islamic Sufi tradition, founded by the Persian mystic Shihab al-Din Suhrawardi (1154–1191).
 51. While in Jaipur Baba issued a circular that stated among other things, “The 15th of February 1941, in Ramnad (the day I saw that old saint Pallukollah Baba) was the day I decided: First that on the 1st of August 1941 my speaking operation would begin (speaking to myself).” This is reproduced in *Lord Meher* (vol. 7, p. 2668).
 52. Donkin here seems to use the term in reference to the Perfect Masters. The definition given in *God Speaks* (p. 317) is “A sixth plane saint.”
 53. Gulmai first went to visit Upasni Maharaj at Sakori in 1919 and later took her eldest son, Adi. She became a devotee of Maharaj until he directed both her and Adi to follow Meher Baba. The full story, including references to Masaji, Merwan’s maternal uncle, is told in *Lord Meher* (vol. 1, pp. 273–274).
 54. This was Meher Baba’s nickname for Khodadad Irani.

55. A lapse of seven months and ten days since Donkin's previous diary entry.
56. A note in *The Wayfarers* (p. 230) suggests this would have been when Baba was staying at Dehra Dun from 30th June to 10th September 1942. Donkin arrived on 5th August for two weeks. The mast Uderman of Kathgodam was brought to Dehra Dun in August that year for 21 days.
57. In July 1942 the Indian National Congress passed a resolution stating that if Britain did not accede to demands for complete independence then a massive civil disobedience campaign would be implemented. Gandhi launched the Quit India Movement in a speech the following month. Almost the entire Indian National Congress leadership, including Nehru, was put into confinement less than 24 hours after Gandhi's speech and the greater number of the Congress leaders were to spend the rest of World War Two in jail.
58. The station at Jolarpet was on a branchline so it would not have had the noise and movement of traffic, troops and travellers customarily associated with a mainline station. Jolarpet is not mentioned elsewhere either in *The Wayfarers* or in *Lord Meher*.
59. Donkin makes this entry on 29/1/43 about a meeting he attended on 27/12/42, but he mistakenly puts the wrong year. It is stated in *Lord Meher* (vol. 8, p. 2824) that the December 1942 meeting at Meherabad was in preparation for gatherings Meher Baba was planning in Bombay, Poona, Nagpur, Hyderabad, Allahabad, Lahore and Sholapur the following year.
60. A town in the North West Frontier province about 120 miles north of Islamabad, which attracted worldwide attention in 2011 when the internationally-sought Al Qaeda leader, Osama Bin Laden, was reported found and shot dead in a house there. Abbottabad was named after a Major James Abbott who made his home there in 1848. The place became an important military cantonment with a garrison of four battalions of Gurkhas and a British Red Cross hospital. Its military role was later much expanded. There are now many major hospitals and medical centres in the city as well as an increasing number of schools.

61. In 1940, according to the military gazette of The First Battalion of the Queen's Royal Surrey Regiment (stationed in Poona for a while during World War Two, before being deployed to Burma):

There were a large number of units and installations in the Poona area including the depot of the Indian Army Bombay Sappers & Miners and the arsenal at Kirkee a couple of miles from the city, an RAF station, the Signals School, and the Southern Command Education Centre at the Deccan College. In the early years of World War Two the college had been taken over by the Indian Army Tactical School which taught armoured warfare. The role changed to teaching jungle warfare after the Japanese entry into the war. But trees were in short supply on the plains around Poona. The nearest patch of jungle was at the Mahabaleshwar hill station 80 miles to the south. Consequently the Tactical School soon moved to the jungle ranges west of Dehra Dun in the North East.

Deccan College was attended by the young Merwan Irani in 1913, when he would cycle each day along Malcolm Tank Road past the neem tree in Char Bawdi where Babajan stayed. The fact that Donkin should also attend this same college almost thirty years later is worthy of note.

62. Donkin placed the interrogation mark as if he intended to query this.
63. Paralysis of one side of the body.
64. The David Sassoon Hospital in Poona is where Meher Baba was born on 25th February 1894.
65. A reference to 816 Butler Street in Poona, which was later called Meher Mohalla. *Lord Meher* (vol. 1, p. 143) states that Number 816, known as Bhopla (Pumpkin) House, was where Meher Baba resided at one time and which was so named on account of the pumpkin-shaped stone at its entrance. The family later acquired a house across the street which had a well, and,

according to recent research, also at one time lived above a shop owned by Sheriar near Char Bawdi. The house with the well at Meher Mohalla became known as Baba House and this could have been where Beheram and his wife went to live, in the street Donkin refers to as Butler Mohalla.

66. One of the pleasant hill stations in the Western Ghats not far from Mahabaleshwar and about 100 miles from Poona. There are caves some miles outside the town that are held to have been a refuge for the Pandavas (warriors of the Mahabharata) during their exile. *The Wayfarers* (pp. 318–319) describes how Meher Baba and party arrived in Panchgani in September 1941 and stayed until the end of October.
67. At this time the names of some of the mandali who were with Meher Baba included Pendu, Padri, Baidul, Gustadji, Murli, Adi Sr., Eruch, Dr. Ghani, Masaji, Nilu, Vishnu, Chanji, Chhagan, Kalemama, Kaka Baria, Kaikobad, Savak Kotwal, Ramjoo, Sarosh, Sidhu, Jalbhai and Donkin himself.
68. One hundred twenty-five men from all over India assembled at Meherabad. The details of this meeting given in *Lord Meher* (vol. 8, pp. 2870–2874) describe how, on the first day, Meher Baba saw each member of the group individually; on the following day he gave a three-hour address to the whole assembly, explaining the divine theme, and at the end of the gathering he gave them each a set of instructions entitled “God and God’s Will.”
69. The focus of the diagram or chart Donkin refers to is the theme of evolution, reincarnation and realization. This is described in *Lord Meher* (vol. 8, pp. 2878–2880). Regarding the chart, Donkin’s diary entry says that he had attached “a small copy from meeting,” then bracketed and crossed out “(from meeting)” and inserted above the line, “copied from original.” But the attached copy of the chart did not survive with the diaries.
70. The number of fourteen members of the inner circle of the Avatar is given in the 7th edition of Meher Baba’s *Discourses* (p. 294), which gives “The Circles of the Avatar” as twelve men and two women. Earlier editions of the *Discourses* did not include this material possibly because it dates from

much later than the other discourses and was first published in *The Awakener Magazine*, which was founded in 1953. A collection of *Awakener* material was then reprinted in *The Path of Love*, including (see p. 20) the discourse on “The Circles of the Avatar.” More detail, describing the ten concentric circles of twelve disciples (plus the two extra circle members), is given in *Lord Meher* (vol. 5, p. 1692).

71. The accommodation near Arangaon village, as explained in *Lord Meher* (vol. 3, p. 809), used to house members of men mandalis’ families from time to time. It was also, for a short while before their own building was constructed, used for the first intake of pupils at the Prem Ashram school set up by Meher Baba in the early years at Meherabad.
72. K. M. Pandit.
73. The cave specially excavated by the men mandali in the 1930s according to Baba’s instructions. Permission was given by the Maharajah of Savantwadi (who owned the land) for the cave to be dug out in Tiger Valley near Panchagani for Meher Baba’s seclusion. In *Lord Meher* (vol. 4, p. 1306) there is a reference to Baba speaking of a past minor incarnation as the warrior king Shivaji: “Being in Tiger Valley reminds me of my past days here. This mountain area was then full of the noise and bustle of continuous activity on all four sides for there was a military camp in this jungle.”
74. Bindra House was rented by Baba’s brother Beheram for the Jessawala family and at Baba’s instruction they went to live there in January 1943. See *Lord Meher* (vol. 8, p. 2842). Baba used to stop at Bindra House when passing through Poona, and Gaimai was always delighted and considered the house as his. But whenever Baba stayed there, the men of the family had to move out to the garage to avoid contact with the women mandali. Baba would join them in the garage where they had their meals.
75. As well as items of clothing, this trunk would have contained the three blue notebooks Donkin had so far filled with his diary notes. Strict military security regulations concerning letter-writing, or note-taking of any kind,

would have forced Donkin to be very discreet about his activity as a diarist. The trunk would also have provided safe-keeping for other personal articles such as his paint-box and paint brushes. An accomplished water colour artist, he painted scenes around Meherabad and other parts of India.

76. A gap of five months since the previous entry.
77. In 1943 seven masts were contacted in Jammu. Details are given in *The Wayfarers* (pp. 259–260, 284–285 and 341–342). On this mast tour between 7th July and 21st November, more than thirty were contacted at Lahore, and a further seven or eight in Rawalpindi (now known as Islamabad).
78. The Bengal Famine of April–November 1943 was caused by a stoppage of rice imports from Burma due to the Japanese invasion in 1942. Prices of rice in Bengal rose in response to increased demand for Bengal rice from other parts of India. Supplies were also commandeered by the British army to feed large numbers of troops assembling in North East India to fight the Japanese. Also, in October 1942 the coast of Bengal and Orissa was hit by a cyclone and huge areas of rice cultivation up to 40 miles inland were ruined by flooding sea water. Local villagers had to subsist on surplus stores of rice so that seed which should have been planted in the winter of 1942/43 had been consumed by the time the hot weather began in May 1943 and there was no rice harvest in Bengal that year.
79. Wah is in the North West Frontier region in what is now Pakistan and is located about 30 miles north-west of Rawalpindi (now Islamabad). Wah cantonment, or Wah Cant. as it is known today, is a military centre and the site of the vast Pakistan Ordnance Factories (POF) weapons complex.
80. A further five months pass before Donkin makes another entry in his diary.
81. *The Wayfarers* (pp. 262–263) lists the seven masts contacted in Jhansi in 1944 and also names a further fourteen who were contacted there the following year. This entry, dated 8th April 1944, is followed by an entry dated 5th April 1944. The apparent discrepancy is explained by the fact that Donkin

is making the diary entry after his return from three days with Baba. He writes the diary entry on 8th April and incorporates the events of 5th April retrospectively.

82. The seven masts found in Gwalior in 1944 are named and all but two of them described in *The Wayfarers* (p. 241).
83. William Donkin was born on 14th November 1911. He mentions his birthday once before in the diaries, in the first volume, on 14th November 1939 when the mandali “were allowed Rs10/= of sweets;” but not in his entry 14th November 1940 when they were in Ceylon. On 14th November 1943 he had joined Baba in Lahore (see entry for 27th November 1943) and there is no mention of any birthday celebration. So on 8th April 1944, when Donkin writes “Baba gave me a birthday present. . . . He dictated it to Chanji while I was having a bath,” the poem was clearly intended to mark that specific day and this seems to be emphasised by the title which Baba dictated to Chanji for the poem: “Baba’s Gift to Donkin on his Birthday to-day.”
84. This has very particular significance, which Baba explained in detail and with reference to the disciples of Jesus. The explanation is given in *Lord Meher* (vol. 13, pp. 4611–4613).
85. See above note 81.
86. There is a six-month gap between this date and the date of his previous entry on 8th April 1944. During these six months it appears Donkin did in fact get leave to travel to Bombay to meet Meher Baba, who was on his way to Raipur on 21st or 22nd July. Donkin notes that he forgot exactly when in July the meeting took place. Although he makes only a passing reference to this meeting, which is recorded in *Lord Meher* (vol. 8, p. 2962), it was significant in that Chanji was also there.
87. Although the fourth volume of the diaries was written in the same kind of standard accounts invoice notebook as the previous three, it was designed for making duplicate copies, a process which involved inserting a sheet of carbon paper between each pair of numbered pages. Clear copies could only

be ensured by pressing firmly, usually with a good pencil in the days before the ballpoint pen became available. The carbon-copy pages have the appearance of being written by pen. The carbon-copy writing has faded less than the pencil used in the previous notebooks, though the ink has leached through the paper, causing the text to become blurred.

88. Dr. Goher Irani. Jal Rusi was the younger brother of Goher and her sister Katie Irani, both of whom were members of the group of women mandali who devoted their lives to Meher Baba.
89. This would have been the last time Donkin saw Chanji.
90. The acronym 128 IBGAT Secunderabad possibly indicates 128th Infantry Battalion General Army Transport although the highly specialised work Donkin mentions here could suggest a more specifically medical designation.
91. Meher Baba had particularly recommended to the young William Donkin when he was a medical student in London that he should specialise in orthopaedics. One of Baba's mandali, Bal Natu, notes in his book *Glimpses of The God-Man* (vol. 3, p. 59): "Donkin followed Baba's instructions and the practical skill he acquired in this subject was of great service to Baba, especially after his second auto accident in India."
92. Chanji died in Srinigar, Kashmir, on 25th August 1944. He became ill with a fever and was diagnosed with typhoid. He died in hospital and Baba arranged for his funeral and burial at Srinigar, according to a wish expressed by Chanji many years before. Donkin, who was always so reserved about expressing his feelings, succinctly and with humour put into words here something of Chanji's "quirky" yet totally devoted character. Later, in her book, *Gift of God* (p. 81), Arnavaz (Chanji's niece) wrote:

Chanji's death sent a wave of shock and grief over the entire Baba community, in both East and West. For years he had been Baba's chief personal secretary and the primary correspondent with Baba lovers in both India and abroad, writing or visiting them whenever he could, no matter how busy he was. In this way he served as a link to Baba for many, many people.

93. Aurangabad to Secunderabad is a distance of about 550 miles.
94. Ghati was an area of Aurangabad where Baba occasionally stayed. Letters dated 1944 indicate the address of “Prem Basera Ghati” at Aurangabad as a bungalow occasionally used to accommodate Meher Baba or members of the mandali.
95. During the Japanese invasion of eastern India during 1944, when the cities of Imphal and Kohima were under attack, the military effort in the north east increased massively to involve contingents from China and the United States as well as Britain and India. The Indian Army during World War Two was one of the largest Allied contingents. The Allies’ South East Asia operations combined military, naval and air force (both RAF and USAF) power. The escalation of forces mustered to repel the Japanese and support the military offensive to drive them back down through Burma was unprecedented.
96. Not far from Aurangabad, near the village of Ellora, the complex of Buddhist, Hindu and Jain temples carved into the Charanandri Hills reflects the co-existence of different religions, an important theme in Meher Baba’s work. Here, 12 Buddhist caves, 17 Hindu caves and 5 Jain caves were built between the 6th and 10th centuries A. D. The Buddhist caves were the earliest, from 500–750 A. D., and all but one of them are monasteries, beautifully carved places of serenity for study and meditation. The Hindu caves by contrast are carved from top to bottom with walls covered in intricate bas relief with scenes dedicated to Shiva and some to Vishnu; Cave 16, known as Kailasa/Kailash/Kailashnath, is perhaps the most famous among these and represents Mount Kailash, the abode of Lord Shiva. The Jain caves reflect a more distinct sense of asceticism. They are not as large and are at some distance from the main caves complex but their artwork is detailed and of great beauty; Cave 32, known as Indra Sabha, is carved out as a miniature of the Kailasa cave.
97. Near Aurangabad and the area of the Ellora caves, Khuldabad has been an important place of pilgrimage for Muslims and others to venerate the many tombs and shrines of Chishti sufis and other saints located in that place. The tomb of Zar Zari Zar Bakhsh is there, and Sai Baba spent time

in seclusion in a cave at Khuldabad before moving to Shirdi.

98. A younger son of the Mughal Emperor Shah Jehan, Aurangzeb was less favoured than his older brother Dara Shukoh, and was sent away from court to fight the empire's enemies in the Deccan where he made Aurangabad his military base. The life of this ambitious prince is described in *City of Djinns* (pp. 232–240), which also gives the history of his eventual return to Agra to seize the crown by imprisoning his elderly father in his palace and by murdering his three brothers. As a ruler Aurangzeb was a tyrant who brought terror to Hindus, Sikhs and others, ending the era of religious tolerance that had endured during the epoch of the great Mughal emperors.
99. A note in *The Wayfarers* (p. 198) refers to arrangements for giving charity to thousands of poor people in Paithan (near Aurangabad) when Baba was there in 1944. Even though it was extremely difficult to buy grain at this time, Baba and the men went to Paithan in March and over a five-day period distributed grain to almost 3,000 people.
100. The Persian language is being used here poetically, not scientifically, so that it is difficult to give precise meanings for the words Donkin has inscribed on this page of his diary. However, reading from right to left, the words could be said to range in meaning from largest to smallest in terms of “world.” Hence, it is suggested that the word nearest the right-hand margin, *alam*, meaning more the world or the universe in the sense of a realm (like the spiritual realm); the middle word, *jahan*, meaning the world or universe in the sense of what is materially created; and the word on the left, *donya*, meaning the purely secular world.
101. The first of these Hafiz couplets is translated thus:

“When I became a lover I thought I had taken the pearl,
 I didn’t know what blood-scattering waves this ocean has.”

The second:

“What security of pleasure do I have in my Beloved’s Abode when
 every moment,

The camel bell cries to pack up and move on.”

Meher Baba often quoted these lines. Both couplets come from the same poem.

102. Previous entry dated end October 1944, a gap of over three months before Donkin wrote in his diary again.
103. The Yalta conference (the “very severe diplomatic defeat” suffered by England and America) was held 4th to 11th February 1945. It was a wartime meeting of “the Big Three” heads of government, Joseph Stalin, Franklin Roosevelt and Winston Churchill, set up both to coordinate plans for the defeat of Nazi Germany and to ratify an agreement on Europe’s post-war reorganisation that had been reached at their 1943 meeting in Teheran. Roosevelt wanted Soviet support in the war in the Pacific against Japan; Churchill wanted agreement on free elections and democratic governments in Eastern and Central European countries; Stalin wanted to establish a Soviet sphere of political influence in Eastern and Central Europe as essential to the national security of the USSR. The agreement reached at Yalta also sealed arrangements for post-war occupation zones for Germany. It was seen by Poland as a betrayal by their allies since Poland was handed over, with the consent of the United States president and the British prime minister, as a victim to Soviet domination. Stalin eventually violated the Yalta agreement by forming the Soviet bloc.
104. Paiforce. The military acronym is PAIFORCE, the Persia and Iraq Force (later Command), used to refer to the assemblage of units stationed in that region from 1941 to 1946. It had previously been known as Iraqforce.
105. Elizabeth Patterson’s father bequeathed to his daughter eighty acres of unspoilt timberland including two fresh water lakes set on the North Carolina coastline. Elizabeth offered it to Meher Baba, who said it would be the site of his spiritual centre in the United States. Later, Margaret Craske wrote in a letter to Kitty Davy:

“I recall that when I was with Baba in the mid 1940s in India, one day He handed me a map of the property destined to be the

Meher Spiritual Centre and told me that wherever we went, I was to carry it in my bedding roll and to be prepared to bring it to Him at any moment. At intervals, Baba would send for the map, examine it, and point with His slim forefinger along the edge of the lake, indicating spots suitable for cabins that would not destroy the primitive beauty of the forest. One morning, after He had received a letter from Elizabeth making suggestions about the place, He called me, showed me His pleasure at her ideas and twice spelt out on the board, “Elizabeth is unique.”

106. The Persian script Donkin has transcribed here translates thus:

“The night is dark, there’s a huge wave and a terrifying whirlpool,
How can the ones at ease along the shore comprehend what
we are going through.”

This couplet is from the same poem as the previous couplets. Baba would also frequently quote this one.

107. Donkin writes in *The Wayfarers* (p. 27), “A true majzoob — a God-merged soul on the seventh plane — is, as we have already seen, a wali; and also, in the sense that he enjoys the blissful intoxication of a God-united soul, he is also a mast.” See also the definition given in the Glossary of *God Speaks*, (p. 310) in the second revised and enlarged edition.

108. Mehera narrates in *Mehera* (pp. 169–170) how Donkin approached the owner of a very beautiful new house and asked if it could be rented and was told it was not available:

Donkin spoke very charmingly with the man.

The owner did agree to rent this house to Donkin. It is really unbelievable. It was a brand new house that the owner and his family were looking forward to moving into, and yet he was willing to rent it to Donkin.

“Please give me time to finish it,” the owner asked of Donkin.

But because Donkin knew that Baba was in a great hurry to move in, he, Rano and Kitty kept rushing the owner to finish the house quickly. In a very few days, when all but the lampshades and a few other items were finished, Donkin told the owner, "It's fine now. There's light and water. Don't worry about the lampshades. We'll move in now."

109. Six masts are listed as contacts in *The Wayfarers* (p. 355) in March and April 1945, including Shastri Bua, "author of several books on Hindu religious subjects," and Kowri Shah, "a familiar sight in Secunderabad, who rode about on a quiet little pony with a kitten on his lap."
110. What was already a gruelling bike ride for Donkin (who was by this time more accustomed to driving around in a car) was further aggravated by the fact, which he himself does not mention, that Baba had given him two small dogs, Rajah and Rani, and told him to bring them to the bungalow whenever he came. An account in *Lord Meher* (vol. 8, p. 3053) describes how Donkin would carry them in the bicycle basket and how, every time they jumped out, he would have to stop and catch them and put them back into the basket — thus increasing the time and effort of each journey!
111. Baba stayed at Hyderabad from 10th March to 6th September 1945, contacting masts all over the state of Hyderabad and contacting more in that city than in any other city in India. *The Wayfarers* (p. 312) indicates that this mast, contacted in the village of Nander, was possibly Adu Mian, also referred to as Adu Mastan.
112. Mussolini was killed by Italian partisans at Lake Como on 27th April 1945 and his body taken to Milan and hung upside down from a lamp post the following day; Hitler committed suicide in his bunker in Berlin two days later; and two weeks earlier, on 12th April that same year, President Franklin D. Roosevelt had died at his home, in the third month of his fourth term of office.

113. Amyotrophic lateral sclerosis — an invariably fatal neurological disease that progresses rapidly to attack nerve cells responsible for controlling voluntary muscles. It belongs to a group known as motor neuron disease and causes weakness with a wide range of disabilities but does not usually impair a person's mind or intelligence.
114. In 1941 Baba sent Nadine, Elizabeth and Norina back to America, where they were to collaborate in spreading his message. In the account Norina writes in *Norina's Gift* (pp. 21–29), they shared an apartment in New York and Norina and Elizabeth travelled all over the United States. Whenever Norina was planning a public lecture she would notify Baba in India and he often sent a cable blessing the event. In 1947 Baba called Norina and Elizabeth back to India again for two years.
115. Medak is included in *The Wayfarers* (p. 175) in the 1945 list of special mast tours under the month of May, but parenthesis indicate it as a place through which Baba passed without doing any mast work.
116. Victory in Europe (VE Day) was announced on 7th May 1945, and celebrated on 8th May. London became the scene for huge crowds, street parties, bands, fireworks and booze. Pub licensing laws were relaxed for the occasion and pubs were allowed to sell the alcoholic beverages that had been scarce and difficult to obtain during the austerity of the war years. That night for the first time since the Blitz began, the night-time black-out was lifted and St. Paul's Cathedral illuminated by floodlights. Bonfires, street parties, fireworks and drunkenness marked the occasion.
117. To have “a bee in your bonnet” is a time-worn expression meaning to be agitated.
118. The Kalki Avatar is traditionally depicted wielding a sword and this could have been what Baba was alluding to. But at this point in World War Two, in referring to the situation after the defeat of Germany and Japan, it is stated in *Lord Meher* (vol. 8, p. 3038) that Baba specifically said, “At that time I will say my *namaz* — prayer. That *namaz* will be the drawing out of the divine sword.”

119. The Swami Ramdas referred to here is possibly the “advanced soul, Ramdas Swami,” mentioned in *Lord Meher* (vol. 9, p. 3297).
120. The book *The Diwan of Hafiz* is still used by many as an augury. It is opened at random and a finger pointed to one of the couplets. Donkin as usual takes all this with his customary pinch of salt, but he is nevertheless amused when the words of the Persian mystic poet strike a chord!
121. One contact is listed in *The Wayfarers* (pp. 175 and 209): Dada Pir, an old man famous in and around Bezwada in the south east of India where, Donkin noted, a yearly festival was held in his honour.
122. Gulbarga is noted on the map and also in the July list of places visited in 1945 mast tours, but Wadi is not included. Three masts from Gulbarga are listed in the Supplement to *The Wayfarers*: Budhi Man, who travelled free of charge on the trains; Goher Shah, a great drinker of toddy; and Guru Appaswamy, who asked Baba why he was silent and told him to speak! The Majzoob described here as having been located “at one place near Wadi” is not found listed in *The Wayfarers* (pp. 175 and 240).
123. In June 1945, Viceroy Archibald Wavell and the major political leaders of India convened here to agree on and approve the Wavell Plan for Indian self-government. Talks stalled on the issue of selection of Muslim representatives. This scuttled the conference and perhaps also the last viable opportunity for a united, independent India.
124. The United Nations Conference on International Organization. San Francisco, 25th April–26th June 1945. The conference took place as planned despite the recent death of President Roosevelt, who had been working on his speech to the conference before he died. That never-delivered address contains the often-quoted words: “More than an end to war, we want an end to the beginning of all wars.” China, USSR, UK and US acted as sponsoring powers and 46 other states participated. Unanimous acceptance of the United Nations Charter was signed by 50 nations at a ceremony on 26th June 1945.

125. In *Hazrat Babajan* (p. 31) the explanation of Babajan's spiritual status is described thus:

After God-Realisation, one returning to normal consciousness is possessed of both Divinity and Gnosis. . . . When Divinity is uppermost in him he is called Majzoob, and when gnosis predominates he is a Salik. Babajan had both these aspects in her equally balanced, and hence she was Salik-Majzoob of the time, possessing all the characteristics of a Qalandar.

On one occasion quoted in *Lord Meher* (vol. 7, p. 2659) Baba gave details of different advanced states as:

Majzoobs — 5th, 6th or 7th planes
Pirs — 6th plane
Walis — 5th plane
Masts — 3rd, 4th or 5th plane
God-Mad — 1st or 2nd plane
And the world-mad — zero plane!

126. Now known as Chennai.

127. August 1945. As described in *The Wayfarers* (pp. 293–294), the totally naked mast was Ram Swurup Swami, who lived in a small temple near Korrukpettal station; the one who wears buttonless trousers was Kotwala Baba; and “the best one,” described by Donkin as being in a small side street, was possibly either Mohammed Mastan or Maulvi Saheb Mastan (the spiritual charginan of Madras).

128. *The Wayfarers* (p. 339) gives only sparse details for July 1945 when the 40 destitute people had their feet washed by Baba and each one was given 3 rupees. This entry gives a much fuller picture of the event and is an example of how well the diaries complement Donkin's later, major work.

129. Raichur to Mahbubnagar is a distance of about 100 miles. Donkin has spared us the details of the six hours it took them to reach their destination.

130. This mast, Pira Wali, would walk nine miles every morning from his village to his favourite toddy shop in the town and then walk the nine miles back each evening, according to the account given in *The Wayfarers* (p. 298).
131. Although Meher Baba did not insist on vegetarianism, he himself kept to a mainly vegetarian diet.
132. There are 23 masts named in *The Wayfarers* (pp. 248–256) as having been contacted in and around Hyderabad during this time.
133. The first bomb, code-named “Little Boy,” was dropped on Japan on 6th August 1945 by one of the B-29 superfortress bomber aircraft deployed in the Pacific war operations. Hiroshima was obliterated. When no surrender was forthcoming from the Japanese emperor, the second (this time plutonium) bomb, code-named “Fat Man,” was dropped on Nagasaki. Finally, on 15th August, Emperor Hirohito surrendered.
134. The 1945 general election in Britain was held on 5th July in the aftermath of Allied Victory in Europe. Prime Minister Winston Churchill wanted the wartime coalition government extended until Japan was defeated, but the leader of the opposition wanted a fresh start with a new government in power. The opposition won by a large majority and Churchill accepted defeat just before Japan’s surrender in August 1945, which marked the end of the war.

E P I L O G U E

In *The Wayfarers*, with his meticulous attention to detail, Donkin produced a masterpiece for the Baba world, telling of one of the most important phases of Avatar Meher Baba's entire ministry in this advent. Meher Baba's work with the masts, or God-intoxicated souls, formed a very important part of the universal work which He was doing ceaselessly, not only for the upliftment of humanity, but for the entire Creation. With great effort, Donkin chronicled and wrote up that work under Baba's instruction, and now we have his diaries, which could well be described as a companion piece to *The Wayfarers*; the two go together well and comprise a priceless part of Baba literature.

Donkin's Diaries are a charming account of the way in which the love of the Beloved overcomes all the hardships and inconveniences that the lover has to face while being in close proximity with the Lord of Love. As my elder brother Eruch would often say, living with Beloved Baba was no fun, yet it was most joyful! These diaries not only add to the store of Baba literature, but are a delightful read in their style, humour and wit.

There is much that surprised me when I read them. It was quite a revelation to me, for example, that as a relative new-comer into the circle of Beloved Baba's close ones, Don, as he was called, exhibited such deep insight into the ways of Beloved Baba's working, both with His close ones and with the world in general. I'd not realised before how quickly Baba involved him in so many activities in the ashram, nor Don's ready acceptance of all the hardships that came his way. Especially remarkable was his ability to keep his 'cool' and his sense of humour! Don was quite a jovial and genial personality, full of fun and laughter, in the early days at least, playful with children, and his wit and humour are evident throughout the diaries, as he recounts events.

William Donkin (b. 14/11/1911) gave up a lot to follow and serve Baba. He was a Westerner, born and bred in the cool climate of England, and renouncing a good, comfortable career as a medical practitioner within a prosperous family was not easy. Not only was he a talented doctor, but he was also a man of many accomplishments. He was a good linguist, having mastered a number of European languages — German, French, Italian — then in India he learnt three Eastern languages — Urdu, Persian, Hindi. When he was conscripted into the British army, because of his skill with languages, he was first sent to a hospital in Bangalore for Italian prisoners of war. He was an ornithologist, with a good knowledge of the different birds of the world; he was a great adventurer and had

undertaken a journey across the Sahara Desert on camel and horseback; an enthusiastic mountaineer, he had, as a member of the Alpine Club, climbed many peaks. He was also an expert mechanic and a great doctor. And, as we see in the diaries, he put all these talents into his life of love and service to his Lord.

I remember one of Baba's close mandali, Meherjee, who used to visit our family when we lived at Bindra House in Pune, telling me what Don had shared with him about his first meeting with Baba in 1931. It was in London when Don was a medical student, about 20 years old. Baba had come to England and Kitty Davy invited Donkin to meet Him. Don explained that when Baba was meeting people in England, the Westerners didn't know how to greet the Master; they would just go and see Baba and shake His hand. So there was Baba shaking hands with people, and Donkin said that when his turn came, Baba held his hand and he had such a wonderful experience, he felt completely dazed. He experienced that Baba was all light, and he became so dazed, he remained in that condition when he came out from meeting Him and for several days thereafter, he just didn't know where he was. Donkin reported to Meherjee that he was never the same afterwards. This experience of meeting Baba totally changed his life, and from then on, he would never leave Him.

Don wanted to join Baba straight away, but Baba told him to complete his medical studies, and also take up orthopaedics. He had no idea why Baba had chosen that specialisation for

him, but of course it was to prove very useful, exactly what was needed in the later years after Baba's car accidents.

By the time Don came to India in 1939, I was already living at Meherabad. My brother Eruch had been called by Baba from Nagpur, where we lived, to Panchgani, in March/April 1938. That was when Baba asked Eruch if it was possible for him to leave all and join him. Eruch replied, "Yes, Baba, by Your Grace anything is possible." Baba then told Eruch to bring the whole family to Him. We were to keep the car which my Dad had newly bought — this Baba wanted to be brought to Him — but to dispose of all other items, everything we had.

My sisters and I were very happy. Naturally as children we liked adventures and though I was only seven at the time, my mother had inculcated us with great love and veneration for the Lord. She always impressed on us the importance of being in the company of the Master. Sam Kerawalla's brother Dadi also came with us, as mother had adopted him. Dadi and I went to school and grew up together.

Meher Retreat was still being constructed at that time, so Baba and the women mandali were staying in a government rest-house between the Trust Office and Meherazad. My mother and sisters stayed there, while Eruch, Dadi and I stayed in Lower Meherabad with the men mandali. We were in the dharamsala, the old mandali hall. We had our bedding laid on the ground side by side and had to roll it up each morning ready to receive Baba when He arrived.

I had first met Baba the year before, in 1937, at a public darshan in Nagpur held at our house, where Baba frequently visited. My first recollection of Baba was of my going into the garden and making Him a tiny garland; then being shy and embarrassed when I entered the full hall, pocketing it. But Baba, who was seated at one end of the room, ordered me to be brought to Him and asked me what I had in my pocket. The garland just fit over His head, then He embraced me. I could feel the love in His embrace. Nothing could be more loving than that. I felt I was drowning in that embrace.

I do not remember much about meeting Don in the early days, although later on I had lots of contact with him. We were in Bangalore, staying at The Links when World War Two was declared. Baba had said He wanted to open a universal spiritual centre at Bangalore, though of course the plans always changed. Baba would say: "My plan is to have no plan . . . do not try to understand me intellectually."

In 1940 Baba suddenly decided to close the Bangalore ashram and move everything back to Meherabad. The return journey was undertaken in the Blue Bus along with a small convoy of other cars. (See *Diaries*, vol. 3, entry for 5/4/1940.) Soon, at my father's request, Baba sent my family back to Bangalore for my education, and we stayed there for several years. The war was still going on and my father, who was staying in Ahmednagar at the time, was concerned for our safety. He sent a telegram in Baba's name instructing the family to leave Bangalore immediately and join Baba in Dehra Dun. On

our arrival in Dehra Dun, Baba was furious that we had left Bangalore without His permission. When Eruch tried to explain, Baba pointed out that the telegram was sent from Ahmednagar and not Dehra Dun. Though at first Baba ordered the family to return immediately, He relented and allowed us to stay at the ashram, though He was still annoyed. I was admitted to St. Joseph's High School. A few months later Baba decided to leave Dehra Dun and return to Meherabad. Then Baba sent us to Pune for a few days, which turned into a few years and we lived there, at Bindra House, from 1943 to 1990. That is where I began to have more contact with Dr. Donkin. He would often come to our home because Baba would send him for errands, and we got to know him better.

One of the strongest memories of my time with Donkin is from the time of Baba's second automobile accident. Baba was in Satara and Donkin was there with Him and the other mandali. Baba's right hip joint was shattered in the accident and He was in great pain. Things were very primitive in Satara. Baba was lying in a plaster cast at home, because of the lack of facilities. This was when Donkin's orthopaedic skills came into great use, assisting Dr. Goher in treating Baba. Both Goher and Donkin wanted Baba to be shifted to Pune, so He was brought to Pune where we had leased a cottage for Him, Silver Oaks in Salisbury Park, and He started recuperating there.

One day, Donkin came to Bindra House to find me, saying he was going to construct a special bed for Baba, and I was to

help him. He went to the flea market in Pune, where he found what looked like a piece of junk — an old hospital bed, lying dismantled amongst the scrap metal. Don brought the bed to Bindra House and told me to assist him with reconstructing it. Of course he knew how to do it because he'd worked in an orthopaedic hospital. It was a wonderful bed, with removable parts which slotted together, really beautiful. My job was to scrape off the old paint before we repainted it and made the whole thing good.

Then Donkin designed a special mattress for Baba. He would make me lie down on the bed and while I was lying there in the full sun, Don would go into a reverie about the design. It was perfect: a mattress in four separate pieces so Baba never had to get up: one piece from the head to the top of Baba's hip, another from the hip to the feet, and in the middle two sliding pillows. I got some good cotton and my aunt stitched the four-piece mattress at home, all by Don's instructions. So we got the whole bed ready, and it looked very beautiful when it was all painted and finished. Donkin was very happy with it; he took it to Baba and Baba at last felt comfortable as He rested on it.

It was Donkin too who went to the military hospital in Pune, to persuade one of the surgeons, Dr. Chatterjee, to come and see Baba. Chatterjee took charge of Baba, removed the plaster cast which had been making Baba so uncomfortable and put Him in traction. Because of his great love for Baba,

Donkin couldn't bear to see Him suffering; he saw to all the medical aspects of Baba's recovery, doing his best to make Him comfortable and relieve His pain. After that, Baba recovered fairly quickly and eventually returned to Meherazad.

Donkin's Diaries contain considerable reference to World War Two, and although I was young at the time, being only nine when the second great war began, I was keenly aware of it. India played a great part in the war effort against Nazi Germany and we had to pay a price for that. The hardships we all experienced left their imprint: rationing of food, cloth and fuel, difficulties in travel, frequent black-outs, war drills, other inconveniences . . . they affected us all.

Donkin's Diaries give us an inkling of how Beloved Baba was working behind the scenes in the conduct of the war, often giving hints in advance of events that would occur. The work He was doing with the masts in seclusion at that time was reflected in world events, and it was a time of great upheaval. Europe and the Far East were engulfed in a terrible conflict that resulted in dreadful carnage: millions perished.

There was one powerful example of how Baba worked in seclusion in a way that affected world events. Our family was in Bangalore, in 1940 or 1941, when Baba took a large group of women and men mandali to Ceylon for some work. They took the Blue Bus to south India, then ferried across the water to Ceylon, where Baba said He had important work to do. (See *Diaries*, vol. 4, entry for 7/10/1940.) We were going to join

Him, but we received a telegram at the last minute that His work was finished there and not to come.

He had taken with Him a mast called Chatti Baba, an advanced sixth-plane mast, with a very genial and loving personality. In *The Wayfarers*, Donkin gives us Baba's explanation that there are two types of mast: the 'jamali' type — mild mannered, very loving and well behaved — and the 'jalali type' — fierce and hot tempered, not allowing people to approach them. Chatti Baba was a jamali type, taken by Baba to Ceylon for special work there. They were staying in Kandy, then the capital of Ceylon, a beautiful hill resort in the mountains. Don had been sent there in advance to search out bungalows, and one was taken specially for Chatti Baba, a nice house with glass doors and windows, where the mast was kept alone and Baba would work with him for long hours all day in seclusion, going to His own quarters at night.

One night, Chatti Baba suddenly became very ferocious, starting to swear loudly and obscenely, breaking all the glass windows and shutters, becoming completely wild. The watchman, frightened because Chatti Baba had never behaved like this before, rushed to fetch Baba from where He was retired. Baba immediately went along with the watchman and found Chatti Baba still in his fierce mood, shouting, ranting and cursing. Only when Baba held his hand did Chatti Baba fall silent. Baba took him into the house, closed the door and all was quiet again. He worked with him throughout the night

and in the morning when they both came out, Chatti Baba was his usual genial self, and Baba seemed happy with what had happened.

Baba never usually revealed what work He did with the masts but on that occasion, with the mandali, He gave an inkling of what had happened. He said that the reason Chatti Baba had become so wild and abusive was because He had given him very difficult work to do; indeed this was the reason they'd come to Ceylon. The work was to build up a sanskaric pattern on the island, because a few years hence a huge genocide would take place there. Baba said it was a very difficult and terrible task He had entrusted to Chatti Baba, that the mast could see what the result of it would be and this was what had made him so ferocious.

Then everyone forgot the incident, until, 50 years later, there was indeed a huge genocide on the island: a battle between the Tamils and the Sinhalese — who for years had been living together in harmony, but suddenly there was an outburst in which a mass slaughter took place and thousands of the local populace were butchered. The war went on till last year; it was only recently settled.

Donkin lived for and served his Beloved Master till the end of his earthly life. He always carried on bravely, despite all the roughness and challenges he had to face in India, even accompanying Baba in the New Life. It was his love for the Lord which enabled him to face all these situations: he was all

for Baba. When Baba dropped His body, even though Don was very upset, he remained practical and in service, leaving in his car in search of ice blocks. Donkin was the one who had the foresight to know that a lot of ice would be needed to keep Baba's body cool and fresh in the Samadhi for seven days. In addition to bringing blocks of ice daily from a nearby ice factory, he found a truck fully loaded with ice blocks — a hotel order that had been cancelled — and Donkin had it all transported to the Samadhi.

But Don felt Baba's absence keenly. After writing *The Wayfarers*, he had already become increasingly mast-like himself, being a different Don altogether, more eccentric, and after Baba dropped His body, this intensified. He would keep himself to himself, suffering heart problems which no one knew about. Only a few months after Baba dropped His body, Don was discovered by his attendant, dead on the bed. He had taken it all too much to heart; he couldn't bear the separation any longer. That's how his life ended: in the love and service of the Lord till the end.

Meherwan Jessawala



The following story is given by Bhau Kachuri, who first joined Meher Baba in the 1950s. He remembers Donkin as one of the other men disciples at the time when Bhau first came to Meherabad to live among those who devoted their lives to serve Meher Baba.

One night, Baba said to me,

“Do you know Donkin? How is he?”

I said, “He is the best one here.”

“How do you say, ‘the best one?’” asked Baba.

And I said, “He looks indifferent towards everything, but he is full of love.”

I know when we were in Satara and we would sleep on the floor, there were many bugs in the bed, but we had no time to clean. One day, what happened? When we came back from Baba, who was in a different bungalow, the beds were all clean! Don had worked on the beds of all the Mandali, and no bugs there! We enquired from the Nepali boys who were working there, and they told us that Donkin had done it all alone, without any help from anyone. They would pay much respect to Donkin. There are so many instances where Don would do different things, but he would not like praise for anything. He

would do something and that would be annoying to the Mandali. Everyone would say, “Why would he do this? Who asked?” He would enjoy that. He would not say. He wanted that nobody should praise him.

Just see his love for Baba. Baba dropped his body on 31st January, and Donkin, the same year, dropped his body in September. He was strong, and how did it happen? We were surprised, and then we repented. Such a person who was serving Baba — but what we were thinking about him? He was really beyond praise.

Bhau Kalchuri

January 2010

P O R T R A I T

B I O G R A P H I E S

*This section contains short biographies
of the following persons and historical characters
central to Donkin's narrative.*

MEHER BABA

RANO GAYLEY

MEHERA IRANI

BAIDUL

HAZRAT BABAJAN

BYRAMSHAW

SAI BABA

CHANJI

UPASNI MAHARAJ

DR. GHANI

MOHAMMED

DR. NILU

SHIREEN IRANI

GUSTADJI

SHERIAR IRANI

KAKA

ELIZABETH PATTERSON

SHIVAJI

NORINA MATCHABELLI

ST. FRANCIS XAVIER

KITTY DAVY

BABA BUDAN

NONNY GAYLEY

GOMATESHWARA

Portrait Biographies

MEHER BABA (1894–1969)



Meher Baba was born in Poona to Zoroastrian parents and named Merwan Sheriar Irani. He attended St. Vincent's Roman Catholic High School in Poona, and after graduating, enrolled at the Deccan College. While cycling to college one day in 1913, he was drawn to spend time with the ancient Muslim saint, Hazrat Babajan, a Perfect Master, who customarily sat under a neem tree at Char Bawdi in the Poona Cantonment. Babajan welcomed Merwan to her side and called him her beloved son. In January 1914 (the year that marked the outbreak of World War One) Hazrat Babajan made the nineteen-year-old aware of his divine status by bringing him into a state of God-consciousness. For six

years Merwan seemed disoriented and preoccupied. During this period, Babajan directed him to visit the four other Perfect Masters of the time. By 1920, Merwan was able to work with his friend Beheram in the Kasba Peth area of Poona, running a small business, and it was there in 1922, while still known as Merwanji, he began drawing together a group of disciples who eventually gave him the name of Meher Baba, which means "Compassionate Father."

After moving to Bombay where he established the Manzil-e-Meem ashram, Meher Baba travelled with his group to Ahmednagar in 1923, and there made the site of an abandoned World War One army camp, near the village of Arangaon, his headquarters. That place was named Meherabad, and it was to become his permanent base while he travelled and worked extensively throughout India, in Persia and elsewhere. It was at Meherabad, in 1925, that Meher Baba began his lifetime of silence, communicating at first with an alphabet board and later using his own system of gestures.

In the 1930s he embarked on an intensive phase of world travel, visiting many countries in Europe as well as the United States, and also

making a brief visit to China. During the time he spent in India, he always gave great importance to the work of contacting “masts” or God-intoxicated souls wherever they could be located. Over the years, Meher Baba and his men disciples travelled more than 70,000 miles on these journeys and made contact with over a thousand such spiritually advanced men and women. (Endnote 65 to vol. 1 of *Donkin's Diaries*, gives some detail of how Meher Baba worked with “masts,” work which is fully described in Donkin's later book, *The Wayfarers*, published in 1948).

By the 1940s, Baba's disciples, both men and women, included a number of Westerners and their numbers increased in the following years. Donkin was however the only Westerner to stay in India with Baba right to the end. He was also one of the select group of disciples chosen by Meher Baba to be a companion on the arduous travels of the New Life, a life of “helplessness and hopelessness” lived on the roads and byways of India from 1949 to 1951. The companions would beg for their food and often sleep in the open. It was a life of poverty and deprivation familiar to hundreds of thousands of refugees in all parts of the world, displaced by wars and other disasters during the years of World War Two and its aftermath, and ever since.

At the end of the New Life, after

a period of seclusion and fasting, Meher Baba gave out a message in 1953 announcing his Avatarhood as “The Highest of the High.” The book *God Speaks* defines the different manifestations of God in human form, known variously as “Rasool,” “Messiah” or “Avatar.” The Avatar of this present manifestation is known as “The Kalki Avatar,” a being depicted in Hindu mythology mounted on a white horse and wielding a sword. Meher Baba said that sword is his “namaz” or prayer.

During the 1950s and 1960s, Baba lived at Meherazad with his close circle of men and women disciples, occasionally travelling overseas. Two severe car accidents marked this period, one in the United States and the other, four years later, in India. Donkin stayed on in India as doctor, driver, inventor and practical problem-solver for the disciples and families who were living with Meher Baba. Baba dropped his body in 1969 and Donkin also died that same year. By then Meher Baba was attracting large numbers of followers and devotees from all religions. Their numbers continue to increase with many pilgrims making long journeys from all over the world to visit his tomb-shrine at Meherabad. As Avatar of the Age, Meher Baba said he came to give renewed spiritual impetus to humanity and to draw all religions

together in harmony “like beads on one string.” Meanwhile, the echoes of war and destruction which marked the coming of the Kalki Avatar and which gathered unimaginable force

during his lifetime, still reverberate around the world, clearing the way, as Meher Baba said, for a new age of spiritual enlightenment.

MEHERA (1908–1989)



Mehera Irani was born in Sukkar in northern India, now Pakistan, the second of two daughters of Zoroastrian parents. Her father was a government forestry officer with duties that involved him and often his family in a great deal of moving around. But Mehera and her sister Piroja grew up in comfortable surroundings with many servants, extensive grounds and horses to ride. Mehera loved riding and had memories of a very happy childhood. When she was eight Mehera’s father died suddenly and her mother, Daulatmai, moved back to her home town of Poona. Mehera and her sister were already attending the

Roman Catholic Convent in Poona as boarders. The move simply meant they became day pupils. But their grieving mother took to constant prayer and used to visit the revered Hazrat Babajan. Later, Daulatmai’s sister, Freiny Masi, took her to visit the Sadguru Upasni Maharaj at Sakori. In 1922 Daulatmai decided to take Mehera and Piroja to Sakori to see a new, young disciple, highly regarded by Upasni, one called Merwanji. So it was, at the age of 14, that Mehera had her first glimpse of the one who was to become her Beloved. In fact, she caught sight of Merwanji four times on that day and remembered him as being “very thin and very beautiful with short curly hair.” The following year, Mehera’s sister was married to Rustom K. Irani, a disciple of Merwanji, now called Meher Baba. Meher Baba gave Piroja the name of Freni which is how she was known from that day. Next came the plan to arrange a marriage for Mehera; her mother and aunt consulted Meher Baba about this. When Meher Baba turned to Mehera to ask her what she thought of the idea, she replied, “I don’t want to

marry.” Baba said that if that was the case then the matter was decided. In 1924 Daulatmai and her daughter Mehera were the first women to go and stay at Meherabad. It was the start of a lifetime of frugality, purity and obedience in the close company of Meher Baba. For Mehera it was everything she wanted and her only moments of sadness were when Baba departed on his travels. In 1937, however, Mehera and some of the women accompanied Meher Baba on a trip to the West, staying with him at Cannes and meeting many of the Western ladies who would later become part of their circle and participate in Baba’s work. Mehera

was always kept very carefully secluded and never went out without the protection of three of the other women. Always the women lived very separately from the men. By the time of Donkin’s arrival in India, Mehera and the women disciples had already accompanied Baba on the first Blue Bus tour from December 1938 to May 1939. Further tours are described by Donkin in his diaries. From 1944 until her death in 1989, Mehera lived at Meherazad. Baba’s love for Mehera was beyond words. He called her “the purest soul in the universe” and said of her, “She is my very breath without which I cannot live.”

HAZRAT BABAJAN (c. 1790/1800–1931)



The daughter of a royal family in Baluchistan, then part of Afghanistan, she was given the name Gul Rukh, meaning “face of a rose”; this

girl of great beauty was to become the formidable spiritual master known as Hazrat Babajan. Her life began in the refined, protected atmosphere of a Muslim court and as a Pathan princess her upbringing would have provided great cultural riches and the ability to speak Persian, Arabic, Urdu and some English as well as her native Pashtun. She was also one who, as a child, became Hafiz-e-Koran, learning by heart the whole of the Koran. A great love for Allah took over her whole life and when, at the age of about 18, her parents arranged a suitable marriage for her, Gul Rukh refused to accept. In the face of seemingly

insurmountable opposition, she escaped from her parents, her home and her country, evading all attempts to bring her back. The extraordinary events of the ensuing years led her to Peshawar, Lahore and Rawalpindi and then twice to Medina and Mecca. By the time, some 70 or 80 years later, she first came to Kasba Peth in Poona, she had attained the high spiritual status of a Qutub or Perfect Master of the age. She eventually made her permanent abode under the neem tree at Char Bawdi on Malcolm Tank Road. Her followers would gather there, often in great numbers, and it was there that the young Merwan Irani, cycling to and from Deccan College, would see her each day. In 1913, the white-haired Babajan beckoned to Merwan to approach. He went and sat down

with her and in the following months took to visiting her regularly. In January 1914, Hazrat Babajan took Meher Baba's face between her hands and kissed his forehead, causing a veil to be lifted from his consciousness and putting him into a state of ecstasy. From that moment Merwan came to know of his role as Avatar. Babajan guided him to the four other Perfect Masters who would help in completing his unveiling. Meher Baba said, "She came all the way from Baluchistan to settle in Poona for my destined meeting with her," and named her the Emperor of all Perfect Masters. Of her it was written, "Babajan's nature was majestic. She was an emperor in a fakir's rags. Although between 120 to 130 years old, Babajan's wrinkled face was still like a blossoming rose."



Attendees of 1962 East-West Gathering gathered under Babajan's Tree in Bund Gardens, Poona.

SAI BABA (c. 1840–1918)

It is said he came from a village in the area of Hyderabad and that on the death of his father, his mother had to take her small son and beg for a living. They wandered destitute for five years until they were taken in by Gopal Rao Deshmukh, a blind Hindu saint living in the village of Shelwadi. He welcomed them and seemed to have been expecting their arrival. When the boy was 12 his mother died and he stayed on first as the pupil and then as a disciple of Gopal Rao. When the time came for the ancient holy man to give up his body, he handed over his robe to the young disciple and with it, symbolically, his spiritual charge with all its responsibilities. From the cloth the young man had a kafni shirt made and a headcloth, which he always wore.

The following years were times of wandering, fasting and seclusion,

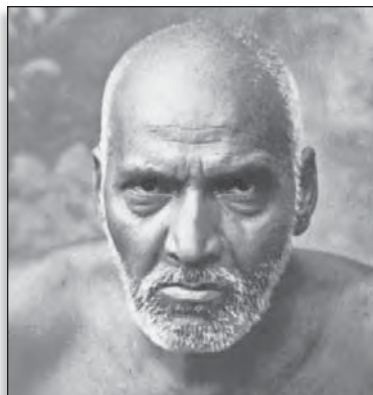
and when he eventually came to the place called Shirdi, a priest called out the word “Sai!” to him in welcome. From then on he was known as Sai Baba. Continuing his wandering around Maharashtra he came to a hill called Khuldabad and the tomb of the Muslim Qutub, Zar Zari Zarbaksh, which for some 700 years had been a Muslim place of pilgrimage. Sheik Nizamuddin Awliya, the revered Sufi saint of Delhi, had sent Zar Zari Zarbaksh with 700 followers to Deccan in AD 1300 to spread the teachings of Sufism. Khuldabad was the place he settled and where he died in 1309. Meher Baba later explained that Sai Baba in an earlier incarnation was a disciple of Zar Zari Zarbaksh, and now, having come to the place in this lifetime, the young Sai Baba entered a nearby cave and stayed there for several years, attaining in that time God-realisation. When he eventually left the cave and journeyed to Ajanta, he met the Hindu saint Swami of Akkalkot and regained normal consciousness. Finally he returned to Shirdi, making it his permanent abode, moving into the local mosque and naming it Dwarkamai Masjid. He blended both Hindu and Muslim religions and had followers of both communities; he built a temple near to the mosque in honour of Gopal Rao; he dressed like a Muslim but

wore the Hindu caste mark on his forehead. He is held to be the Chief of the Spiritual Hierarchy of his day, charged with drawing together the

four other Qutubs or Perfect Masters to unveil the Avatar of the Age, Meher Baba. He died in October 1918 reputed to be 80 years old.

UPASNI MAHARAJ

(c. 1870–1941)



Born Kashinath Govind Shastri, he grew up to be a successful and prosperous ayurvedic physician, acquiring land in 1906 and becoming an estate landlord. But by 1908, bankrupted by a series of lawsuits, he fell into a state of despair and in 1910, left Maharashtra to set out on a pilgrimage to the north of India. At Omkareshwar, near the sacred Narmada River, Kashinath suffered a crisis while in deep meditation that resulted in severe breathing problems. In broken health he began seeking out healers and holy men. At Rahuri, he found a yogi who told him

to go to Sai Baba in Shirdi. Kashinath rejected this advice because he thought of Sai Baba as a Muslim master, not a Hindu. Further wandering throughout Maharashtra led him to the Sadguru Narayan Maharaj in Bombay, who also told Kashinath to go to Sai Baba, “the fakir of Shirdi.” This time Kashinath put aside his prejudice, went to Sai Baba and eventually decided to stay with him.

As Kashinath recovered his health, Sai Baba prepared him for a long period of penance in the temple at Vithoba not far from Sai Baba’s mosque. For three years Kashinath remained there, naked and alone in a place infested with snakes and scorpions. During the fourth year he fasted, giving away to the dogs food brought to him daily by followers of Sai Baba. This was the end of his penance and he became God-realised. During these years he had become revered by those who saw him and was given the name of Upasni Maharaj, Upasni meaning “worship and fasting.” The Vithoba temple, known as the Khandoba temple (or, temple of the Sadguru), had fulfilled its name.

When the year's fast came to an end, Upasni Maharaj stayed on at the ashram of Sai Baba but also travelled around Maharashtra, entering mosques and visiting Christians and Zoroastrians, accepted by all castes and faiths. Much loved by Sai Baba himself, Upasni Maharaj became known as his spiritual heir and chief disciple. In 1917, a year before he

died, Sai Baba gave his consent for Upasni Maharaj to move to Sakori to set up his own ashram where Upasni stayed for the rest of his life. There, in 1921, the young Zoroastrian Merwan Irani went to find him, and stayed with him for six months. When Merwan left, Upasni Maharaj bowed to him, proclaiming him to be "Adi Shakti" — the Primal Force.

MOHAMMED (c. 1905–2003)



The mast who was brought from Bombay in 1934 to join Baba's "mad" ashram at Rahuri, and who was to stay with Meher Baba for most of his life as an important medium for Baba's work. At Rahuri, Mohammed was counted as one of the few genuine masts and he was one of Baba's favourites from the beginning. Mohammed called him Dada, and explained later that Baba was "Dharma

cha Dada," which to him meant Baba represented "all the religions of mankind." Although when he first came to Rahuri he was apparently God-mad, caught up in a state of disorientation, in the following years he became more aware of his surroundings, remembering names and able to converse.

One of his particular idiosyncracies was to play with the earth or stones or "deesh," as he called it. His habit of finding and looking at his "deesh" was a form of ecstasy for him. "When asked what he is doing, he will say, even without lifting his eyes from the object in view, 'Deesh pahato,' meaning, 'I am looking at something I like or want.' It may be anything, a blade of grass, a piece of stone, or even mud — anything lying on the ground that attracts his attention, where he fixes his gaze and seems to look for something. He is so much absorbed, rather lost in it, that he wouldn't mind being

exposed to such elements as the hot sun, cold drafts or heavy showers. If you try to stop masts from doing certain things, even with the best intentions, to keep them clean and out of dust and dirt, they feel disturbed in the ecstasy they are enjoying through that medium and are naturally enraged . . . the wrath of some of these highly advanced masts

who are saints is very dangerous.” (From “Chanji’s Diaries,” reproduced in *Treasures from the Meher Baba Journals*, p. 142.) Eventually, having travelled with Meher Baba to many different parts of India and also, in the 1930s, to Europe, Mohammed was brought to Meherabad where he lived and was cared for during the rest of his life.

SHIREEN IRANI (1878–1943)



Meher Baba’s mother, whose Persian name means “sweet beauty,” was born of Zoroastrian parents in Bombay and later moved with her family to Poona. She was married to Sheriar Irani at the age of 14 and they made their home at 765, Butler Moholla, Poona, in the heart of the Zoroastrian quarter. She had nine children

altogether, though three (two sons and one daughter) died very young. Of all her children “Merog” (Merwan), her second child, whose pet name for her was “Memo,” was her favourite and when, at a later age, he started spending time with Hazrat Babajan and then Upasni Maharaj, Shireen would remonstrate with them saying she wanted her son back. As she came to realise her son’s high spiritual status, during the years when she lived in both Bombay and in Poona, she was constantly ridiculed by the Zoroastrian community and faced fierce opposition for her belief in her son’s divinity. She often visited him in his ashrams. She died in February 1943 after a fall. Donkin gave her age as 65. After her death Meher Baba described her as an exceedingly adventurous woman and extremely fearless.

SHERIAR IRANI (1858–1932)

Meher Baba's father. The Hindu form of his Persian name, Shahr-yar, means "monarch" or "emperor." He was born in Khooramshar, Persia, and left home at the age of 14 to wander and live as a dervish in search of God, roaming throughout Persia and India, begging and

contemplating God. After 25 years enduring the trials and ordeals of homelessness and deprivation, events led him to the house of his sister Piroja in the city of Poona. She eventually arranged his marriage, at the age of about 39, to the young Shireen. He took on the responsibilities of being the head of a large family and was always aware of the spiritual status of his second son, Merwan. He died in 1932, a few years before the young William Donkin arrived in India. At that time Meher Baba was on a visit to Europe and travelling through Switzerland. "While he (Meher Baba) was at Lugano, his father died in a Bombay hospital at the age of seventy four. Baba had not seen him for two years." (*The Perfect Master*, p. 169)

ELIZABETH (1900–1980)

Elizabeth Chapin Patterson was one of the daughters of Simeon B. Chapin, a New York stockbroker and realtor. She grew up in the world of high finance and herself worked for 30 years with a firm of Wall Street brokers. She married Kenneth Patterson in the 1920s and they both met Meher Baba on one of his first visits to the United States in the early 1930s. She subsequently joined Baba in Europe when he stayed in Cannes and Portofino, also accompanying him on later trips to Hollywood and

New York. Elizabeth's first visit to India was in 1933, when she joined the Nasik ashram with other Western women devotees. She placed all her financial resources and business experience at the service of Meher Baba. Donkin mentions the cars she had shipped to India for Baba; she shared Donkin's love of driving, acting as Baba's chauffeur on many occasions and also taking her turn at driving the Blue Bus. Seen as a quiet and calm member of the frequently argumentative group of Western women, Elizabeth loved and cared for all living things. Her pet dog, Kippy, accompanied her everywhere

she went and her ever-expanding collection of animals added greatly to the lively atmospheres at Nasik, Meherabad and then at Bangalore, when her menagerie was moved to The Links bungalow. At that time also she took on the task of editing the *Meher Baba Journal*. But Elizabeth Patterson will be remembered above all else for her gift to Meher Baba of the 500 acres of coastal timberland in South Carolina which she offered to him and which was to become, under her management, his first centre in the United States: the Meher Spiritual Center at Myrtle Beach.

NORINA (1880–1957)



Norina Matchabelli, the Italian society beauty who married a Georgian Prince and co-founded a successful perfumery. In 1911, in London, Norina was celebrated as an actress

for her portrayal of the Virgin Mary in a play produced by Max Reinhardt. Becoming a devout seeker after Truth she recognised Meher Baba as her spiritual master when she first met him on the occasion of his visit to the United States in 1931. Thereafter she put her life and all she owned at his service, obtaining for Meher Baba the property in Nasik that became known as "Meher Retreat." Norina lived for several years in India as one of the group of Western women who accompanied Baba to Mysore, Bangalore, Goa and Ceylon at the time Donkin was writing his diaries. In 1949, Meher Baba instructed Norina to return to the United States with two others to

give lectures and spread his message. This she accomplished by means of “thought-transference,” checking every talk she gave with Baba by sending him cablegrams and awaiting his approval. As co-founder (with Elizabeth Patterson) of the Meher Spiritual Center in America, she contributed

not only funds but also directions, which she received internally from Meher Baba, for the specific planning of layout and design of the Center. Meher Baba’s name for her was “Noorjehan,” meaning “Light of the World.” She died at the Center in Myrtle Beach, South Carolina, in 1957.

KITTY (1891–1991)



Kitty Davy grew up in London, living at the home of her parents in Kensington while working as a music teacher. She and her brother, Herbert, met Meher Baba when he first came to the West in 1931. On that occasion and on several subsequent visits in the early 1930s Meher Baba stayed at the Davy’s house on Russell Road. William Donkin, then a medical student, first met Meher Baba in London at this time. Kitty was one of the group of followers who accompanied Meher

Baba to Paris, Switzerland, Italy and Spain during his travels in Europe. She was also one of those who joined Baba in Cannes in 1937 when Meher Baba brought some of the Eastern women mandali to visit Europe for the first time. On that occasion, the young William Donkin was also invited to make the journey down from London to spend some days in Baba’s company. In 1938, the group of Western women were invited to India to stay at the “Meher Retreat” ashram at Nasik. It was for them all the start of a long period of training in an entirely new way of life. Kitty Davy took to the routine of hard work, fasting and the rigours of India’s climate. She was also permitted to write letters to Donkin in London, sending him occasional messages from Meher Baba and news of the strict life of the ashram. The difficulties Kitty encountered in embracing a regime of total obedience are well documented in her auto-biography, *Love Alone Prevails*. Yet she stayed with Baba in India for

15 years, cooking and cleaning, helping to load and unload the Blue Bus when required, enduring the most arduous journeys, performing secretarial duties if needed and even occasionally giving piano lessons! She was wholly committed to serving Meher Baba. Devoted companionship to Mehera and Mani was part of that service. However, in 1952 when Baba instructed Kitty to stay in America and help Elizabeth Patterson at the new universal Spiritual Center at Myrtle Beach, South Carolina, Kitty unhesitatingly made that her new

home and stayed there for the rest of her life. She worked for Elizabeth as she had for Baba with wholehearted attention. Meher Baba's name for Kitty was "Saroja" and his letters to her would often open with the words, "Darling Saroja." After Elizabeth's death in 1980, Kitty took over the day-to-day running of the Center for the last ten years of her life and is remembered for her strength, graciousness and capacity for love and understanding and for giving life to Baba's words "Mastery in Servitude."

RANO (1910–1986)



Madeleine Gayley, known as Rano, grew up in America and Europe with all the benefits of an educated, wealthy and cultured background. She travelled widely with her mother,

Nonny, enjoying a life of leisure and dabbling in her interest in art. On first meeting Meher Baba she was not immediately struck by his presence in the way her mother had been. And yet it was Rano, of all the Westerners, who was to stay with Baba in India for the rest of his life and then until the end of her own life in 1986. Meher Baba created a very special role for Rano, who had to continue doing her art-work, drawing and painting, under his own special guidance. Yet, at the outset of her life in India, at Nasik in 1938, Rano also had to help Kitty with some of the toughest domestic tasks such as fetching and carrying water or loading and unloading baggage from the Blue Bus. After the death of her

mother, Rano's artwork took on an especially important significance when she became the artist who, working to Meher Baba's very specific instructions, designed and painted two Charts on the Divine Theme: Evolution, Reincarnation, Realisation. As her love for Baba grew, so did her passion for making very fine pencil

studies of the Master, portraits which captured every nuance of his constantly changing expression. During the last years of her life, living as one of Meher Baba's close circle of women mandali, she was able to help and support Mani and Mehera in the extra load of duties they took on after Baba's death in 1969.

NONNY (1875–1939)



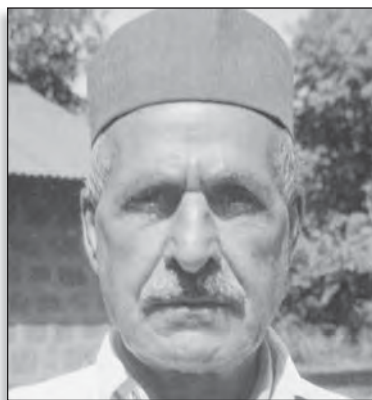
Mrs. Henry Bell Gayley, known as Nonny, was the widow of a prominent New York attorney. She saw a picture of Meher Baba in a *New York Times* issue in May 1932 and wanted to meet him. The following year her friend Ruano Bogislav invited her to Paris when Baba was staying there and arranged for the longed-for meeting. Nonny went to Paris with

her daughter Madeleine, known as Rano. They both spent time in the presence of Meher Baba and wanted to see him again. Shortly after this, Nonny and Rano travelled to London, at Baba's invitation, and stayed for a short while at Hygeia House in East London. In 1937, Nonny, then in her 60s, and Rano, who was 27, went to India with eight other Westerners, all of whom then travelled with Baba to Cannes. In February 1938, Nonny and Rano both arrived in India again, having made a promise to Baba that they would attend his 44th birthday celebrations. On this occasion they stayed on in India at Nasik and, as part of the group of women mandali, were expected to participate fully in the life of the ashram. Nonny was given secretarial work to do transcribing shorthand notes taken by one of the other Westerners. Determined

to remain close to Meher Baba, she stayed on in India despite her failing health, and contributed considerable funds to support the work being done around Meherabad and at

Byramangala. Her illness and death in 1939 at The Links bungalow in Bangalore, and the simple funeral rites that followed, are described movingly by Donkin in his diary.

BAIDUL—AGA BAIIDUL (1894–1970)



Rustom Behram Jafrabadi was born in Persia and sent to school in Bombay. He then returned to his native village to become a farmer, married a local girl, Sultan Jamshed (Soltoon), and later went back to India. In 1922 he met Meher Baba and became his disciple and was known as Baidul.

One of Meher Baba's longest serving and most devoted disciples, he was known by the others as "king of the masts" because they held him to be the best mast hunter. This was put down to his insatiable curiosity.

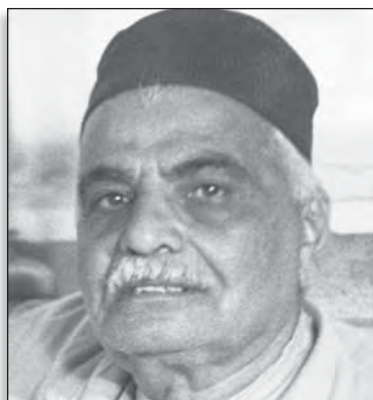
He never refrained from asking questions and gathering information from strangers wherever he found himself to be. Being of tall stature and bearing himself with great dignity in spite of his customary shabby attire, people accepted his authority and confided in him. He could bring the most recalcitrant masts to Baba even in the middle of the night and would do whatever Meher Baba wished, deeming Baba to be "The Emperor" and himself therefore charged with what amounted to imperial decrees! He wrote poetry that Baba liked so much he gave Baidul the honorary title of "Aga."

It is related how Baidul once read a book about medicinal cures and decided he knew enough to become a practitioner, prescribing pills for various ailments which he concocted and carried about in bottles in his pockets and which always had to be taken with Baba's name! In the face of protests from both Dr. Donkin and Dr. Nilu, and consequently restricted by Baba's instruction that Baidul might prescribe cures only to persons

who came specially to ask him, Baidul's successes resulted in him being invited by a local hospital Chief Medical Officer to come and cure some of his long-term, chronically sick patients. Using the customary formula of a pill taken with Baba's name, the self-styled Dr. Baidul had

even further success, which incensed the legitimate Drs. Donkin and Nilu even more, especially when a "thank-you" gift was delivered addressed to "The Doctor" and it turned out to be intended for neither Donkin nor Nilu but for the irrepressible "Doctor" Baidul!

BYRAMSHAW (1885–1959)



Byramshaw Dorab Jessawala (affectionately known as "Papa" Jessawala) was head of a Zoroastrian family who in 1925 took his wife and young son, Eruch, to Ahmednagar to visit a man, recently come to that city with some of his followers, who was being spoken of as "The Expected One," the one for whom Zoroastrians had been waiting for several thousand years. When Byramshaw and his wife, Gaimai, met Meher Baba, they

became convinced of his divinity. At that time Byramshaw was a highly respected government official. He held the post of Government Inspector of Boilers and Factories. His job took him to many different parts of India, and he bought a spacious bungalow on a fine estate in Nagpur for his family.

He and his wife had four children, the eldest of whom, Eruch, was destined to become Baba's close companion and trusted servant. After that first meeting in 1925, Baba used to visit their home in Nagpur occasionally. In 1938, when Meher Baba asked Eruch to bring the whole family to come and live with him at Meherabad, Byramshaw left his prestigious job and his fine property and, together with his wife, his two daughters and his youngest son, Meherwan, put the welfare of his family entirely in Baba's hands to obey him and serve him for the rest of their lives. Byramshaw and

his two sons lived at first, for a short time, at Meherabad, while his wife and daughters were a few miles away in Ahmednagar, but they then all travelled to stay with Baba at Bangalore where a house was found for the family. Eventually, Bindra

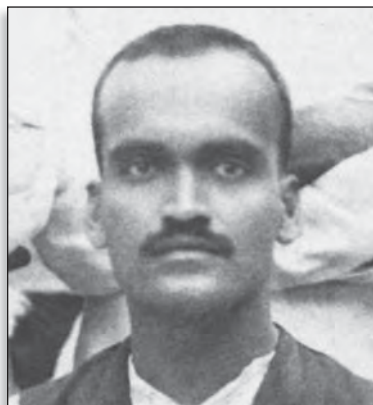
House in Poona was rented and that was their home for many years. Bindra House became a regular stopping place in Poona for Meher Baba on his travels and Donkin was to become a familiar visitor.

CHANJI (1893–1943)



Framroze Hormusji Dadachanji of Bombay, one of the early disciples who, as a young man, was found by Meher Baba when in a state of total despair and ready to commit suicide. Eventually becoming completely devoted to Meher Baba, he convinced the whole of his extensive family to take Baba into their hearts. They included his two brothers and their families and also his niece, Arnavaz, who was to become one of Mehera's

close companions. Fluent in five languages, Chanji worked for all of his life as Baba's personal secretary, accompanying him on each of the early visits to the West. He was one of the first of the Indian men disciples the young William Donkin met in London in 1931 and was to become one of Donkin's favourite characters. Chanji also travelled to China with Baba, in fact it was he who would always take on the role of "arrangementwala" for all the business of train tickets, flights, visas and accommodations. He also attended to all correspondence and went to great lengths, even with simple matters, in his ceaseless efforts to please his beloved Meher Baba. After completing the duties assigned to him each day, he would methodically and meticulously write up his own account in the diaries he kept till the end of his life. He died in Kashmir with Meher Baba present.

DR. GHANI (1894–1951)

Dr. Abdul Ghani Munsiff was born the same year as Meher Baba, in the same neighbourhood in Poona. The two grew up together as childhood friends, both attending the St. Vincent's High School for Boys and Deccan College and playing on the same sports teams. Ghani moved on from college to study at the Poona Medical School, finally pursuing an interest in homeopathic medicine and setting up his own practice and dispensary in Bombay. There he got married and also became a magistrate, which gave him the title of "Munsiff." His interest in religion centred on his Muslim faith and he was one of a lively group that

enjoyed the cultural pursuits of conversation, poetry and "the flow of soul." It was with a group of his like-minded friends that he went back to Poona in 1920 for a get-together at the home of Munshi Abdur Rahim in Kasba Peth. There he reconnected with his former school friend, Merwan, and was shaken to find him surrounded by devotees and treated with reverence. Merwan, now called Meher Baba, greeted his old friend warmly and Ghani found that nothing in their former friendship had changed. He was drawn back into Meher Baba's circle. Baba told Ghani to sweep out his dispensary himself every day. This Ghani did and after six months said he had swept it clean away! When Meher Baba moved to Bombay, Ghani joined his ashram at Manzil-e-Meem and from then on until his death thirty years later was a stalwart, constant and deeply committed member of the mandali. Donkin shared Ghani's love of poetry. Ghani taught him to read and write Persian couplets and also helped Donkin with his Urdu. Several lines of carefully written Urdu that appear in the diaries are marked and corrected by some other hand, probably that of Dr. Ghani.

DR. NILU (1912–1956)



Dr. Nilu Godse attended medical school in Bombay and would occasionally visit Meher Baba at Nasik. He first went to live at Meherabad in 1935 and in 1937 was put in charge of the free dispensary set up at the “mad” ashram in Rahuri. When Meher Baba started a mast ashram at Meherabad, closing the Rahuri

ashram and moving the masts to the new location, Dr. Nilu was asked to set up his dispensary at Meherabad, where he practised allopathic medicine. Donkin, when he arrived in 1939, brought medical books with him at the request of Dr. Nilu. Thereafter they became partners, at Baba’s instruction, working together in response to the wide range of calls on their skills. Dr. Nilu was killed in 1956 in the car accident at Udtara when he was thrown from the car in which Eruch, Vishnu, Pendu and Meher Baba himself were all badly injured. Donkin was immediately called to the house at Satara where Baba was taken, and attended to the severe injuries he sustained. The other injured men mandali, including Dr. Nilu, were taken to a local hospital where Nilu was pronounced dead on arrival.

GUSTADJI (c. 1890–1958)

Gustad Nusserwanji Hansotia was born in Gujarat in about 1890 and sent to school in Bombay. But he liked to study only the scriptures and the lives of saints and although, after his father’s death, he engaged in various kinds of business to provide money for his family, he gave all he earned to them and kept nothing for himself.

When he heard of Sai Baba in about 1910 he went as often as he

could to spend time at Shirdi to serve this greatly revered Perfect Master, acting as one of the bearers at the funeral of Sai Baba in 1918 and from then onwards he led a life of total renunciation, including silence. He was also a sincere devotee of Upasni Maharaj and served him at Sakori. In 1919 he went to Poona at the behest of Upasni Maharaj and worked for some time in the toddy shop owned by Meher Baba (then known as Merwan)



and his friend Beheram. Merwan then sent Gustadji to work for and look after Hazrat Babajan. Gustadji was to become Baba's much loved, lifelong

devotee, friend and disciple, known as Meher Baba's "shadow." His habit of collecting discarded bits of paper and string and tying it all up in bundles, which he carried around or stored in his room, caused unending anxieties as everything had to be taken everywhere and there was trouble if Gustadji's belongings were ever left behind on their travels! His animated sign language, his impersonations and use of mime and his love of telling stories could always be counted on to keep Baba and the mandali entertained. He died "not feeling well" in 1958.

KAKA (1891–1969)



Ardeshir Shapurji Baria was born in Navsari in 1891; he studied to become a mechanical engineer, worked for the Tata Iron & Steel company

for a while and lived in Bombay, where he owned several taxicabs. An interest in saints and gurus led him eventually to visit Upasni Maharaj who directed him to go and join Meher Baba, which he did in 1930. Kaka was one of the men mandali who travelled frequently to the West with Meher Baba. He also accompanied him on many of the mast tours and was described by Baba as being "the only one for this job of bringing in masts." He stayed with Meher Baba as one of the close circle of men mandali until three months after Baba passed away in January 1969. The inconsolable Kaka Baria died the following month from a heart attack.

SHIVAJI (1627–1680)

Shivaji Chatrapati was the founder and king of the Maratha kingdom. Born in the hill fort of Shivner, he built many fortresses across the region of the Deccan plateau. He conquered the massive fort at Purandhar and built up a powerful army, using guerrilla tactics in war

against the soldiers of the Moghul prince and emperor Aurangzeb. He took the fort of Ahmednagar after a series of raids in 1657. By 1674 he was crowned king of the Maratha people and assumed the title Maharaja Chatrapati. Shivaji then proceeded to establish an effective civil and military administration and, believing the state to belong to the people, he encouraged all social and religious groups to participate in public affairs. It is said that Marathis, Hindus, Dalits, Muslims, Christians and Buddhists all consider him to be a hero and he is remembered as a just and wise king whose reign is customarily referred to as “one of the golden pages in Indian history.”

ST. FRANCIS XAVIER
(1506–1552)

St. Francis Xavier was born in Spain. As a student while at seminary in Paris, he met St. Ignatius Loyola and joined Loyola's newly formed Society of Jesus. They both travelled to Rome in 1538 for the definitive foundation of the Society. In 1539, King John III of Portugal appointed St. Francis Xavier to evangelize the people of the East Indies. In 1541, therefore, he embarked for India and arrived in Goa in 1542 where he began his work with the poor and the sick in fishing communities. In 1545 he

set out for Malacca and Mindanao, visiting many parts of the Philippines and eventually arrived in Japan. He returned to Goa in 1552 and then turned his thoughts to China, sailing again to Malacca and thence to the coast of China. Taken ill on the voyage, he was landed at the coastal island of Sancien and died there before reaching the mainland. After many years of wonders and miracles in places

where he had lived and worked, Francis was canonized in 1622. His remains were taken back to Goa and enshrined at a chapel near the church in Goa that bears his name. In 1614, the Society of Jesus arranged to have the right arm severed at the elbow and conveyed to Rome where the altar in the Church of the Gesù was erected to receive it.

BABA BUDAN

(c. 7th or 8th century AD)



Cave of Baba Budan.

According to popular belief, a Sufi saint named Hazrat Shaikh Abdul Aziz Maki, also known locally as Dada Hayat Mir Qalandar, migrated to India from Arabia some 13 centuries ago and went to live in a cave in the hill forests of Chikmagalur in Karnataka. Then in the 17th century, another Arab Sufi, Baba Budan, arrived in the region from the

Yemeni port of Mocha, bringing with him a small quantity of raw coffee beans (or seeds), which he had acquired while on pilgrimage to Mecca. He found the cave of Dada Hayat and made that his centre for spreading Islam and the Sufi teachings among the local population. He is also attributed with breaking the Arab monopoly over the coffee trade, by introducing the cultivation of the coffee bean in the area of the Chikmagalur hills; it has since become established as a major crop in the Western Ghats. Local Muslims claim that the cave now shelters the graves of Baba Budan and some of his disciples. For many centuries the cave has remained in the care of a local family who trace their ancestry back to the time of the dynasty of Adil Shah of Bijapur.

GOMATESHWARA

(pre-history)



According to Jain scriptures, Gomateshwara, also known as Lord Bahubali, was the second of the 100 sons (and several daughters) of Lord Rishaba, King of Podanpur. Lord Rishaba was the first of the 24 Tirthankaras of Jainism, whose dates are lost in the mists of pre-history. The title means “propagator.” “Tirthankaras,” many of whom had lifetimes spanning mythical quintillions of years, are the enlightened beings of the Jain religion. Twenty-one of them are held to have attained enlightenment in a position of standing meditation, the way the statue of

Gomateshwara, carved out of a single, massive slab of granite, is shown. Jain mythology recounts how, as a young prince, Bahubali ruled his own lands and was celebrated for his wealth, his grandeur, his strength and his success. A greedy and jealous elder brother, Bharat, went to war against Bahubali, determined to seize everything he owned. Although the younger prince was the greater warrior, at the moment of victory, Bahubali chose defeat. He renounced the world and his rights to his kingdom and left to lead a life of penance and meditation, becoming known as Gomateshwara. Several millennia elapsed before the statue was raised in 983 AD.

The history of Jainism can be traced back as far as the 3rd century BC during the epoch of the Mauryan Empire in South India, but is said to have been prevalent long before then and may have been organised sometime between the 9th and 6th centuries BC. The principles of Jainism state that every living being has a soul and that every soul is potentially divine; that the purpose of life is to encourage spiritual development through personal effort, self-control, prayer and meditation; and that observance of a philosophy of non-violence in thought and in action can help to achieve it.

G L O S S A R Y

almirah — a cupboard or chest of drawers.

arti — devotional song or prayer — sometimes spelt *arati*.

ashram — an unostentatious establishment where the master and his mandali, and other close disciples, live.

Avatar — Meher Baba's spiritual status. Literally, 'descent of God.'

avatar — incarnation — God in human form.

bajies — see bhajias.

basundi — sweetened milk preparation.

beedie — a country cigarette made from a piece of tobacco leaf — folded and rolled.

bhajias — vegetable cooked in batter.

cantonment — designated quarter of city or town (army).

chai — tea made with hot milk, sugar and added spices.

chappals/chapels — slip-on sandals with straps over instep.

charpai/charpoy — a wooden bed-frame strung with thin rope.

chatti — a water jar.

chowkidar — a watchman.

compound — an enclosed yard or area around which dwellings are grouped.

dak bungalow — an official government accommodation for designated personnel to rest and pick up mail (*dak* means 'mail').

dal — a dish made from lentils, chick peas or other pulses.

dargah — a Muslim shrine and meeting place.

darshan — to have sight of or be in presence of a holy person; bowing down to a spiritual master to receive blessings.

darshanites — those taking darshan.

Dassera — Hindu festival celebrating victory of Lord Ram.

dharamshala/dharmashala — a place offering shelter and accommodation.

dhobi — a person who does laundry work.

dhoti — a type of loincloth.
(See also lungi.)

Diwali/Diwal — Hindu festival of lights.

Diwan — a holder of high office
(Prime Minister or Governor).

fakir — an itinerant holy man who chooses a life of poverty.

Ghats — chains of rock face, along the length of SW and SE India, rising to the heights of the Deccan plateau. The term is also used in reference to bathing steps along the bank of a river.

jhopdi — generally means a hut. In this context it refers to the small structure Meher Baba had built for him at Lower Meherabad in 1924 for his work, where he began his silence 10 July 1925.

kamli coat — the coat made from a coarse woollen blanket which, patched innumerable times, Meher Baba wore almost continuously over a period of years; it can now be seen in the Museum Room at Meher Retreat on Meherabad Hill.

Kumbh Mela — a Hindi ritual gathering held on the banks of the Ganges at Benares (now Varanasi) held to be the largest such gathering in India.

kusti — a flat, handwoven, woollen cord worn round the waist.

ladus — a laddoo, a round sticky sweet.

lathi — a wooden baton used for fighting.

lungi — a loincloth fastened at the waist, reaching to mid-calf or ankles

mandali — Sanskrit word meaning 'a group or company of people,' used here to refer to Meher Baba's disciples.

manzil — Persian or Urdu word meaning 'abode' or 'house.'

mast — one who is God-intoxicated.

mastani — a female mast.

matha — a Hindu monastery.

musaffar khana — an eating place with rooms for guest accommodation.

namaz — prayer.

nawab — a Muslim prince or head of state.

neem tree — Margosa, a drought-resistant evergreen with leaves and bark noted for medicinal qualities.

pan (betel) — a spicy mixture rolled in betel leaf and chewed.

pandal — a shelter erected on poles supporting an awning.

pilau — a savoury rice dish.

pir — a saint or one of similarly high spiritual status.

prasad — a gift, usually edible, given by a spiritual master. Its literal meaning is 'Gift from God.'

pucca — a term of approval.

rava/rawa — a dry mixture of sweet ingredients.

sadguru — a highly revered holy person. A God-realized soul.

sadhra — an ankle-length style of shirt made from fine muslin regularly worn by Meher Baba.

sadhu — a Hindu seeker or pilgrim.

sahavas — companionship. The giving and receiving of love: companionship with God.

salik — a God-conscious guru.

samadhi — a meditative trance. The word is also used to refer to the tomb-shrine of a spiritual master.

sanskaras — impressions imprinted by thoughts, words, actions.

sanyassin — one who has renounced the world.

Saptha — a Hindu festival.

sarwardi — a general term referring to agricultural crops, or a term for a specific crop.

Satpurusha/satpurush — a sixth-plane saint.

seclusion — Meher Baba's extended periods of confinement for spiritual work, usually alone, sometimes with one of the masts. Also meaning to be kept apart, secluded.

shariat/sharia — an Arabic word meaning 'path' which is used to describe the immutable expression of the divine will as revealed in the Koran.

Shri/Sri — a term of respect.

tank — a cement-lined reservoir.

tapasvis — mystics who practice tapasya or tapas yoga for penance.

tattya — reed matting.

toddy — palm wine — taken as tonic when freshly made but soon ferments into a mild intoxicant.

tonga — a flimsy two-wheeled mode of transportation, usually horse-drawn.

Urdu — the language now spoken mainly in Pakistan. It is written in Arabic script and includes vocabulary from Hindu, Arabic and Persian.

wali — a friend of God or friend of Allah.

walla/wala — a suffix which, when attached to a noun, turns that noun into a trade or a role.

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I N D E X O F N A M E S

Names are listed as written by Donkin. Correct spellings are given alongside where necessary. Searches can be made for nicknames as well as given names. All are listed alphabetically. Page references for brief biographies in the Portraits Section of the book give fuller information about the leading figures and historical characters mentioned in Donkin's narrative.

Adi Junior: Younger brother of Meher Baba. Donkin refers to him as Young Adi.

Adi Senior: Adi K. Irani, one of the sons of Gulmai. He first saw Meher Baba at Sakori when his mother took him to visit Upasni Maharaj. Later, while at college in Poona, he visited Baba every day after school. Eventually he was one of those who made the long walk with Baba from Poona to Bombay where Adi became one of the Manzil-e-Meem circle and stayed with Baba, serving him faithfully for the rest of his life.

Aga Baidul: See Baidul.

Aga Baidul's Wife: Her name was Soltoon.

Ahmed Abbas: Came into contact with Meher Baba soon after Babajan gave young Merwan God-Realisation. Joint-author of an Urdu biography of Upasni Maharaj. Wrote poetry under pseudonym of "Khak" and acquired the name of Khak Saheb by which he became known.

Ardi: Adi Senior.

Arjun: Arjun Dagdu Supekar. At one time the Kasba Peth gatherings in Poona were held occasionally in a room rented by Arjun in a small, one-storied building. He had a tobacco shop in Kasba Peth that Merwan (as Meher Baba was still known during that period) used to visit. Arjun left his shop to work in the toddy shop run by Merwan and Beheram. He took pride in calling himself a disciple of the Master, and later went with the rest of the group when Baba moved to Bombay. The other men thought of Arjun as Baba's "pet disciple." At Meherabad, he was instrumental in organising and teaching the "untouchable" village boys. He died in 1926.

Ayengar: Sampath Aiyengar, editor of *The Meher Gazette* in Madras.

Baba Das: M. D. Dharmale, known as Babadas (which means Baba's servant or Baba's slave), and later as Meherdas. He resided in Nagpur and would travel from place to place speaking about Baba.

Baba Jan: Hazrat Babajan. (See page 292.)

Baba's Mother: Shireen Irani. (See page 297.)

Baidul: Rustom Behram Jafrabadi. Baba gave him the name of Aga Baidul. (See page 303.)

Baidul's eldest daughter: Dowla. Her sister was Sarwar.

Behramji: Beheram Faredoon Irani. Meher Baba's very first disciple. As a youth Behramji had problems with his sight and missed much of his schooling. Meher Baba later taught him to read and write Persian. He was killed in a motorcycle accident in 1940. (See also Bua Sab.)

Beramshah: Byramshaw Jessawala, Eruch's father, usually known as Papa Jessawala. (See page 304.)

Big gang of women, 16 of them: Probably Mehera, Mani, Kitty, Korshed, Naja, Elizabeth, Irene, Nadine, Norina, Margaret, Shirinmai, Manu, Soltoon, Pilamai, Nargis, and Rano.

Busaheb: Behramji. See above.

Chaggan/Chagan: Chhagan Sitaram Deshmukh.

Chakravarti: Chakravarthi Iyengar of Mysore.

Chanji: Framroze Hormusji Dadachanji, secretary to Meher Baba.
(See page 305.)

Chanji's brother: Naoroji Dadachanji. See Navroji.

Col. Irani: Mehera's maternal uncle, Col. M. S. Irani, one of the highest ranking Indian officers in the British Army in World War One, became a fiercely vocal opponent of Meher Baba, writing press articles denouncing him and speaking against him in public.

Dastur: K. J. Dastur, the editor of *Meher Message*, and later an opponent of Meher Baba.

Dattu: Dattu Mehendarge, a former pupil of the Meher Ashram, he joined Baba's mandali and later worked at the Meher Publications office run by Adi Sr. in Bangalore and then Khushru Quarters in Ahmednagar.

Daulat: Daulatmai, Mehera's mother.

Deshmukh: Dr. C. D. Deshmukh, studied for a doctorate in philosophy at London University and read about Meher Baba's visit to England in the newspaper. He went to visit Baba's hotel while he was in London, and became one of Baba's devoted disciples. In India he taught at the University in Nagpur and worked tirelessly writing books and giving talks about Meher Baba.

Dhake: M. R. Dhakephalkar, B.A., L.L.B.; Principal of the Hazrat Babajan School until it closed down, he was then sent by Baba to study law and came back frequently to Toka and Meherabad to be with him.

Dowla: One of the maternal aunts of Meher Baba.

Dr. Ghani: Dr. Abdul Ghani Munsiff. (See page 306.)

Dr. Khambatta: Dr. Alu Khambatta, a physician from Bombay and a longtime Baba lover who lived at Meherabad in later years and was known as Dr. Alu.

Elizabeth: Elizabeth C. Patterson (See page 298.)

Ella Maillart: Born 1903 — something of a celebrity in her day; known as a Swiss mountaineer and skiing champion, she was also an Olympic swimmer (Paris 1920). She had a passion for exploration of the less accessible parts of Asia, travelling through the high plains of Kirghistan, Turkestan and the Gobi region where she worked with archaeologists in the 1930s before going to Moscow “to study the youth movement.”

Eratch: Eruch B. Jessawala, the eldest son of Papa Jessawala and his wife Gaimai. Baba came to visit their house in Nagpur while Eruch was still at school. Later, the whole family gave up everything they owned to join Meher Baba. Eruch started his lifetime of service to Baba in 1938 at the age of 20, just one year before William Donkin himself arrived at Meherabad.

Falu: One of the sons of Rustom and Freni Irani.

Freni: Originally Piroja, the sister of Mehera. Meher Baba changed Piroja's name to Freni at the time of her marriage to Rustom Irani.

Gadekar: Ramchandra K. Gadekar was the son of an Ahmednagar cobbler who had made Baba a pair of sandals which Baba wore for a long time. Ramchandra, came to see Baba in 1925 for a cure for a stomach ailment, became devoted to him. He became a teacher at the Hazrat Babajan School in Arangaon and, at a later date, was awarded a scholarship to study education at Edinburgh University. In 1937 he travelled with Baba and his companions on board the *S. S. Strathnavar* bound for Marseilles and thence on to England to start his studies in Scotland. He later became a Director of Social Welfare. He was married and lived with his wife Gunatai in Sholapur and later Poona.

Ghani: Dr. Abdul Ghani Munsiff. (See page 306.)

Gomateshwar: Gomateshwara, Jain master. (See page 311.)

Gulmai: Mother of Adi Senior.

Gustadji: Gustad N. Hansotia. Elder brother of Slamson Hansotia. (See page 307.)

Helen Dahm: The Swiss artist who was instructed by Meher Baba to paint murals inside the newly constructed, domed Samadhi building.

Herbert Davy: The brother of Kitty Davy. He met Baba in London in 1931. Soon after he went to China to take up a position of professor at Nanking University and, while there, made arrangements for Meher Baba's visit to China with some of the mandali. He also accompanied Baba on his visit to Italy in the 1930s and spent time finding the cave at Assisi for Baba's seclusion.

Homy: Homi Jehangir Vajifdar, a well-known cricketer who played for India. He was one of those who visited Baba often at Manzil-e-Meem in Bombay.

Invisible ladies: Mehera, Mani, Naja and Khorshed. The “invisibles” led very secluded lives until after Baba dropped the body. At the time of the travels described in these diaries, they were never seen by any of the men. Donkin would have used this term, “the invisibles,” as it was generally the way the special group was referred to by the men.

Irene: Irene Billo, daughter of the Merten’s friend, Otto Billo.

Jalbhai: Jal Sheriar Irani, one of Meher Baba’s younger brothers. He did not know about the high spiritual status of his brother until Baba informed him about it in 1919.

Jal Kerawala: Jal D. Kerawalla, a high government official from Nagpur who became a devout follower of Meher Baba.

Jal Rusi: Younger brother of Katie Irani and her sister, Dr. Goher Irani.

Jal Rusi’s sister: Dr. Goher Irani. She and her sister Katie became dear to Baba as part of his close circle of women disciples.

Jehangir: Jehangir Wankadia, a scholar of Eastern philosophy.

Jessawala ladies /women: Gaimai (mother); Manu (sister of Eruch); Meheru (sister also); Banumasi Kerawala (maternal aunt), and also Gulamasi (maternal aunt).

Kaka: Ardeshir Shapurji Baria. Also called Kaka Baria. One of Meher Baba’s mandali. (See page 308.)

Kalemama: R. B. Kale. ‘Mama’ means ‘uncle’ and Donkin sometimes just called him ‘Uncle.’

Kalemama’s son in law: K. M. Pandit. Principal of the Hindu High School for Boys at Panchgani. Baba visited the school on several occasions and played cricket with the students.

Kali Mama: Donkin’s first spelling of Kalemama, to which he changes later in his diaries.

Khak Sahib: Originally known as Ahmed Abbas. Came into contact with Meher Baba soon after Babajan gave young Merwan God-Realisation. Joined the Manzil-e-Meem ashram and was joint-author of an Urdu biography of Upasni Maharaj,

Kitty: Katherine L. Davy, one of the early English disciples contacted when Meher Baba first went to England. She subsequently spent many years in India working alongside the other women mandali on the Blue Bus Tours. In 1952, Kitty was directed by Baba to take up residence at his “home in the west” at Myrtle Beach in the United States. (See page 300.)

Kotwal: Savak D. Kotwal, who brought his family to live with Meher Baba, and served as Baba’s night watchman.

Lala: Lala Kamble, one of the village boys from Arangaon who later became a cook at Meherabad.

Lala: Lala Chiranjilal Agrawal, a lawyer.

Laxmi: Daughter of Sampath Aiyengar.

Mani: Manija S. Irani. Meher Baba’s sister. Born in 1918, she was first taken to Meherabad in 1925 while on school holidays. When she left school in 1932, she was allowed to join the women mandali, first at Nasik and then at Meherabad. Her duties were primarily to protect Mehera at all times and she was the only person allowed to touch her. She became Mehera’s constant companion.

Margaret: Margaret Craske, an English teacher of ballet who achieved international recognition for her work. She was among the first English disciples contacted by Meher Baba in 1931. She joined him in India some time after Donkin arrived and then stayed as one of the group of women mandali until after the end of World War Two. She eventually went to live at the Meher Spiritual Center in Myrtle Beach, South Carolina.

Mama: R. B. Kale, nicknamed Kalemama. Donkin later writes Kali Mama when referring to him.

Masa: Meher Baba's maternal uncle, Faredoon Masa, husband of Dowla Masi. He had a teashop in Char Bawdi, Poona, near the place where Babajan would sit.

Masaji: Pendu's father, a brother of Shireen. Baba sometimes called him Uncle Fish. Masaji married Pilamasi. Pendu was their son.

Mehera: Mehera J. Irani. (See page 291.)

Meredith Starr: A self-styled spiritual teacher who set up a retreat at East Challacombe in Devonshire, where Meher Baba visited when he first came to England in 1931. Starr subsequently went with Baba's group to France and Italy.

The Mertens: Hedi and Walter Mertens, the Swiss couple who hosted Meher Baba's visit to Zurich in December 1932. Hedi was an established artist and helped introduce Helen Dahm to Baba at this time. Walter was a businessman and a friend of Otto Billo whose daughter Irene later also became a follower of Meher Baba.

“The Mertens’ painter friend . . . :” Helen Dahm. (See Helen Dahm above.)

Merwan: Meherwan Jessawala, Byramshaw's younger son, brother of Eruch.

Miss Ella Maillart: See Ella Maillart.

Mohamad: The mast Mohammed. (See page 296.)

Mrs. Kotwal: Nergiz — wife of Savak Kotwal.

Murli: The son of Kalemama, Murli Kale was one of the students at the Meher Ashram school in the early days at Meherabad. He became a member of the mandali after the ashram closed.

Nadia: Nadine Tolstoy; Russian, married the son of Leo Tolstoy.

Nargis Kotwal: Nergiz — wife of Savak Kotwal.

Navroji: Naoroji H. Dadachanji, Chanji's brother, was one of those who used to visit Upasni Maharaj regularly at Sakori. Chanji brought the whole of his brother's family to Meher Baba. A building contractor by profession, Naoroji lived in Bombay where he was married and had seven children. He was instrumental in the construction of several buildings at Meher Baba's ashram, including his tomb. His three daughters, Arnavaz, Nargis and Roda, were permitted to visit Meher Baba and his women mandali often.

Nilu: Dr. Nilu N. Godse. (See page 307.)

Nonny: Mrs. Henry Bell Gayley, mother of Rano Gayley. (See page 302.)

Norina: Norina Matchabelli. (See page 299.)

Padri: Faredoon N. Driver, who was in the early days given the nickname of Padri. His mother, a devotee of Hazrat Babajan, insisted that he should visit Meher Baba, which he did in 1922. Padri was one of those who walked with Baba from Poona to Bombay to set up the Manzil-e-Meem ashram, and became one of Baba's close circle of disciples.

Paramenand: Dr. Paramanand, a colleague of Dr. Alu Khambatta, and also her medical partner at the clinic in Bombay, which was on the ground floor of the building where Meher Baba stayed in those early years.

Pendu: Aspandiar Rustom Irani. He was told by Upasni Maharaj in 1919 that his cousin, Merwan (Meher Baba) was as spiritually great as Zoroaster. He was subsequently nicknamed Pendu by Baba when

he joined the Manzil-e-Meem ashram in Bombay and became one of Baba's staunchest lifelong disciples.

Pesi: Eruchshaw Irani, a devotee of Baba's in Poona. He served as Baba's orderly and was one of the early Meherabad mandali, to whom Baba gave the nickname of "Peshotan" because of his devout nature. This was shortened to "Pesu" by the mandali.

Pleader: Kaikhushru Pleader, one of Baba's mandali who observed silence and fasting for several years while locked in a small room at places in Nasik and Meherabad; he also visited many of the Hindu holy sites on Baba's orders. Pleader was the disciple who found the mast Mohammed on a street in Bombay and took him to Meher Baba at the Rahuri ashram in 1936.

Poppa Jessawala: Byramshaw Jessawala, head of the Jessawala family, father of Eruch and Meherwan. Affectionately called "Papa". (See page 304.)

Ramju: Abdul Karim Abdulla, known as Ramjoo. Drawn into Baba's orbit aged 22. Married and had seven children. Author of *Ramjoo's Diaries*.

Rano: Rano Gayley — known as one of Baba's most closely directed artists. She joined Meher Baba in India in 1936 with her mother, and stayed on as one of the group of women mandali until the end of her life. (See page 301.)

Rao Sahib: Afseri, known as Raosaheb, one of Baba's mandali who joined him in the early stages of his work. Raosaheb was one of the teachers at the Hazrat Babajan School for Boys at Meherabad in 1925. He also travelled for Baba to Persia and accompanied him to Kashmir.

Raphael Hurst: A journalist from England who visited Meher Baba in 1930, spent some time with him and subsequently left disappointed at the lack of "high and sublime sayings." His visit

is mentioned in a book he wrote under the pen name of Paul Brunton, *A Search in Secret India*, which may have been read by Donkin.

Rusi: See Jal Rusi.

Rustom: Rustom Irani. One of Baba's mandali since the days of the Manzil-e-Meem. Elder brother of Adi Senior. He was married to Mehera's sister Freni. At the time of Donkin's writing, Rustom had gone to the Himalayas to live in seclusion.

Rustom Kaka: A member of the religious Zoroastrian community in Ahmednagar who, in 1933, became devoted to Meher Baba. At the time Donkin was writing his diaries, Rustom was working as a projectionist at the Sarosh Cinema.

Sadashiv Patel: Sadashiv Govind Shelke, later called Sadashiv Patel, owned the building in Kasba Peth where Merwan Seth and Behramji rented their toddy shop. Sadashiv became a follower of Merwan Seth and held gatherings in his home on the upper floor at Kasba Peth. The room adjoining the toddy shop was also rented from Sadashiv to be used as a temple.

Sailor: Khodadad Rustom Irani, nicknamed Khodu and then Sailor Mama. One of Baba's boyhood friends and earliest disciples, he had accompanied Baba when he visited Upasni Maharaj at Sakori in December 1915. Sailor and his wife Najamai with their son, Dinshaw, later lived in Meherabad and their son attended the Meher Ashram school. At first known simply as Khodu, he was given the nickname of Sailor by Baba who had put him in charge of water supply at Meherabad.

Santana Fernandez: A 15-year-old orphan from Goa who was taken with Meher Baba and his group on their travels. Baba liked Santana and indicated he had a spiritual nature as well as being bright and intelligent.

Sarosh: Sarosh Kaikushru Irani, a cousin of Rustom and Adi K. Irani. Sarosh was taken by Adi to Manzil-e-Meem in 1922 and stayed with Baba as a lifelong devotee. Their prosperous joint-family owned property in Ahmednagar and their residence, known as “Khushru Quarters,” was later to become the Trust Office and is now known as Meher Nazar Compound. Sarosh became the owner and manager of the neighbouring cinema and operated several other businesses in Ahmednagar.

Sarwar and Dusi: Sarwar and possibly her sister Dowla; daughters of Baidul.

Sayed Saheb: Sayyed Saheb Pirzade, one of the regular visitors to Hazrat Babajan who introduced Merwan, known as Merwan Seth at that time. It was Sayyed Saheb who came up with the name of ‘Meher Baba’ in 1920 when the question of a name for Merwanji was being discussed with a group of disciples.

Sheriar: Sheriar Moondegarg Irani, Meher Baba’s father. (See page 298.)

Shirinmai: Shireen Irani, Meher Baba’s mother. (See page 297.)

Shivaji: King Shivaji. (See page 309.)

Sidhu: One of the men disciples. He had a wife, Radhabai, and several children all of whom died at a young age. They lived in Meherabad and in later years Sidhu looked after Mohammed Mast.

Sidhu’s young son: Possibly also named Merwan.

Swami/Swami Babanand: Swami Bhabananda, resident at the Bangalore ashram who went off on pilgrimage to Pandharpur then returned to Bangalore and subsequently accompanied the mandali from Bangalore to Meherabad. He committed suicide in 1941.

Tofkane: W.D. Topkhane, a teacher at the boys' high school in Panchgani.

Tuka: The nickname for Tukaram, formerly a pupil at the Meher Ashram school; he stayed on under Meher Baba's guidance and was trained as a driver, driving Baba's car and sometimes the Blue Bus.

Uncle Fish: This was the nickname for Masa or Masaji who was Pendu's father.

Uncle Mama: This was the nickname for Kalemama.

Vishnu: Vishnu Narayana Deorukhkar, lived in Poona at a house near the toddy shop in Kasba Peth bought by Behramji in partnership with Meher Baba (then known as Merwan Seth or Sethji). Vishnu was only 15 at the time and still in school, but some years later he went to Bombay to to stay with Baba and the men mandali at Manzil-e-Meem and became one of the group.

Vishwanath: Vishwanath S. Haldankar, a cousin of Vishnu's who lived in Belgaum. Donkin may have thought that Haldankar was Vishnu's brother as the word for 'cousin' is used interchangeably with 'brother' in India.

Workingboxwala: Feram B. Workingboxwala, a disciple who worked as a clerk in Adi K. Irani's office and took down in shorthand many of Baba's circulars and messages.

Yeshwant Mehendarge: Father of Dattu Mehendarge.

Young Adi: Adi Jr., Meher Baba's youngest brother. As a boy he was interested in Spiritual Masters before he came to know of the divinity of his brother Merwan.

SPIRITUAL HEIRARCHY

Meher Baba — Avatar of the Age. (See page 289.)

Qutub Hazrat Babajan — Perfect Master. Resided at Poona.

(See page 292.)

Sadguru Upasni Maharaj — Perfect Master. Resided at Sakori.

(See page 295.)

Qutub-e-Irshad Shirdi Sai Baba — Perfect Master. Resided at Shirdi.

(See page 294.)

Qutub Tajuddin Baba — Perfect Master. Not mentioned in *Donkin's Diaries* but also one of the five Perfect Masters of the time.

Sadguru Narayan Maharaj — Perfect Master. Not mentioned in *Donkin's Diaries* but also one of the five Perfect Masters of the time.