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MEHER BABA

JOURNAL



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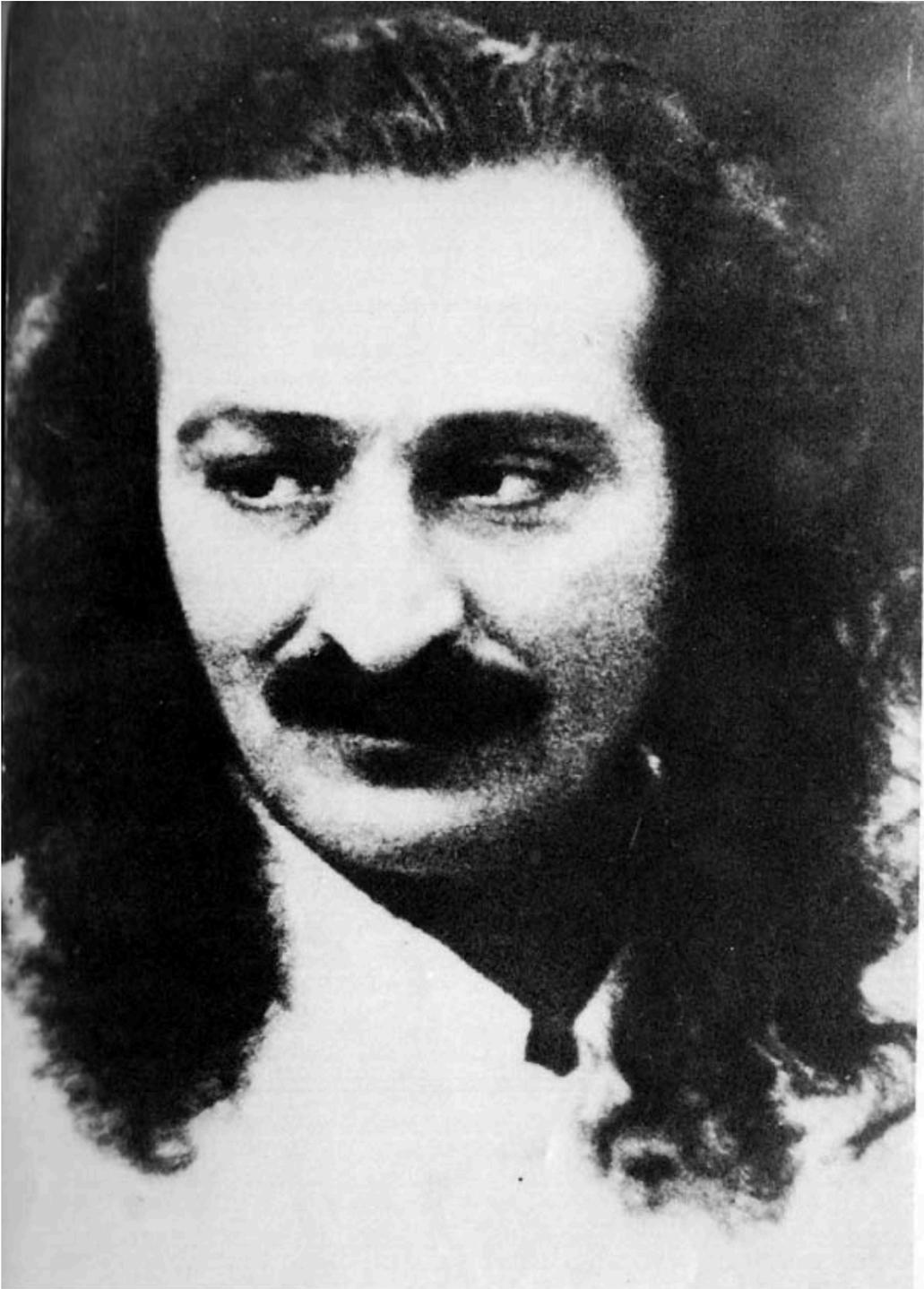
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“I have come not to teach but to awaken”

—SHRI MEHER BABA



Shri Meher Baba

MEHER BABA
JOURNAL

VOL. 1

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Shri Meher Baba on

The Removal of Sanskaras (Part III)

(THE WIPING OUT OF SANSKARAS)

Love for the *Sadguru* or Perfect Master is particularly important, because it invites contact with the *Sadguru*. Through such contact

IMPRESSIONS the aspirant receives from the *Sadguru*
TAKEN FROM A *impressions which have the special*
SADGURU CAN *potency of undoing other past*
ANNUL OTHER *impressions, and thus completely*
IMPRESSIONS AND transforming the tenor of his life. The
TRANSFORM THEM recipient of the impressions may
entirely give up old habits of life and

ways of thought. It changes and elevates the tone of the most depraved life. A person might have been leading a life of wreckless dissipation without ever thinking of anything other than the fulfilment of mundane desires. He might be caught up in the thirst of possession and power, and may have no ideal other than that of acquiring and hoarding money and becom-

· * *Continued from May 1939 issue*

ing merry. But even such a person who cannot, by any stretch of imagination, think of freedom from earthly fetters may find that the *sanskaras* which he catches from his contact with the *Sadguru* are potent enough to drop for ever a curtain on his old manner of thought and existence, and open for him entirely new vistas of a higher and freer life. The impressions received from the *Sadguru* might be equally beneficial to an intellectual and cultured person whose vision is nevertheless circumscribed, whose imagination can at best appreciate the beauty of art and literature, and whose altruism cannot transgress the limits of his neighbourhood or the boundaries of his country. Such a person would, on receiving the impressions from a *Sadguru*, be lifted to still higher modes of life.

The *Sadguru* can raise the aspirant from the ordinary intellectual level of consciousness to the level of consciousness where there is inspiration and intuition, and then onwards to the level of insight and illumination which culminates in his merging into the infinite. This rising of the aspirant corresponds to his progress from the mundane sphere to the subtle sphere, from the subtle sphere to the mental sphere, and finally from the mental sphere to the state of Freedom. The last step implies *complete wiping out of all sanskaras—natural or non-natural—positive or negative*. To take the analogy of the string which

is wound round a stick, this process of the wiping out of *sanskaras* consists of the cutting of the string by means of a pair of scissors. The erasing of all *sanskaras* which is implied in the final release of consciousness from all illusion and bondage can never be achieved *except through the grace of a Sadguru*.

But such active intervention by the *Sadguru* presupposes unrestrained relationship between the aspirant and the

THE NEED OF
COMPLETE SELF-
SURRENDER

Sadguru, and such unrestrained relationship can be established only when the aspirant succeeds in *complete self-surrender* to the *Sadguru*. Self-

surrender implies obedience of all the orders of the Master. When all your desires and actions are guided by him and are the result of your obeying his orders, he becomes directly responsible for them. Thus when self-surrender is thorough, the responsibility for your release from *sanskaras* is devolved upon the Master, and under this new condition the Master annihilates all your *sanskaras* in no time.

Obedience to the Master as implied in full self-surrender is of two kinds: (1) intellectual and (2) literal. Of these two

INTELLECTUAL
OBEDIENCE

kinds of obedience *intellectual obedience comes first, and is a preliminary to literal obedience* which

is more fruitful. When you are intellectually convinced about the greatness and perfection of the Master, you have love and respect for him, but are unable to follow

his orders literally. Reason being the basis of your conviction, you find it difficult to divorce it from your understanding of the Master and his orders. And as the two are inextricably intertwined with each other, your reasoned faith holds you within the limits of *intelligible* obedience. This phase of the pupil is left undisturbed by the Master, and all the pills of obedience offered by him are intellectualised in order to suit his taste and calibre.

Through intellectual obedience of the Master you can annihilate all your *sanskaras*, provided you are sincere in your logical interpretation of his orders and in their LITERAL execution. But the result comes much OBEDIENCE quicker if your obedience is literal. Literal obedience is the effect of the rock-like faith and deep love which the Master inspires in the pupil through his human appeal. The overflowing radiance of the halo of the Master and the effulgence of purity and compassion are mainly responsible for creating in the pupil an unswerving faith which prepares him to follow the orders of the Master implicitly irrespective of their satisfying his critical spirit. Such literal obedience is not even bound by the requirement that the real significance of the orders should be within the intellectual comprehension of the pupil, and it is the best type of obedience which you can aspire for. *Through such implicit and unquestioning obedience all the crooked knots of your desires and sanskaras are set straight*; and it is through such obedience that a deep link is

created between the Master and the pupil, with the result that there is an *unhindered and perennial flow of spiritual wisdom and power* into the pupil. At this stage the pupil becomes the *spiritual son* of the Master; and in due time, he is freed from all individualistic and *sanskaric* ties, and he himself becomes a Master.

The *Sadguru* or a Perfect Master has a position and power which is unique. There are many souls in the world who are more or less advanced on the spiritual Path, but there are few who have crossed all the six stages of the internal spheres of consciousness and become one with the Infinite Source of Existence, Knowledge and Bliss. The *Sadguru* has not only experienced the different planes of consciousness, but he actually permeates the very being of all souls because of his having become one with the Infinite. He is the pivot of universal activity. In a sense, to him are due all your thoughts and actions, your joys and sorrows, your frets and fumes, your strength and weaknesses, your possessions and surrenderance, and your love and longing. He not only pervades all existence but is consciously conversant with the cosmic law of cause and effect and the complex working of the *sanskaras* of the individual souls. The causes of individual happiness or misery, vices or virtues are as much known to him as the causes of cosmic changes and upheavals. Every being is an open book for the infinite searchlight of his

omnipresent consciousness. He is, because of his union with the Infinite, endowed with unlimited power, and can, in the twinkling of an eye, annihilate all the *sanskaras* of the soul, and liberate it from all entanglements and bondage.



The original version of this discourse “The Removal of Sanskaras (Part III)” as given by Meher Baba was later personally revised by him and included in a three volume edition titled Discourses by Meher Baba, © 1967 Adi K. Irani.

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*The Vaishnavite Saints of Southern India and their Hagiology**

LIFE OF ST. TIRU-MAZHISAI-AZHVAR
BY C. V. SAMPATH AIYANGAR

Our Saint is also called Bhaktisara or essence of God-Love. He was named after the place of his nativity, Tiru-Mazhisai, which is near Punamattee (Madras).

The wife of Bhargava Rishi conceived and gave birth to a lump of flesh, in *Magha* asterism, *Taishya* month (January-February), *Siddharthi* year of last *Dwapara Yuga* (cycle). The parents did not know what to do with this unnatural monstrosity. They took it and kept it in the shade of a bamboo bush in the forest and went away.

Though abandoned by the parents, this holy lump of flesh was taken care of by the Lord, the friend of the distressed (*Apad-bandhava*). The fleshy lump developed form and began to breathe. It saw the Divine Vision and began to cry. This loud cry reached the ears of Tiruvalan, a woodman,

who had been felling trees hard by. He saw the Divine Child, took it in his arms, caressed it and gave it to his childless wife, who received it with open arms. The biographer says: "For indeed the anatomy of her breasts underwent change; they moistened and living milk began to drip." But the Divine Child would not feed on human breasts. It grew into a fine boy, the wonder of all who saw him. A venerable old childless man with his wife visited this marvellous boy and offered him pure milk. The boy drank it. The couple visited him every day with milk, and he would take only that milk and no other food. One day he drank the milk leaving a portion of it in the vessel. He asked the couple to drink it, and said that they would have a good son. To them was born a godly child, whom they named Kani-Kkannar.

* Continued from May 1939 issue.

Our young Saint was about seven years of age. This precious youth found the then existing many systems of philosophy dry and unsatisfactory. It is said that he went on examining the Vedas and the other sacred lore for seven hundred years, and at last found that the *Parabrahmam* or *Paratatwam* was the only Truth or Reality. He found that by *Bhakti*, and not by pure reason, that the Truth can be realized. It is very interesting to note that he perceived and realized God "in His fullness of Essence, Character, Beauty, Environment and Display, both in spheres spiritual as well as material." It is said that during his *tapas* by the side of Gajendra Tank at 'Tiruvallikeni (Triplicane, Madras), even *Rudra* could not disturb him in his meditation.

One *Konkana-Siddhan*, a magician belonging to the Malayalam Country, wished to test our Saint. He gave the latter a pill which, he said, would convert the 80th part of a copper coin into gold of fabulous value. The Saint rubbed his own body and taking his sweat mixed it with a bit of wax which he

took from his ear, gave that pill to the alchemist and said that it would give him many crores of rupees. The magician was puzzled. He prostrated before our Saint and went away abashed.

Our Saint Azhvar then continued his meditation uninterrupted in a cave. He met there our Azhvar-T'riad, Poygai, Pudam and Pey, and "their minds united and dissolved in the ambrosial waters of His love." After some time he left his cave and went to his native place Mahisara, and then to Kanchi (Conjeeveram).

We have spoken of the holy child Kani-Kkannar. He came to Kanchi and became the disciple of our Saint. An old woman also was doing him service. One day he asked her what boon she wanted. It is said that she prayed that she may be blessed with youth, and that she immediately became a woman of surpassing beauty. The story is this: Pallavaraya, the King of 'Tondamandalam country, married her and was spending his time happily with her. When the King became old, the wife still retained her youthful beauty. She told him that she got this

Saints, we find that they were embodiments of compassion—of love—of love to all beings—of love to God. It is the love inseparable from *Jnana* (Knowledge). It is the tenderness which deplores the fate of men who are turned away from God. It is the charity in the hearts of Saints which made the

high caste—*Kurattazhvan*—help the low caste woman on the banks of Kaveri, at Srirangam. That is true *Bhakti*, and our Saint was an embodiment of such *Bhakti*.

Blessed be Saint Tiru-mazhisai Azhvar alias Bhaktisara.

(To be continued)



Extract from Baba's Letter To H. Von F.

The East already knows me, I have some thousands of followers in India and Persia.

I have not chosen the West; it is not a question of choice, but a question of where my work is most needed to have spirituality and materialism go hand in hand.

Mr. Gandhi, after reading my script, has been so impressed that he offered to have them translated into the vernacular, so that the masses could have the benefit of learning from them.

There are hundreds of religious teachers in the East, who call themselves *Pandits*, well versed in scriptures and full of wise sayings to fit any eventuality, *but there are very few* who have achieved personal experience of the Highest One—the real thing is to *feel experience* and to *realize* the *One Infinite Consciousness*, and that is possible only through love, and is inspired by *contact with a Perfect Master*; without that contact none has attained Perfection.



The true life is lived when one feels both heart and head balanced; intellect and feeling linked; materialism and spiritualism blended. Then only can one realize the Infinite in every phase of life and be in harmony with everyone and everything, and living in the world of matter, yet feeling detached, so be identified with the One Personal God.

There are two aspects of the Infinite One—Personal and Impersonal. The Impersonal lies beyond the domain of creation and transcends even the mental plane. The Personal aspect of God is the Perfect Master who, having attained to the Impersonal aspect, lives in the world, and, using *Maya*, helps others towards Truth.

I never wish to be called Redeemer, Saviour, Divine Majesty so soon. The disciples through their love, faith, enthusiasm gave such titles; there are many who misunderstand me, call me Satan,

Devil, Anti-Christ; but to me it is all the same; I know what I am.

I see my own life in everyone, so continually realize that I am the Infinite One, and this "I" is not the outcome of the limited finite egoism, but it is the outcome of actual experience of the *highest state*.

When an *Avatar* has to manifest, for some period before his manifestation, he either fasts, keeps silent, or adopts some inner discipline for the benefit of the world. He does not do this for his own sake, because, having attained to the Highest, nothing is left for him to do for his own self; but before manifestation whatsoever he does, *his mind is universal*.

Ramakrishna did not touch money.

Buddha never ate food cooked by others.

Jesus fasted forty days.

I keep silent.



Meeting

BY KEMALI

I stood transfixed
When I beheld my Lord, for it did seem I
knew Him years before.
No stranger He. My soul in deep submission
responded to His call.
A heat of love passed through me and I knew
The happiness which He alone can give.

I stood transfixed.
All changed about me. I was as bathed in
light; my sorrows fell.
For, at His feet, I had but one desire—
always to be with Him.
His hand extended gave His blessing rare,
My joy at finding Him, was now
complete.

I stood transfixed.
To me He smiled, and it did radiate full
burning love as if
To sear my heart with pain. In that embrace
my fears dissembled.
I was reborn and in His grace do live—
I stood transfixed in reverence.



The Blind Phrase

BY ABDUL KAREEM ABDULLA

"But this is all blind faith..." is the blind phrase I have often heard from people who care very little to see what they mean to say. To look upon faith as blind in one case and at the same time believe it to be capable otherwise under different circumstances is indeed a blind outlook on faith. To call faith blind only under particular circumstances is to imply that under some other circumstances it is not blind. It is absolutely wrong to consider one faith as blind and at the same time believe another to be otherwise. In accordance with the individual outlook on life a person may hold faith any way he likes, whether blind, lame, alive or dead. But once a particular nature is attributed to faith by one, it must be considered as the uniform nature of all faiths by that person. If any faith is to be called as blind, then all faiths must be labelled as such. If one faith cannot be considered as blind, then all faiths must be taken as full of eyes. The

difference between faiths must be considered as the difference in degrees and not in kind.

Faith may be full or flickering, fixed or fleeting, rich or poor, weak or strong, but for all these differences in its development in keeping with the other preparations of a human being, it will always remain the same one faculty of visualising the invisible or the blindness that can see. I believe all faiths to be blind and not blind both together at one and the same time, because much can be seen through faith that would otherwise ever remain beyond perception, and when one perceives anything clearly, no question would remain for faith, as then it would cease to exist in knowledge and experience.

Generally, the loss of the medium of seeing is confused with the inability to see, and when a man loses both his eyes, he is called blind. But unfortunately, at the same time, he is also believed and is

made to believe to have lost the ability to see, although, in fact, such a person continues retaining the power of seeing, and does see all blackness before him.

It is all the more pitiable to hear the blind phrase when delivered with an air of superior knowledge, and as the last word in argument against God-Realization and those who are after this inevitable goal of the soul.

Full faith has more eyes than two in perceiving the Truth, but, keeping in view the ordinary human faculty of sight, faith is certainly blind, and, as such, the faith in God of the average human being is as blind as for a bat to believe in the day. Until God is actually seen with the spiritual eye that mankind possesses, He is a huge faith, a grand faith, a faith against which only fools would dare laugh at, but all the same, the Lord remains an object of as blind a faith as blind can be.

A human being may change his opinion, his ideas, his beliefs and even his faith. He may disbelieve in what he may actually see, hear and

feel. But no human being has ever been reported to believe himself for a moment to be a diamond, a carrot, a parrot or a bull. Even those who become unsound in mind do not appear to lose sight of the fact that they are human beings. In short, once a human being is always a human being to the end of his conscious life in all conditions and under all circumstances. Exactly in the same way, those fortunate souls who once see God always see God until unity with the Supreme Soul is achieved in Self-Realization.

Therefore, when God is actually seen everywhere and for all times continually by one who reaches the sixth plane of cosmic consciousness, would that person be yet considered to have faith in God? Certainly not. God, for that person, then becomes a fact more tangible than the man's existence.

Like God, every Master is necessarily a matter of faith for the disciple until such time as the latter is uplifted to the level of the former. Blind faith in God or in a Master that leads to God-Realization is a divine gift to mankind of a

spiritual faculty of feeling and finding *That* which is beyond all bodily senses and beyond mind, matter and intellect. Such faith is no more blind than that based on political and economical theories, logical conclusions and scientific hypotheses. If objective experiments prove anything in the material sphere, subjective experiences prove many things in the world of spirituality.

Faith is as much essential in the spiritual as in the material life. Without faith in one's doctor, lawyer, friend and relative, life would be very difficult to live and cease to be a practical proposition. Faith implies belief, and the latter has necessarily to be based on trust that takes a fact for granted, just as a man who has lost both his eyes but not his power of seeing, decides in the dark. All the same, according to the good old maxim of "No risk, no gain", a prudent and reasonable risk is not only worthwhile but an absolute necessity in both the departments of materialism as well as spirituality.

But in no case can any fault ever be found with faith itself,

whatever be its intensity or depth, nor does the *object of faith* matters in the least, be it true and genuine, or fake and false. What matters is the aim and aspiration behind a faith and the will and determination to achieve these. Faith, like all other powers and faculties, acts as well as reacts. It fails as much as it succeeds. All depends on the use one makes of faith. Therein lies all the blindness about it. If one is greedy enough to have faith in some get-rich-quick business and fails therein, it is due to his blindness for greed and not for the blindness of his faith.

It is true that supernatural phenomenon strengthens faith, but the faith which is loosely based on miracles is found on shifting sands. For one thing, such spectacular performances like fire-eating and fire-walking that are the results obtained by following certain obscure laws of nature are no miracles. Miracles mean a deliberate over-riding of the ordinary laws of nature and bringing about results by violating such laws on the strength of supernatural powers. And yet I

consider miracles to be as much a sign of spiritual greatness as a foreboding of a divine downfall according to the aims and objects for which a miracle is performed and by whom it is performed. I would, therefore, respect all those who can perform miracles, but I would be the last to measure spiritual advancement with the doubtful yardstick of miracles alone.

All the great Masters have worked much more within the four walls of the ordinary laws of nature even to the extent of putting up with personal persecution and bodily annihilation than having performed miracles, although a Perfect Master can perform miracles as and when he likes without the fear of any reaction that one in the Path has to guard against. In the everyday life, too, we find that those who are fully empowered and entitled to make use of special measures and prerogatives take recourse to these in exceptional cases and only under extraordinary circumstances.

Just as some materialists make wrong use of their possessions, achievements and learning, some mystics in the

making, particularly those who run the risk of treading deep into the spiritual Path without a perfect guide, are apt to abuse the supernatural powers for personal satisfaction or out of curiosity and vanity, and thereby suffer an unthinkable retrogression. When those who, in spite of reaching the stage wherein miracles can be performed, have to face and guard against a deep downfall, the fate of those who can only be contented with a faith exclusively founded on miracles can better be left to imagination.

For all the fruits of power, knowledge, bliss and freedom looming large on the spiritual path, it is far from being strewn with flowers. On the contrary, every stage is full of thorns that have to be carefully avoided and yet at times penetrate the body, mind and soul altogether.

Granting for argument that faith on sight is set up on the strength of seeing an undisputed and outstanding miracle like raising of the dead, it is inconceivable that the impression of a solitary *seeing*, would stand the strain of *feeling* a grim struggle for an indefinite

period between mind and matter that is inevitable in the Path.

The secret of faith lies in the fact that it is in itself a miracle that automatically brings in its wake supernatural phenomenon as a matter of course. Faith is neither created by force, nor is it an accident.

A will cannot win it, a wish cannot have it. And yet, like an extinct volcano that suddenly shoots out into activity, a deep devotion or an intense longing that may have been latently nursed for ages often manifests in a sudden outburst of all effulgent faith that those who are blind call it blind.



Mirabai

BY MRS. INDUMATI DESHMUKH, M.A., B.T.

Mirabai came from Medta in Rajputana. She is one of the most ardent devotees of Shri Krishna. India has always been fortunate in having her sons and daughters among the ardent devotees of God. They go along the untrodden path towards the Lord, and become guides to those who seek to see and realize him. Their sayings are like the brilliant torches which dispel the darkness in the hearts of the aspirants. Among the women saints Mira is distinguished by her life as well as by her unique wonderful

poems which to this date lead the way for us.

The date when Mira was born and the name of her husband have been two controversial questions. But the scholars are now agreed that she was born in 1560 and that the name of her husband was "Bhoj" and not "Kumbha".

Mira was the only daughter of Ratansinha, a nobleman of Medta. She lost her mother when she was only a child, and there is little truth in the belief that her mother was res-

possible for creating in her the religious attitude of worshipping the Lord. After her mother's death she was taken to her grandfather's house. Her grandfather was a great devotee of God, and it was through him that Mira got interested in worshipping Shri Krishna.

It is said that when Mira was quite young, a saint came to her grandfather's house. He had a very beautiful idol of Shri Krishna. Mira became mad with its sight and requested the saint to give that idol to her. At first the saint was unwilling to part with it, but at last he gave it to her; and from that time Mira began her devotion to Shri Krishna.

The childhood of Mira is not very eventful, and there were no supernatural signs in her. At the age of thirteen or fourteen she was married to Prince Bhojraj, the eldest son of King Sanga of Chitor. Within ten years after her marriage she lost her father, father-in-law, mother-in-law and lastly her husband; and Mira's marriage was supposed to be the inauspicious cause of all these unhappy incidents.

After her husband's death, Mira became detached from her home, and she began to spend much of her time in the company of saints. She also got completely lost in her devotion for Shri Krishna. The story about her ardent love and devotion for Shri Krishna got circulated far and wide, and hearing them many saints came to Mira in order to meet her. Mira used to join with these saints in common worship of the Lord. This was against the royal custom, and the members of the royal family tried to dissuade her from it. But Mira had forgotten the world and its ways in her ardent devotion for Shri Krishna and was lost in the ecstasy of the company of the Divine Beloved. As all attempts to dissuade Mira from joining with the saints in worshipping the Lord were unsuccessful, the members of the royal family were at a loss to find out ways of compelling her to abide by the discipline of the royal family.

At this time King Vikramaditya was the ruler of Chitor, and his treatment to Mira was very wicked. At first he sent a woman named

Ulabai to Mira to persuade her to give up her worship. But as Ulabai was unsuccessful in her persuasions, she was again sent to Mira with a glass of poison to drink. Mira drank the poison calmly, but, to the surprise of all, she was not at all affected by it. But it is said that instead of Mira the idol of Shri Krishna was found to be affected by the poison and became blue. When the King heard about this, he was surprised; but he did not go back upon his evil intention. He devised another method of getting rid of Mira. He sent to Mira a closed basket containing a big poisonous serpent, and instructed the messenger to tell Mira that it contained a *shaligram* (a symbol of Vishnu). Mira with great joy opened the basket, and to the surprise of the messenger it was found to contain a *shaligram* and not the serpent.

After this event it was impossible for Mira to remain in the kingdom of Vikramaditya. She, therefore, went to sacred places. But, after she left Chitor, calamities began to befall the kingdom of Chitor, and the King began to repent for his attitude to Mira. The

people in the kingdom said that the calamities were the result of the treatment given to Mira, and that they would not be mitigated unless the King brought her back to Chitor. The King, therefore, sent a messenger to bring her back. It is said that when the King's messenger began to press Mira for coming to Chitor, she approached the idol which she used to worship and disappeared in it. So Mira never came back to Chitor. She entered into *samadhi* sometime between 1620 and 1630.

Mira adored Shri Krishna as her Lord and Beloved. In every other human relation there is a feeling of duality, but in the relation of the lover and the Beloved there is no separateness between the two. At one place Mira says: "Come O Lord! I am waiting for you. Eating and drinking do not please me, nor can I sleep. I cannot be happy unless you come. Come, my heart has become restless." Elsewhere addressing the Lord, she says: "I am requesting you to speak and still you do not speak. You are cruel. My only desire is that you should speak and none else."

Mira often expresses herself in figurative and symbolical language which clearly shows that she was going through many occult and supernatural experiences of the spiritual world. At one place she says: "O Mind, let us enjoy the four days of *Holi*. Without beating the drum we shall hear the *Anahata* sound, and without using the hands we shall create the sweet music of diverse flutes. Without a tune we shall sing thirty-six *ragas*, and using the saffron of satisfaction and the syringe of love we shall cover every inch of our body with colours. *Gulal* (rose coloured powder) is being sprinkled. The clouds have become red and are showering bounteous colours. All the veils of the soul have been cast off and I do not care for what people think."

At another place she says: "O my Friend, in life and in death, I remember you day and night, and my heart knows that I cannot be happy if I do not see you. I climb higher and higher to see the Path, and I shed tears for the whole night. This world is all false, and the family and relations are also false. With folded

hands, I request you to listen to what I say. My mind is uncontrollable. It is like an arrogant elephant. O Master! Kindly hold your hand upon my head, and let the mind be curbed with the *ankusha* (goad). I look at you, and while seeing you I am happy every moment. Beautiful Krishna is the Lord of Mira and her mind has found rest at his feet."

Equally beautiful is the expression of faith and love in the following famous song of Mira: "I am attached to the feet of the Master, and I am not interested in any other thing, since the whole of *Maya* is false like a dream. The ocean of the false world is all dried up, and I am no longer anxious about crossing it. O Beautiful Lord Krishna! Mira says, 'My eyes have begun to see inwards.'"

As will be seen from these examples, Mira's poetry is an expression of unswerving faith in God, ardent devotion and divine love in all its intensity. It also describes some interesting occult and spiritual experiences. It clearly shows that she was a very great saint. From her very childhood she had detachment for the material

world, and she was ever ready even to embrace death for the sake of her love for the Lord. Mira's poems are mostly songs, and they are tuned to music.

All over India these poems are sung by devotees with great rapture, and they have made Mira an immortal star in the firmament of the world.



Communion TO BABA

BY MALCOLM SCHLOSS (Hollywood)

I was aflame with Thy glory!
I was caught up in Thy bliss!
I had called for Thy love, Oh! Beloved—
But had not visioned—*this!*

So *this* is the way to union—
Simple, and easy, and clear!
Love renders the holy communion—
Possible, *always, here!*

I shall keep it alive, Oh Beloved!
I shall remember how;
Neither time, nor space, nor illusion
Shall ever divide us now.

For *this* is the mystical body,
And *this*, the blood divine;
And the heart, the cup of compassion,
Shall ever be brimming with wine!



Scheme of Universal Ashram

SHRI MEHER BABA AND HIS WORK

BY EASTERN AND WESTERN DISCIPLES

On 12th May 1939, in the evening, in front of the Town Hall, the intelligensia of Mandla received three talks on Shri Meher Baba and his work. The talks were presided upon by *Rao Saheb Kekre*. They were interpreted in Hindi by *Mr. G.S. Agnihotri*, the President of the Municipality of Mandia. The following is the summary of these talks.

In the opening speech *Dr. C.D. Deshmukh*, Lecturer in Philosophy, said: "Shri Meher Baba has come with twofold purpose: the first purpose is to prepare humanity for true brotherhood which alone can ensure a life of selfless love and intelligent co-operation in all social and international affairs; and the second purpose is to help those who are ready to have more Light on the Path which takes the individual to his final destiny which is God-realization. We shall fail to understand the true significance of Baba and his work unless we bring fresh

mind to this task. He has not come to add to the weight of learning which in a way has dwarfed humanity from the spiritual point of view. Purely intellectual knowledge gives to the individual a pseudo-satisfaction of knowing, when, in fact, he has often not mastered even the ABC of spirituality. Shri Meher Baba appeals to something much deeper than the intellect. By his personal contact he awakens the heart; and the inspiration of his noble example leads us to a life of true Karma Yoga. Not only India but the whole world needs the Light which Shri Meher Baba brings. Those who get the opportunity of participating in his stupendous task are indeed lucky."

The next speaker was *Countess Nadine Tolstoy*, the daughter-in-law of the famous writer Count Leo Tolstoy. She spoke about her experiences of the Spiritual Path. She said: "The practices of certain dangerous *yogic* methods even-

tually led me to seek the help of a true *Guru*. *Sadguru* Shri Meher Baba has realized God and I find in him the Universal Guide who has that Divine Love which alone can bring us to God. His perfect guidance has rectified the harm which was done to me by my former practices, and it has awakened in me the pure spiritual vision of the living Truth and Love which are attainable through the elimination of the ego. When my husband Count Ilya Tolstoy met Baba, he said, "This is the first time that I have met a man who really has Divine Love."

Surrenderance to the Master and the obedience of his orders secure what no disciplines or methods can ever give. When the follower is making sincere efforts, he gets the Grace of the Master and thereby receives just that spiritual help which he needs. The greatest seekers have failed to reach the ultimate goal, because they have had no proper guide. Count Leo Tolstoy is one of the most pathetic examples of this fact, in spite of his utmost struggle and search for the Truth.

I find that the life in Meher

ashram under the guidance of Shri Meher Baba is the true school of spirituality. The purpose of all the activities of Baba is to bring out spirituality in life. He is at once the Lord and Servant of men; and he reveals by his example the meaning of the realization of the One Life in all its aspects and manifestations. I have observed his work with mad persons as well as with God-mad persons. His divine power and love are working the greatest miracle of transforming them. He brings their souls from darkness to light and from misery to a happy life of spiritual enlightenment.

In our tour through India I had the opportunity to see the greatest saints of India well-known in their respective places, and I found that in Baba they recognized God, the Beloved, and that they followed him to receive his grace. Lord himself, he gave them the Grace of God, for they followed the voice of the heart, which is love. In America I had my own glimpses of Shri Krishna and Jesus Christ in my contact with him. Shri Meher Baba is the greatest Master of this

age, and he comes to help humanity spiritually for the sake of Love and Truth."

The third speaker was Princess Norina Matchabelli. She said: "I met the Master in 1931 when he first came to New York. Since that time I have been his disciple. To be the disciple of a Perfect Master one has to resign in mind, body and spirit. The nature of the work of Shri Meher Baba has been made clear to us by himself when he says: 'I have come not to teach but to awaken.' Shri Meher Baba is the awakener of the Infinite Life in us. He has not come to give to the world a new intellectual knowledge of Truth, but to enable man to experience the Truth directly in Life Infinite.*

He brings to us the new dispensation which will help man to fulfil the Divine Theme which in him is realized in the form of the paramount state of God-man. He has not come merely to make man different but to draw him back to the Divine Source. He teaches to love in life even those whom we do not like; and this is the pure realization of love infinite.

The transmutation of our consciousness which he will effect will create the New Man who will bring into existence a better world. This implies true faith which does not consist in beliefs concerning external rituals and ceremonies but is the pure knowing state arising from our experience of Life Real. The love inspired by his example will help us to have a life of happiness and liberation in which man is free from prejudices and is unattached to life and its play through the opposites. The new citizen of the world will be in the world but not of the world.

THE SPIRITUAL ACADEMY

This academy will prepare men who will authoritatively ask the world to be selfless and loving. They will use intellectual understanding as their medium for secular, social and international harmony.

THE HOUSE OF ADVANCED SOULS

This section will prepare real mystics of the practical type. These mystics will inspire others to have a life in which there will be complete detachment side by side with intense creative action. They

* and to practice in life as (human) finite individual.

will also help to feel divinity in every phase of life.

THE ABODE OF THE SAINTS

This section will consist of saints who will bestow true knowledge on souls who are ignorant. They will teach through the medium of experience that the only real existence is God and that all else is illusion.

THE MAD (*MAST*) INSTITUTE

This department will be devoted to the care of such God-intoxicated souls as have lost their balance while crossing the inner planes. These souls will be given further spiritual push or brought back to normality according to the requirements of the Universal Plan behind the working of the Universal Ashram.

THE SOLITARY QUARTERS FOR MEDITATION

Provision shall be made for those who will most benefit through meditation with suitable quarters and such instructions as are necessary in particular cases.

THE RESTING PLACE FOR THE AFFLICTED

This section will devote attention to the removal of suffering and ailment in all its forms.

It is meant to be the training ground for a group of selfless workers who will learn how to render real and effective service. The experience gathered through this department will be capable of universal application.

All these six departments will be under the direct supervision of Shri Meher Baba. The foundation stone of this unique institution shall be laid by Shri Meher Baba at Mandla in the near future."

The next speaker was *Mr. B.N. Dube*, Retired Tahsildar. He said that after he met Baba he was very much drawn to him and that he found in him the best example of love and service.

All these speeches were followed by the presidential speech of Rao Saheb Kekre who summed up in Hindi all the previous speeches and said that by his personal contact he is convinced that Shri Meher Baba is the very image of love, and that he is one of those *Satpurushas* who have themselves attained the supreme peace and who continue to move about from place to place for the good of humanity.



*Human Personality**

1

THE REALM OF VALUES

BY DR. C.D. DESHMUKH, M.A., Ph.D., Lecturer, Morris College, Nagpur

“I have come to help people to realize their ideals in daily life.”

—Shri Meher Baba

On the first view it seems as if there are not any principles in our judgments of approval and disapproval. They seem to be all unrelated to each other. Chaos seems to be the most striking feature of our value-judgments. But it is possible to discern in them evidence of increasing reference to an objective ideal. This ideal is seen to have claims upon all individuals alike; and as it is not something private to a single individual but is a universal regulative principle, all value-judgments made by reference to it are objective.

The objectivity of values is thus ultimately derived from the operation in practical consciousness of universal principle. Some such universal principle giving unity to the realm of values is a necessary postulate of all moral

science. Philosophical speculation cannot rest satisfied with an unresolved pluralism of values. It seeks to discover some common meaning in and through them.

It is possible to look upon the unitary principle of values as the ultimate goal of the life of the individual who eventually attains it through the pursuit of the apparently diverse and unrelated values of his practical consciousness. They are not like so many will-o-the-wisps leading him nowhere. They might all, in the long run, bring about some kind of attainment which has an ultimate and eternal significance.

It is sometimes argued that the pursuit of values is in its nature never-ending. The individual can at best hope to approximate to his ideal increasingly, though the idea

*This series of articles is based upon my thesis submitted to the University of London in 1933.

always eludes him and remains beyond his reach. He must, therefore, learn to take delight in the progress towards perfection. Not perfection but progress towards perfection is his real concern. From the philosophical point of view, such a position is untenable. *Life cannot be a perpetual going on without arriving anywhere.* There can be no approximation or progress towards the ideal unless it can be attained at some stage. If it always remains as unattainable as ever, how can it be held that he ever comes nearer to it than before? There is no escape from positing a perfection which is the goal of human endeavour.

But at the same time that ultimate perfection is not a purely transcendental goal to which the ordinary values of practical consciousness are merely instrumental. *The end is also in a sense in the process.* We cannot deplete the present life of the individual of all true values, and make of his dim future its real repository. The goal is also immanent throughout the process of attaining it. And from this standpoint, *the realm of values is a kind of differentiated whole,*

a unity in difference, expressing itself in diverse values which are so many moments in its totality.

The so-called "conflict of values" is a misleading expression. There is no real conflict between true values. If there seems to be a conflict among the diverse values of practical life, it is due to the lack of the true understanding of their real meaning. In fact, the conflict really exists not between the different values but between the different "selves" within the individual. They tend to run in diverse directions owing to a confusion born of the ignorance of the true value.

The realm of values must not, however, be looked upon as being a *rigid system* from which the individual might derive fixed and eternal rules for the guidance of his practical consciousness. There is no standard outside the individual with which he might measure everything and give it its proper place in the scheme of life. Nor is life, properly speaking, a scheme comparable with some accurately scanned and a definitely outlined map. It is essentially a *creative process.*

In life there are no recurrent instances of a particular type. Every situation in life is unique, and demands a unique solution, a specific response for which there is no precedent. An earnestness to respond to the situation in a way that would express the true value is, in such cases, more helpful than an allegiance to some dead formula. It is through the movement of life itself that it is possible to see and realize the true values.

The ideal, then, is not some principle external to the individual. It is operative within the individual as his innermost being. In a very important sense it is the very reality of the individual. The individual becomes utterly false abstraction when he is regarded as complete apart from the ideal which he tries to realize. He is a continuous becoming, and that which he tries to become is the clue to understand the process of that becoming.

The ideal is, however, not always explicitly present to human consciousness. When new values are created, the individual does not begin by apprehending them in the realm

of facts. A negative value-judgment on a situation always seems to precede any attempts to create a new value. All that the practical consciousness is aware of is that a particular situation is unsatisfactory. This starts the movement for altering the situation. But the very possibility of the individual being dissatisfied with a situation presupposes an *implicit awareness* of that which will bring him satisfaction. The ideal is thus clearly necessary for any significant practical activity.

It is true that the individual cannot fully know the actual contents of this ideal. All that is signified by words, like "goodness", "truth", or "beauty" can give him only the *formal* features of the ideal. They do not help the individual to know in advance what things are really good or beautiful or true. Nor can the individual know the total contents of the ideal by actual observation of everything, which is good or beautiful or true, even if it were possible for him to do so. For *life is not a sealed book*. It is dynamic and creative, not static and complete. The creation of new values is an

important feature of practical consciousness.

There can be no doubt that the individual can create new values. But the values are not, therefore, his private creations. The sense of creation while realizing values in the realm of existents is an indubitable fact. But the creation is not lawless. Values are not the products of the unrestricted fancy of the individual any more than the truths received by him through his activity of thinking. The individual creates values in the sense of being the author of the activity which brings them into existence. But he can bring them into existence only by virtue of the operation in him of a universal ideal.

The reality of the operation in practical consciousness of an ideal may be doubted on the ground that no such ideal is explicitly present to human consciousness. But it is the paradox of moral and spiritual life that *the good has to be realized before it is known*. The moral life comes before the science of ethics. It is not at all the business of the moral philosopher, *qua* philosopher, to provide life with a standard

or create a value which is non-existent. His task is simply to analyse the lives of moral people and bring out the concept of the good which is already implicit in them. The concept of the "good" is in a sense an outcome of post-mortem examination. It is not *as* concept that the good can become a dominating factor in shaping the life of the individual. It becomes really important only when it comes to him as a kind of reality which invites him to itself. The moral philosopher wanting to have a science about the good tries to isolate it from the material in which it has got inextricably woven, names it and turns it into an abstract concept, and sometimes finds to his own astonishment that the phantom of his mind cannot explain the many-sided facts of life.

The ideal can only be known through its realization. Human beings are mostly in the process of realizing it. The self-integration or self-knowledge of an individual admits of degrees. The individual tries to attain it piecemeal. *A clear-eyed understanding of the supreme good in its completeness*

can only come to those who have carried on the pursuit of self-knowledge and self-integration to its successful termination.

As the ideal is not present to human consciousness in the same way in which other facts are, the reality of the ideal is essentially different from the kind of existence which belongs to facts. It is always something that ought to exist. It may or may not be realized in factual existence. As a rule it is only partly realized in existence.

But that which ought to exist is not in any way less real than that which merely exists. The world of the ought has a certain amount of independence of its own, and it cannot be derived from the realm of facts as such. There is no transition from the merely "is" to the "ought". As Lotze points out, we are on the right track when we "seek in that which should be the ground of that which is". The ideal, therefore, is both real and universal in spite of the fact that it is not explicitly present in our cognitive consciousness in all its completeness.

As seen above, the reality of

the ideal is different in kind from the reality of facts. But the ideal is not something altogether unrelated to the realm of facts. It is always being realized in the realm of facts. Individual existents become significant by virtue of their capacity to realize values. *Facts exist for the sake of values.*

Corresponding to this essential relation of values to individual existents there is the primacy of practical consciousness over the theoretical. There is a very real sense in which love for "knowledge for its own sake" might be compared with the love of a miser for his hoarded wealth: in both cases there is a preponderance of means over ends.

But knowledge for its own sake is itself in an important sense a part of practical consciousness. It cannot come to exist except as a result of a desire to know the truth. But truth becomes an object of a conative attitude when it is recognised as a value. In the wider sense, therefore, the realm of values explains the total conscious life of persons—the theoretical as well as practical consciousness.

(To be continued.)

A Stroll with the Master along the Holy Ganges

BY PRINCESS NORINA MATCHABELLI

Shri Meher Baba passes in and out these cities escorted by his own people like a king. No one has to know that He is the king of life in Resurrection—that He is the furious strife of this world—that conscious creates the force, the show in opposition; that He is here to manifest the *One-in All-Reaction* in life that is Love Divine. He appears to us who follow Him everywhere, as the Dictator of Life in disguise as man of life.

Christ-life He is in practice.

He professes the divine *executive resurrection* in life in *spirit* and that is the New Dispensation.

One afternoon in Benares, Baba invited a few of us to join Him on a particular errand to bless someone, who is called a saint...so He said. That day I saw Shri Meher Baba's divine work in Spark-Reaction. Divine Life in human form as *every man*, He walks along the Holy River to give new Impetus to Faith.

"They are good in faith—but they owe fear, which makes them attached to the phenomena of the water that has to heal. I shall bestow the Divine Grace to them in Me. I shall show them the courage to abandon forms, ceremonies and to react in *direct way in Me*." This Baba stating, He passes the lines of the pilgrims of all castes who in self-sacrifice and devotion pay their last savings to the intermediary that performs the rites of their creeds. He looks at the many lying about, all the seekers of good fortune, the unworthy bad, those who have to do worse than others, and the good ones who have not always been good; and the many that one has to pity—men, women, children of all tribes.

He has come to strengthen their spirit condition.

The shrewd ones who take advantage of the simple ones—these He marks, knowingly smiling with love—as bad.

He does the cure unseen. No one sees Him stab those He wants to forsake.

Suddenly Baba steps in front of a man. That man, to us, appeared like any other man, but, when Baba takes the initiative to react, it is for some important reason. In fact, He orders one of us to give to *that man* four annas. The alms was handed, but the *real Giver* remained unseen. Baba in His light manner explains, that the man had been promoted from the first to the second plane on the Path. This significant interlude was short.

A sudden change in rhythm of His pace makes it almost impossible for us to follow. When we reach the outer end of the river bank, Baba in His quick manner points to a boat. We see a sort of floating platform anchored near the shore. The scene that we were able to discover was simple—plain. A man, appearing gigantic in stature, was seated in attitude of worship in the centre of a barren place holding communion with God. A few younger men and also a woman were joining in the silent ritual. The stately

figure seemed to permeate the secular Calm that is *yearned* in lives in self-sacrifice in self-denial of life and "I". "This man is revered as a saint by many," stated Baba.

The Self in realizing self-sacrifice is *one-in-all effort* throughout the life of one like this saint, who *that day* had to be *promoted*. Baba, seeing our interest and the natural curiosity, said further: "There is one of my own agents stationed at either end of the river. Go to this one and mention to him my name." This order was given to one of the men disciples who accompany the Master on such occasions.

Baba standing motionless on the same spot wherefrom He has sent us to deliver the holy order reclining in *I Infinite*—He performs the *divine Act in Grace*. We realized the *motion of the divine "I"* when standing in front of the holy man as the *name of good fortune* was experienced in reaction unfathomable. Three times the name that gave in vibration the strong impetus to realize deeper, higher, was uttered by the saint. He repeated "Meher, Meher, Meher"—Baba's name.

"What is the impetus to grow in Me who in 'I' Infinite is reaction infinite? It is divine experience. It is divine realization. It is the *making of the 'I', as Infinite real order of my direct will*. That man is the agent in Benares that in the plane in which I reacted him is my own *direct winning will*. Those who in my *own direct order react*, I, here, now owe to promote. This man I have promoted to the high plane when in 'I' Infinite is no other 'I' but Me—as the direct order—which I do react." This when we had left the boat and reached Him again, He said in His all-knowing way as the *ever reacting Mind Infinite*." What did it do to you to see the saintly man?" He asked us. "The saintly man is you, and the unconscious ordinary one is never more than the unconscious ordinary life, that you will in one or the other way *realize*. I see the difference. You see the difference the show of 'I'. I see in *one-in-all-Life Infinite*, the show in *One*." This was His answer to His own question. That day whatever we had experienced, it was the *eternal cycle* in life in *martyrdom* in *self-delusion*, that

in this or that *intuition-state* in *knowing, in seeing, in feeling* is *One-in-All and the same, till one is in One-in-All* in Him who is the *Divine Intuition accepted*. The *strife* is the old experience. It is the romance with God. To see Him here in His Real Form as divine Man is to *find in us Him real*, To see in us Him as life reaction in *intuition infinite*, in life in self-delusion in mind, *is a dream*.

To have in our life here, now—Him as Truth personified, *to know* in life in Experience that He is One—is to have the Realization-order in us of Him in life infinite *as real experience*. We realized in that excursion along the shore of the holy Ganges the *extreme benefit of Him, here, alive and Human*—giving, doing, *reacting* in all, in any *that what we have to realize*.

That what we have to realize is One-All-Life that in conscious reaction is One as "I" as Love in Life in practice of its own expiation infinite. In love in Him will we realize in Being, Truth as Existence—as Him as the One—Him the Beloved One—the "I" divine. He says, "Love Me and sow in Me—'One', by being in love with

love in on in and all in life.
 Love and give in, live and love
 in Me. I in all am One as
 Truth—as 'I' as the Beloved
 One that you have to realize *in*
you and realizing in you,

you have to give and react and
 do in practice in life *as you* as
 the human creature.

Love and sing in, love *life's*
use in praise in loving Me in all
 in any."



Spiritual Anecdote

BY R.B. KALE, L. C. E.

Once Sadguru Macchindranath was on his usual itinerary, accompanied by his chief disciple Gorakhnath. Whenever it was intended to make a halt, they always used to sojourn in some old temple, away from the town and its populace. As was natural, it was always Gorakhnath, the disciple, who was required to beg for alms or food from the neighbouring town or village just sufficient for the bodily sustenance of both.

At a certain stage of their journey, when they had made themselves comfortable as usual, Sadguru Macchindranath addressed his disciple saying, "Gorakhnath, you have been performing the duty of

begging for alms very conscientiously for such a length of time. Today, however, I feel like going out for begging in the town myself." The disciple dutifully submitted to the wish of Guru Macchindranath who immediately left in quest of food.

The Master went begging into the town from door to door and offered God-realization, in exchange, to anyone parting with a handful of flour. But to his surprise nobody in the town took any notice of him. He persisted for some time, but everywhere he was rudely shaken off, ridiculed, abused and at some places even man-handled. It was about noon, and smarting under the igno-

minies that were showered on him, the Master returned to the lodgings quite famished and tired. Gorakhnath heard the sorry tale of all the incidents experienced by the Master in the town, and felt baffled as to why nobody was willing to part with even a handful of flour in exchange for such a coveted reward as God-realization. As both were hungry, and food they must have, the disciple begged permission to be allowed to beg as usual.

Gorakhnath entered the town and stationed himself in a market place, the busiest centre of the town. With his occult powers he made the stick in his hand stand erect in the air a few feet above the ground, and himself sat thereon with eyes closed in a meditative posture after the manner of *sadhus*.

The trick was done. The passers-by could not but admire the feat, and in a short time quite a crowd gathered round him to witness the miracle. In token of their admiration for his miraculous powers, the people began to pour their offerings. Quite a heap of offerings appeared

there in the shape of assorted grains, coins, fruits and flowers, so much so that the pile reached the top of the stick hanging in the air.

Sadguru Macchindranath, in the meanwhile, was feeling very hungry, and was wondering as to what had kept Gorakhnath away so long. Sensing something wrong, he also went out in search of the disciple. To his horror he found Gorakhnath in the midst of a motley crowd, seated on the top of the stick with offerings piled around him. The Master got very much enraged at the scene before his eyes, and immediately ordered the disciple to come down. Gorakhnath, no sooner he heard the voice of the Master, opened his eyes, and landing himself on the ground, bowed reverentially at the feet of the Master.

Sadguru Macchindranath very seriously reprimanded the disciple in the presence of the people around for making such a cheap display of his occult powers which, he said, were not intended to be bartered against a little food-stuff and money. The disciple penitently hung down his head.

The crowd felt greatly overawed at this incident and many therefrom recognized in the Guru the erstwhile mendicant whom they had so cruelly insulted and ill-treated that very morning. Coming to know of the true worth of the Master, the people begged to be forgiven for their misbehaviour towards him and came forward to offer him anything that he needed.

Gorakhnath very apologetically explained to the Master, "Such is the way of the world. It is very easily taken in by cheap demonstrations of miraculous

powers. Recognition and submission by people very easily follow miracles, and the prospect of gaining real knowledge and spirituality seldom attracts them."

It is on this account that Shri Meher Baba holds in high esteem his present following in the world which believes in him as a Master, without inviting any outstanding miracles from him. After his manifestation, Shri Meher Baba says, the world would come to him on account of his miracles and not for his Real Self.



THE SAYING OF SHRI MEHER BABA

Beware of pride, not only because it is hydra-headed, but because it is deceptive. So deceptive is it that, more often than not, it puts on the apparel of humility.



Miracles

BY DR. ABDUL GHANI MUNSIFF

Miracles are the supernatural actions of Prophets and Saints. The miracles performed by Prophets are termed by Sufis as *mojezat* i.e. acts which cannot be imitated by others, and those by Saints as *kashf* (spiritual discernment) or *karamat* (favours bestowed by God). The manifestation of *kashf* by Saints is a subjective phenomenon like clairvoyance or clairaudience, and *karamat* of Saints like the *mojezat* of Prophets and *Avataras* are objective demonstrations of superphysical actions which evidently override the laws of cause and effect.

There is also a third characteristic common to both Prophets and Saints, and is termed *khirqe-adat* (habits). These physical habits of endurance and suffering as a result of long austerities and asceticism are almost super-human in character, and defy all physiological laws of living and being. For instance, doing without food, water or sleep,

etc., for an indefinite period, without serious detriment to health and physic, comes under this category, and these, when demonstrated, almost approach the dignity of miracles.

Although the orthodox hold fast to the view that the miracles of Saints are an encroachment on the prerogative of Prophets, the Sufis concede that there is no substantial difference between the miracles wrought by Saints and Prophets. Like the Prophets even Saints have been known to work miracles such as walking on waters, flying in the air, healing the sick, raising the dead to life, appearing in different places at the same time, holding communion with animals or plants, turning base material into gold, etc. To take the edge off this controversy, the mystics who acknowledge the Law (external form of religion) have reserved the term *mojezat* for the miracles of Prophets and *karamat* for the miracles of Saints.

Miracles by Prophets and

those by Saints differ only in this—in the one the Prophets make a display of them openly, and in the other, the Saints observe secrecy about them. If this secrecy is removed, the miracles, i.e. *mojezat* and *karamat*, become identical in nature, just as Saintship becomes Prophetship when it is displayed. Prophets are avowedly superior to Saints just on account of this display and for the divine duty devolving upon them after God-realization—that of inviting people to Truth.

Although the laity recognize Saints and Prophets on account of the miracles they are able to work, but the workers of such miracles themselves attach no importance to them. The thaumaturgic aspect of Saintship is important only in the eyes of saint-worshippers. The great Sufi Qushayri has exposed the fallacy of the criterion of judging true Saintship from the standpoint of miracles when he said, "A Saint would none the less be a Saint, even if he were to work no miracles during his lifetime."

Sufistic lore is full of sayings to the effect that miracles are

comparatively of little significance and importance, and many Sufis have discountenanced them as being temptation which is likely to sidetrack a novitiate on the Path. The great Saint Bayazid of Bustum once remarked, "That while traversing the Path, God endowed me with many wonders and miraculous powers, but I heeded them not; and when He saw that I ignored these temptations to self-aggrandisement, He made easy for me the task of attaining knowledge of Himself." Sahl-ibni-Abdulla said that the greatest miracle to be wrought by a Saint was the substitution of a good quality for a bad one.

Hazrat Mohiuddin, when questioned about the real import and significance of miracles, came out with a very illuminating explanation in the following words: "*Kashaf* (occultism) is like catamenia in females, and *karamat* is like *nafaas* (the after-birth)." This utterance gave rise to a good deal of misunderstanding, and many have come to look down upon miracles (*kashf-o-karamat*) as of no account. The true meaning and signi-

ficance, however, of the above utterance is this: Just as catamenia in females is a sign of puberty, similarly *kashf* (occultism) in a novice is a token of his spiritual adolescence, and just as *nafaas* (after-birth) follows child delivery, likewise the manifestation of miracles follows realization (*yaqeen*). It can thus be seen that *kashf-o-karamat* (occultism and miracles) point to a certain result, and are not the result in themselves. Hence it is that saintly personages pay more heed to the Goal of self-realization than to self-manifestation by the cheap display of *kashf-o-karamat*.

Now here it becomes incumbent to differentiate and discriminate between the miracles of perfect beings like the prophets and *Avatars* and the occultism of those who are not realized but are stationed in the various spiritual planes.

According to Hazrat Meher Baba manifestation of occult powers up to the fourth plane is fraught with serious dangers and invariably results in irreparable harm to one's spiritual progress. Even in

the fifth and sixth planes, although one does not fall from these stations by the demonstration of spiritual powers, still it seriously hampers and thwarts the goal of realization.

The majority from the lower planes consists of *yogis* who are trying to traverse the Path unaided by Perfect Masters, and this class very often succumbs to the temptation of utilizing their occult knowledge and powers for self-aggrandisement and cheap notoriety which ultimately spells ruin for them. Those from the higher planes fight shy of such miraculous demonstrations. Sometimes, however, they are forced by circumstances to evince super-natural powers, but this very often is a forerunner of their disappearance from the scene of action on earth or from earth.

The miracles wrought by Perfect Beings like the Prophets and *Avatars* have a divinely altruistic motive behind them, and they are both voluntary and involuntary. Voluntary miracles by Prophets are those which they deliberately perform by the mere expression and force of

their *will*, and the involuntary ones are those which take place independently of the Prophet or Avatar, by the ever active force and medium of Universal Power that he himself is. In this case the Prophet is unaware of the incidence of the miracle of which he himself is the original source and prime cause. In either case they spring from the highest spiritual and unselfish motive directed towards giving a general push to the world towards spirituality. With the *yogis*, however, the main spring of their action in this respect is selfishness of the worst kind covetting hero worship from the masses and all that it brings in its wake.

An illustration would elucidate the point under discussion. For instance, a child is holding a parrot by the hand very carelessly to the point of strangling it. Evidently to save the life of the parrot it would be inadvisable to try to snatch it from the hands of the child. By doing so, there is a chance of goading the child unwittingly to tighten the grip whereby the purpose desired would certainly be defeated. Under the

situation the child is offered a coin, which would surely make him relax his hold on the parrot and perhaps bring about its release. The offering of the coin is akin to miracles performed by Perfect Saints, and the desire to save the parrot from the death grip of the child is similar to the divine concern of the Masters in the matter of saving ignorant humanity whose minds and souls are denied proper expression by the stifling grip of *maya*—material desires and ends. This is the meaning and significance of miracles wrought by Prophets, *Avatars* and Perfect Masters.

Such invariably is not the case with those on the lower spiritual planes or *yogis* of the lower order. A *yogi* works miracles from a selfish and base motive; for example, he utilizes gold or golden ornaments to attract a beautiful woman. It can be seen that gold symbolizing miracles here is a common medium availed of by both Perfect Ones and the *yogis* with a view to attaining a set purpose. In the one case the end desired is the spiritual uplift of others, while in the other case, the motive is un-

alloyed self-aggrandisement.

To carry the illustration still further, let us imagine a man putting on white spectacles which make him see everything around him white in colour, while in reality everything is colourless. A *yogi* here, while demonstrating his miraculous powers, would try to replace the white glasses with red or green ones, and to ignorant eyes used to seeing everything white, the result would be simply astounding. Such a cheap demonstrator at once comes into lime-light, and the ignorant are easily attracted towards him, very often to be disillusioned, perhaps too late in the day.

A Perfect Saint realizing too well that even white is not the true colour and that everything is colourless, that is nothing, wastes no time over changing merely the glasses. He works towards removing the already put on white glasses, thereby enabling one to see things as they really are, i.e., colourless or nothing. Such a process is less demonstrative, perhaps slow, and works from within, and hence personified perfection at all times in the history of the world has come in for a

very belated recognition.

It may be mentioned *en passant* that the miraculous powers of a Perfect Master or a *Sadguru* are the same as those of a *yogi* in the fourth plane. There is this intrinsic difference however. Since a Prophet or a *Sadguru* is all-in-all, his powers are his own—in fact he is the very source of all life and energy. He has simply to will it and the miracle is there.

"Be and it was (*kun-faya-kun*)" is, according to Sufis, said in reference to these divine manifestations of power on the material plane. The *yogis'* powers are not their own; they have to depend on extraneous sources for power to work miracles. The inherent or God-given (*swayambhu*) powers of Perfect Saints—the Prophets and *Sadgurus*—are continuously overflowing, and these automatic emanations of power, the *yogis* or unrealized saints borrow and work miracles with. This is quite in consonance with the Sufi belief that the saints are Prophet's (Mohomed) witnesses, and that all their miracles—like a drop trickling from a skin full of honey—are derived from him. Although this

belief, endorsed as it is by the orthodox Muslims, is limited in scope—as it applies only to the personality of the Prophet Mohamed—the universality of it is at once suggested by the Sufi claim that there has been from the beginning only one Prophet appearing from time to time in different countries and under different names.

The Sufis also firmly affirm that the miracles performed by Prophets and Perfect Saints are really the actions of God. They do not perform them in their limited "I" state but in the unlimited state of divine "I" experience, when their individuality is annihilated in God temporarily. On such occasions, their personality being entirely held in abeyance, it is the almighty power that speaks or breathes through their mouths, and carresses or smites with their hands. Thus miracles are nothing but God's actions displayed through Saints, and particularly, those miracles that are displayed through Prophets and Perfect Ones are certainly not accountable to the laws of cause and effect.

Here it would not be out of

place to compare and contrast the attitude of the East and the West towards Perfect Saints and their miracles or claims. The East which possesses such a long and unimpeachable record of its familiarity with Prophets and Saints has come to accept it as a positive fact that Divinity which is Infinite cannot be comprehended by the mind which is finite. Human intellect which is limited in scope has its use only up to a certain stage in tackling metaphysical problems; but beyond that it is baffled or lost. And at the point where it gives up, it is love that takes up the link and finishes the research work towards Divinity. Hazrat Meher Baba has always been emphasizing the point that an harmonious and equitable balance of the head and heart is a pre-requisite of a fruitful approach to Divinity.

The West lays great store by an intellectual approach to everything and anything that refuses to come within the orbit of intellect it overweeningly denies. This unconscious habit of attaching finality to the verdict of intellect and mind by the Western

world has been given a rude awakening by an American scientist who proved it very recently that "the average man uses only twenty per cent of his brain". Hazrat Meher Baba has declared it elsewhere in clear terms that science, in spite of its much vaunted progress, has not yet touched even the fringe of matter, let alone matters spiritual; and so long as it refuses to allow the heart to cooperate with the head, the so-called scientific progress is a chimera—a make-belief, and is bound to lead towards destruction. And that is the situation that the West is faced with today.

The West conveniently forgets the fact that the East has known and practised mystical sciences for centuries together, and their scientific research has been in the domain of spirituality which is constructive and not in the realms of matter which is mostly destructive. The science which the East believes in and practises is best defined by Hazrat Ali, the son-in-law of Prophet Mohamed, in the following words: "The essence of science is the enlightenment of the heart; Truth is its chief goal; inspira-

tion its guide; reason its receptacle; God its fountain head; and man its vehicle."

It may be that some of the occult practices of *yogis* which pass for miracles with the masses can be explained away psychologically or scientifically; but the miracles of Perfect Saints defy all scientific approach at explanation. The factual condition of things, the divine miracles are there, and the ever-existing and ever-functioning heirarchy of saints in the world is daily adding to its number. Has science, one may ask, succeeded in rationalizing the claim of the Christian world as to the immaculate conception of Christ and his divine miracles, that of raising the dead to life, curing the lepers and giving eyes to the blind? The facts—the super-physical miracles performed by Jesus—are there, but they can brook no scientific investigation as to how and why they were performed. With all their wrong premises and material approach to things non-material, it ill-behoves the West to adopt a patronizing attitude towards the subject of spirituality, or feel scientifically shocked over

some of the claims or doings of Spiritual Masters.

The truth of the situation is that in all that Perfect Saints claim or do, the world at large seldom gets a thorough insight into, and in truth a greater portion of their saintly part on earth lies safely treasured away from vulgar sight and curiosity—in the breasts of a few deserving initiates. This regrettable but true situation is borne out by the famous Sufi Abulhasan Khurqani when he says: "If a few drops of that which is under the skin of a Saint should come forth between his lips, all the creatures of heaven and earth would fall into panic."

It is wrong to misinterpret the sometimes apologetic attitude of the East while dealing with the claims and actions of Perfect Saints. This attitude is the resultant of long experience and familiarity with saints and saintliness and of the oft-verified knowledge that true religion begins where science ends, and when its chief prop, the intellect, gives up the job as hopeless. The West, too, will some day arrive at the same

result, and develop the same attitude of mind if it perseveres in the quest and contacts more freely the spiritual East. The East, may it be said to its credit, has learned by sweet experience not to deny the claims and actions of the spiritual hierarchy if it cannot see its way to accept or believe in them.

In spite of the mass appeal that is inherent in the miracles and claims of spiritual personages, it cannot be denied that the East is very circumspect in dealing with them and allocating to them their right position and importance. There is intrinsically no difference whatsoever in appraising the true value and significance of miracles performed by Saints from the early history of mysticism to the present day. One of the earliest of Sufis has declared that "miracles are only one of the thousand stages of the way to God", and the living Master of the age—Hazrat Meher Baba—emphatically affirms that "the greatest miracle a Saint can perform is to make another one spiritually perfect like himself".



Spiritual Journey *with a Modern Guru*

BY ELIZABETH C. PATTERSON

How often it is told in the New Testament that Christ stayed in a home of one of His disciples! The life of a Master in the very nature of his high calling is one of transient while on this earth. The love in the heart of a disciple and the spiritual need of humanity are two of the strongest drawing powers that bring a Master towards a longing soul.

Shri Meher Baba's next place of stay on our uncharted journey was in a home of one of his disciples at Jubbulpore (Central Provinces). The arrangements were impromptu as all thought that the Master would remain for a considerable period in Hyderabad (Nizam's Dominions) and none knew the route of the six months' motor tour, except that Baba with his disciples would visit the spiritual centres of India. Yet with a shortest notice everything was made ready at Jubbulpore by a disciple there

for an indefinite stay of such a large number—for "with love all things are possible".

On the way north a stopover was made at Nagpur, also in the home of a disciple. Those who chanced to hear of the Master's presence in Nagpur came for his *darshana* to lay their heads on his sacred feet. This hallowed custom in the East dates from time immemorial, just as the age-old blessing by the laying on of hands was known in the Near East long before the advent of Christ. The act of blessing which was adopted by the Western Churches signifies two meanings in one, "the bestowal of divine favour" and "to make happy", while *darshana* implies the absolving of one's *sanskaras* or impressions which veil the mind and keep the soul from seeing God. If the presence of a *Sadguru* or Perfect Master is known in

India, his Grace is eagerly sought, and during the short stay at Nagpur a crowd gathered outside the gate of the compound for the chance of Baba's *darshana*. In this regard, Baba has once said: "Many come but very rare are the real lovers of God." Yet this implies that they do exist. An incident did not escape my notice that while Baba was receiving some devotees who had known him for years, a constantly repeated sacred chant which always ended in *Meher Baba ki Jai* was being sung by some ascetic outside the gate. Even during the night before, the distant sound of this refrain had come to our ears through the stillness of the night air. As our party left for Jubbulpore, Baba gave all the assembled crowd an opportunity to take his *darshana*, and, as a tall ascetic with very bright eyes came forward, I recognized him as the same one whom I had seen on the day of Babas birthday at Ahmednagar. On this occasion last February one of the disciples from Nagpur told me then that she had just spoken to this man, as he was the one who had come to the

door of her family home at Nagpur where Baba had been staying two months before, but had arrived after the Master's departure. When told that Baba had left for Ahmednagar, the tall ascetic stood transfixed. Hours afterwards she chanced to glance out of her window and she saw the same man, who looked as if he had searched years and missed the chance of his life-time, standing in the same spot with tears in his eyes. Then after two months she chanced again to see him in distant "Meherabad", and upon questioning the ascetic informed her that he had left Nagpur the very day of being told of the Master's departure, on foot, for Ahmednagar, arriving, as good fortune would have it, on the very day of Baba's birthday. The ascetic's face clearly showed the bliss of the encounter with the Master. To those who truly seek with steadfastness, patience and a song in the heart, how small a moment it takes in the presence of a Master to realize the *divine reality* which has been the search of years!

From the 19th December 1938 to the 15th January 1939 Baba remained in Jubbulpore,

and it might be termed a period of outward activity. The house of the magistrate, together with another house directly near, where the Master and his disciples were staying, became at that time a spiritual centre, for so many came and went as to a place of pilgrimage. Two entire days Baba devoted to giving public *darshana*. During this period the seeds seemed to take root for the Master's Universal Ashram. The initial actuality came about in a surprising way, that is, to all except the Master himself. At the close of the year Baba and his group went to Mandia, 60 miles from Jubbulpore, for three days sojourn. It was austentively an outing in the hills at this place where two holy rivers meet. Although a small place, it has the ancient tradition of being the exact centre of India, and has always been known for its spiritual atmosphere. The fact that one of the holy rivers of this continent, the Narbada, takes its source there and that great sages and *rishis* in the past had their seats of meditation by its banks, has made it a place of annual pilgrimage for the masses, and any day of

the year one can see ascetics and other pilgrims along the waters edge. During the short stay of our party the entire town seemed to become aware of the presence of Shri Meher Baba, and many sought a meeting with him. Those who came declared that since long they have waited for one such as he, for they believed that some day a *great soul* would again have his abode there. Several days after our return to Mandla from Jubbulpore a motor drove up to the second bungalow, in which it happened that Baba was not himself residing, and a gentleman declaring himself from Mandla was insistent to see the Master. The disciples suggested that it was too late at night. The stranger returned early the next morning, and urged that he had important business with the Master, but still for some unaccountable reason, even then he was put off until a later hour. I cannot but believe that Baba foreknew his arrival, and it was the strength of the man's impulse that was being tested by these delays, for I remember Baba had declared before leaving Hyderabad that he was

going to Jubbulpore especially for one man. When meeting Baba this gentleman stated that he was absent from Mandla at the time of the visit, but that upon returning home had heard of the advent of the Master there. He was seized with the idea to present "a tract of land to Baba suitable for the Universal Ashram", and hastened at once by motor to Jubbulpore. He now entreated Baba to accept the property at Mandla and to open the Spiritual Centre there. The heart impulse of sincerity always has much weight with the Master, and subsequently a gift-deed has been drawn up and plans are maturing for the buildings. The fact that this spot on the face of the earth is unheard of outside of India and will become the centre for the future universal work of the Master, makes me to think of the sentence that Baba once stated: "You will always find the power-house in a more isolated place, but it gives light all around—Baba is *the power-house*." We know that a *Sadguru* or Perfect Master, having continuous experience of God, draws his spiritual powers from Divinity itself, and

transmits them to mankind.

Through the active occupations and experiences of everyday life, the constant training of Baba's disciples goes on, while at Jubbulpore as elsewhere. Rarely does the Master give what might be termed a discourse or lecture. All this the institutions and learned books of the world can give in abundance, but it is on example of life itself that Baba makes one aware of the higher values and meanings behind even the petty happenings that otherwise daily tend to obscure the vision of God. It is easy to be infused through sermons and inspirational talks once or twice a week and return home elevated in mind and spirit—then something happens, perhaps a very small incident of mundane life which causes annoyance, and one becomes irritated or angry. One's inspired mood is spoilt, and one sinks again to the level of week-day living, waiting for the Sabbath day to again restore holier thoughts and elevate one's spirit. Under Baba's guidance, however, there is no let up in the training of spirituality as applied to everyday life itself.

Christ's own way of teaching His disciples was by making the smallest happening a vital awakening to life's spiritual meanings. He drew His examples from the ordinary things which occurred along the daily path He trod, such as "a grain of mustard seeds", "a house built upon the sands" or "the lost sheep". Such a wakening to spiritual values behind the common things of life is ever the way of teaching of Masters. Their own example of perfected living on this earth was more potent than scriptures, the writings of which they left to others. Baba once told his disciples, making objective use of a dispute which had occurred between two persons: "All the meditations, *yogas*, concentrations do not teach what Baba teaches you through everyday living, that is, to be kind to those who ill-treat you and to love those whom you dislike. This is the highest practice of *yoga*. When Christ was mocked, spat upon and beaten, He did not use His powers, but He retaliated with Love. You should be glad of an opportunity to be mistreated by others, you

should thank them for the opportunity of suffering and loving. The purpose of your being with Baba is to eliminate the *ego*."

An interesting event took place at the beginning of the year 1939. Upasani Maharaj, Baba's second Master who was touring with his disciples at practically the same time in the same general directions, crossed through Jubbulpore on his return to Sakori. No meeting between these two Masters was necessary, for they are one in the realms of higher consciousness, but Maharaj sent one of his disciples to Baba's disciples with the message: "Tell Merwan that this day I passed through his house." The exact meaning of this mystical phrase is best known to Baba himself. The event, however, of the paths of the two Masters' crossing makes one ponder upon the fact that these two currents of spirituality should fuse at such a materialistic time in the world. Perhaps the period for spiritual re-ascendency may be near!

The next place of our stay was Benares, one of the most

ancient of spiritual centres in this age-old land. To be with the Master under such circumstances is indeed to wonder at one's own privilege! India I have seen before, any traveller can see India, but few can *feel* it, still less can perceive its spiritual currents or understand anything of their trend, for I believe India is the spiritual "barometer" for the world's religious currents. It was twelve years ago that I originally went to Benares, that holy city where the Ganges flows, and with other passengers from a round-the-world cruise, we saw the principal places of interest. At Benares thousands upon thousands of pilgrims from every corner of India came to bathe in the sacred waters. It was a cross-section of life in its aspect of devotion—rogues wished to be absolved from their sins, and seekers wished to find God. Of all this picturesque multitude, one incident remains most vividly in my memory. It was the look in the eyes of an old woman of over eighty years, when she first saw the holy Ganges. Poverty and paralysis could not daunt her spirit, and

her grandson, a young man, carried her on his back for four hundred miles—to fulfil her life's desire. That look of rapture, oblivious of all else save the sacred waters, was unforgettable. But was it the river itself, or perhaps had God entered her soul at that moment, who knows? Whatever it was which caused the sight of the Ganges to bring such extraordinary rapture to her ancient eyes, at the same time brought to my traveller's sense the knowledge that what I saw was only external—how much I was missing! I thought that if ever I did come to India again, it must be to see what to me was now unseen, yet to the earnest pilgrims was so tangible and real.

My second visit to Benares just now with the Master was the fulfilment of that wish, and it has made me perceive that it is not the waters but the spiritual atmosphere of the locality. Those in the West who have stayed at Assisi (Italy) will understand something of what I mean by spiritual atmosphere, for the life of St. Francis has left vibrations and a rarified purity

that one actually experiences. Baba told his disciples: "What there is about Benares, or Kashi as it was earlier called, is the atmosphere of great souls. Rama, Krishna, Buddha, Christ, Shankara—all were here for a period in their lives." The spiritual history of Benares dates back at least three thousand years, probably longer, and the indelible imprints of these founders of religions can be the greater apprehended as one proceeds along the spiritual path. Also Kabir, the great mystic and poet, drew his inspiration from these parts.

When we were riding with Baba upon the Ganges, he seemed preoccupied with spiritual working. Later he remarked: "There never was a time when this ancient place did not have true saints. Even though the priests of all castes may be there like vultures to take materially from the pilgrims, they cannot despoil the spiritual atmosphere." One of his disciples inquired, "How about the believers who come in search of God and are like sheep shorn by those who are false priests? Is it better to

have faith and be disillusioned, or have no faith?" Baba replied: "Any faith with the idea of Truth behind it is better than no faith at all. It is better to walk the wrong road and return to the right way, than not to walk at all. What matters spiritually is faith. When faith becomes Love, then there is no need for faith any longer."

At either end of the *ghats* or steep steps leading down the waters' edge which extend for several miles, there lives today an advanced soul who for years has remained there. These "soldiers of God", as Baba calls them, are the silent sentry. The torch of spirituality is kept burning through their pure existence. They live in places almost inaccessible, and few can know them. The time has come, the Master remarked, for him to marshal these and other "soldiers of God", so that is why he personally came to contact them. Someone asked Baba: "Why, as you are a Master and they are so advanced or saints, need you trouble to contact them in person?" The Master explained: "They already *know* me, but it is for my Work that it is needed."

An account of Shri Baba's encounter with one of these saints is being told in a separate article by an eye witness, under the title, "A Stroll with the Master along the Holy Ganges".

Buddha was the Ruler in his epoch and he resigned his throne to seek God. After many years of wandering in the jungles and mountains he reached the spiritual Goal and received Enlightenment (God-realization). It was near Benares where he gathered his first disciples and commenced his teachings. Today there is remaining at Sarnath, eight miles back from the Ganges, interesting architectural and sculptural remains of the spiritual centre which grew up around his abode. A gigantic *stupa* looms up against the sky which contains, as all Buddhistic *stupas* contain, a relic of the Master. This great dome-like edifice evidently was built by his disciples after his passing away. The beautiful statues of Buddha, now preserved by the Government, all belong to a later period, for it is generally believed that the use of idols in worship came into the religion at a much

later date. This experience of visiting the holy place in company with the Master of this epoch made the scene very living and real. Baba remarked in passing: "I remember every detail."

Our next sojourn on this spiritual journey was Agra, the city of the Taj Mahal. Our party stayed in bungalows almost in the shadow of the Taj, and could compare the tangible beauty inspired by human love against the background of Love Divine which is intangible but eternal.

Visiting the country-side twenty miles away from Agra one day, towards the end of January, the first unusual being that we all saw in company with the Master was at Brindaban. Here several thousands of years before, the Shepherd Boy, nephew of the King, played with his cowherds, and it was he who later became the great Krishna of the Hindu religion. We went to Brindaban and Muttra seemingly to see the interesting ancient places so filled with tradition and where once a year the drama of Krishna's boyhood is re-enacted in its original settings. Although

the various buildings are probably reconstructed several times over, during this great length of time, no doubt they are accurate reproductions which in themselves are very old. The quaint town of Brindaban seems in harmony with ancient pastoral times, and even today cowherds are plentiful, while the traditional monkeys roam the streets. As we approached the place along the river where Krishna had played with his *gopis*, a youngish man wearing what resembled a fool's cap sat on the steps playing his flute. So sweetly he played that one was attracted to this court's jester, and the ancient "Flute Song of Krishna" i one of the most beautiful in India which he was rendering. It is said that when Krishna played his flute, all left whatever they were doing and followed him, even the cow-herds were drawn by his sweet music. The moment the man noticed Baba, he stopped his playing, and in a voice loud enough for those with the Master to hear, he said, "Here comes the Flute Player," which is the other name for Krishna. All the time we went around

the small town, this mendicant followed Baba or ran ahead and, just around the bend of the street, we would hear his flute sounds. It was like a haunting melody. He didn't want money, he didn't want anything, and when he passed, several people smiled thinking him to be a "fool", with his dancing steps and flute. Towards the end, he seemed to become almost ecstatic, and the attendant with us thinking he was annoying us, tried to drive him away with his stick. Upon this Baba immediately protected the flute player and gave the attendant to understand that he liked it. Baba informed us that this was the man for whom he had come that day and that he was a highly evolved soul. There are "fools of God" who often take this guise, so the world will pass them by, in order to accomplish freely their spiritual work. Just before returning to the bus, extraordinary greetings, or, how to describe it, signals went on between Baba and this mendicant. I caught one snapshot which, if one is intuitive, one perceives the phenomena of communication exactly. What is also interesting is that

the man's face, with the quick eye of the Kodak, shows him to have the fine features like a coin, rather than those of the so-called "fool". The rapid movements of Baba's sensitive, expressive hands *speak*—what they say, one can see, is perfectly understood by the mendicant through his flashing response. As Baba drove away in the bus, we saw the ecstatic figure dancing on tiptop, like the "Pied Piper of Hamelin",

and waving his flute in the most rapturous manner. Some old stern-faced priests standing near the temple looked at him scornfully, and then the contagion of joy was so great, that even they too smiled. This man who *recognized* the Master, though with the name of his own traditional Saviour, is now prepared and ready when the great "Flute Player" of this age calls.

(To be continued)



Notes from my Diary

F. H. DADACHANJI

BABA'S STAY AND WORK IN JUBBULPORE

Baba's work with the God-mad continued with added vigour in Jubbulpore, where a number of these were collected from all parts of the district. His faithful band of workers, including his own brother, Jal, and the ever vigilant K. and Chg., ran about on errands everywhere as directed, even in the exacting heat of the scorching sun in summer, and brought a number of these to

Baba. With his usual delightful smile and that happy expression which always rejoices in service to these true lovers of God—the *masts*—Baba administered his personal divine touch and treatment, and poured out his love to these spiritually-dazed souls, searched out and gathered from different parts of the surrounding country. Except for very few interviews given only in exceptional cases, this seemed to be the only impor-

tant work he did during the period.

THE MYSTICAL MURMURS
OF THE *MASTS*

Amongst those *masts* brought over to Jubbulpore during April and May were some of the more advanced souls who, according to Baba, were the appointed spiritual agents of the places—towns or districts—where they lived, and even in their present mentally abnormal condition, carried on the work assigned to each by the leaders of the spiritual heirarchy. Their recognition of the Master and the delight they felt and expressed in his august presence with their typical gestures and expressions were a privilege to watch. I have already given in the last issue a few of these mystical murmurs of the *masts* which are evidence of their higher consciousness of the planes in which they are. Many more of these interesting and significant utterances could be quoted, but I will select two of these which confirm what has already been said of their recognition of Baba's spiritual state. One of these, a woman saint highly respected in her own town, was brought to

Baba by Chg., with great difficulty and after days of persuasion. She was of a reticent type and rarely spoke. The only words through which she once gave vent to what she felt after looking at Baba with a fixed gaze for minutes were,

*"Daryamese thoda pani
hamko bhi pila dey,"*

meaning, "Why don't you let me have even a few drops of water from the Ocean of Divinity that you are?" This refers to the Ocean of Bliss that Baba eternally enjoys. She requested the Master to be merciful to throw at least a few drops out of the Ocean to a beggar that stood at his door.

Another advanced soul in whose search Baba and party went to Aurangabad (Deccan) on their return journey to Ahmednagar from Jubbulpore, when brought in presence of Baba and lovingly caressed by him, at once spoke out,

*"Ag lag gai—bhabhuka
lag gaya,"*

meaning, "There is intense heart burning. You have set me aflame." This signified the re-awakening of his soul through the personal contact

of the Master who had rekindled the fire of the Divine Love, which suddenly became intense and unbearable. When being fed by Baba and asked by others where and at whose hands he was having his food, he replied,

*"Allah ke darbar me aya
aur khana khaya,"*

meaning, "I came to the court (*darbar*) of *Allah* (God) and ate my food at His place." These remarks speak for themselves.

* * *

THE CENTRE SCHEME

Developments in the question about the proposed Spiritual Centre to be established on that side went on with the enthusiastic participation of the supporters and advocates of this scheme at Mandla with a view to give it a practical shape.

To enlighten the public on this side of the country about the life, teaching and work of Baba, private talks were given to a few of the leaders in Mandla who were interested in the Master's scheme of the Universal Ashram. But to create a wider interest, they all felt something had to be said in public, especially at a

place where the proposed Centre was to be established. For the first time in the history of our group, speeches in public by the Master's disciples were arranged. On the 12th May at Mandla three of the Master's Eastern and Western disciples—Princess Norina Matchabelli, Countess Nadine Tolstoy and Dr. C. D. Deshmukh, M. A., Ph.D., Lecturer in Philosophy at the Morris College, Nagpur—delivered the initial lectures of a series to be given on that side. A summary of these, explaining the universal aspect of the unique institution, is published elsewhere in this issue.

RETURN TO MEHERABAD

On the 15th of May, Baba left Jubbulpore for "Meherabad" colony at Ahmednagar, with his group, by road. The group was divided into two parties, one driving in a car and the other in the big bus. This being the summer season and the country through which they had to pass being in the tropical zone, it was arranged that they all travel during the cool hours of the morning—from 4 to 9 or 10—and sometimes in the evening from 5 to 9 according to the distance they

had to traverse or the station where they had to halt. As the route selected touched Aurangabad, Baba gave the group an opportunity to see the famous Ellora caves, which in the august company of the Master was a great inspiration to all. One from amongst the Western group who accompanied the Master on this tour is writing a detailed account of this return tour to Meherabad. So we will pass on with the mere mention of the places they passed through, viz., Nagpur, Badnera, Khamgaon, Ellora via Jalna, Khuldabad, Aurangabad, and via Ahmednagar, Poona and Talegaon to Lonavala, a beautiful hill station about 80 miles from Bombay, where the party stayed for four days in the cool bracing climate. Some of the members of Baba's first and old *mandali* from Poona and Talegaon came to meet him here and had some interesting talks and discussions.

Baba and party left Lonavala on the 25th morning, visited Talegaon *en route* where the party had breakfast at Mr. A. K. Abdulla's residence, and left immediately, arriving "Meherabad" 11 a. m. The

Master is at "Meherabad" since then.

A PARTING MESSAGE

Speaking of the Master's divine influence on others and of the intense love, deep devotion and unflinching faith it creates even in the cultured disciples of the West, reminds me here of a very touching incident whose significance will be appreciated by all true lovers. It is a loving message for the Master which one of the Western disciples gave me on board the "Conte Verde" at the moment of parting in April last in Bombay.

"You may keep Baba in person here with you, but I take real Baba with me. Tell Baba, I go with this body, but my spirit is always with you. There is nothing in the world like Baba."

This comes from the depths of a heart that has known and experienced love as very few have, in both its aspects—materially in the life of the world with her loving husband and children and other dear ones of her family, and also spiritually in the true divine love inspired by the Master. She has known the Master for years, has met him several

times in the West, came to India in June last with three others to stay, and had been with him here for a period of ten months. She was ordered to go home (Switzerland) in April last to attend to her family duties and do her other work there. But for the family she would have stayed with the Master all her life. That is her only desire. But the Master has ordained otherwise. Giving the disciples experience of both the aspects of life on earth and of the life divine is one of the fundamental principles of the Master's teaching and training. Much as he would like to emphasize the importance of the life of the spirit, untouched by *maya*, he never advocates shirking of one's duties in life in the world, towards one's family and other acquaintances. Hundreds of his devotees would like to give up everything, to stay with him in his Ashram with all its discipline and hardships, but they are told to do their duties to those of their dear ones in the world and are sent home. They abide by his wishes and instructions, and go to live in the world, but have always their eyes directed

towards him. Their lives are guided by the Master. True to the spirit of the Master's teaching, they learn to live in the world, but try not to be of it.

The above message speaks for itself of Divine Love awakened by the Master in the hearts of others. This lady is one of the many recipients of this Divine Grace from the Master.

AN INTERVIEW AND EXPLANATION ON "PERFECTION"

During one of the rare interviews given by Baba in Jubulpore, the important subject on "Perfection" was discussed, and Baba gave an interesting explanation which we reproduce hereunder:

Just as everything in the domain of duality is based on the proportion of degrees, so also is perfection based on degrees when concerned with duality. Bad and good, vice and virtue, weakness and strength are all based on degrees when considered with duality. Bad and good, vice and virtue, weakness and strength are all aspects of duality, but in reality it is unity of degrees. Bad is not bad but good in its lowest degrees, so is weakness no weakness but

strength in its lowest degree. Perfection has also its degrees when compared with imperfection. So you will find one perfection not including every perfection when in duality. One man perfect in science won't be found perfect in singing, and one perfect in singing won't be found perfect in painting. So these perfections are under the domain of duality.

Have you ever heard of "perfect crimes?" When murder is so cleverly perpetrated as not to leave a single clue behind, it is called a "perfect crime". So even in crimes and so-called sins, there is perfection.

Now the perfection attained by spiritually perfect souls is *not* in the domain of duality. All these relative perfections, explained above, come within the scope of "intellect", but the perfection (of spiritually perfect souls) is beyond intellect. When one is perfect spiritually, one knows that nothing exists except God alone, and so everything that exists under intellect and under the domain of duality is "illusion" to him. So for the perfect man, nothing exists but God; science, art, music, weakness, murders are all dreams to him.

His knowledge, his perfection is one indivisible existence. Now when this perfect soul, for spiritual reasons, wants to use all his power, knowledge, he does it purely for the sake of spiritual upliftment. Then he puts universal mind in that subject and knows all, even though the outward expression is not necessary, because all languages come first from the mental limit, and are then expressed orally. But he knows the mind of everyone, so any language, even before it is uttered, he knows the purport. So with everything—science, art, etc.—if he wants, he can know even before it is manifested. But he does it only when necessary.

Question

Does Baba believe in the theory of previous births, as mentioned in the *Bhagvat Gita*?

Answer

Yes, it is all on the law of reincarnation that all existence is based.

Question

Lord Krishna was materially perfect too—so are you also not perfect materially?

Answer

That includes all perfections,

but there is no need of expression. Krishna was perfect spiritually. That means he was perfect in everything, but he never expressed the material side of perfection, as there would be no meaning of perfection, and because it would be all confusion. He would have shown himself a perfect drunkard, a perfect sinner, a perfect rogue. But that would have shocked the world. So he didn't express it. So he was a perfect drunkard, perfect sinner, perfect rogue perfect in everything—must have been—and a perfect God—above all.

Question

But was it necessary for him to show himself a perfect murderer?

Answer

So I said—when *it is necessary*, these perfect souls express their perfection in everything. I can be perfect in any mode of life I have to adopt for the need of spiritual upliftment, and not merely to show perfection. Perfection when in its highest form includes every aspect—*sansar* perfect, *yoga* perfect—perfect attachment, perfect detachment.

After all this important discussion and explanation, Baba

now touched the main issue, and, in his masterly way, brought out from Mr. X things that created such mental confusion and mess. He started with the initial inquiry as to the object of this visit.

Baba

What is that you really desire and need?

Mr. X

I am in search for a Perfect Teacher who could lead me to perfection and satisfy me.

Baba

And I am looking for a perfect disciple who could satisfy me, but I can't see one around ... What do you really long for?

Mr. X

(Confused in expression) I want through material means and ways to attain to spiritual perfection. But first I must find ways and means for the starving countrymen and then launch on the spiritual campaign.

Baba

Yes, you are right. When people are starving, you can't preach spirituality. They won't listen. Come after 15 days. I will then tell you something—very simple.



Question Baba Answers

BY DR. C. D. DESHMUKH, M. A., Ph. D., Lecturer, Morris College, Nagpur

Question

If after the best use of the Intellect a man comes to the conclusion that God does not exist should he not stick to his conclusion?

Answer

As long as the conclusion does not lead you to moral evil, it does not matter. Such conclusion is an instance of the veiling of the Truth by the operation of the Intellect. When the time is ripe, the Truth is gradually unveiled.

Question

Sometimes a person feels like asking many questions to the Master. What does this indicate about his spiritual preparation?

Answer

There are three stages of the disciple in Sufism. In the first stage the Master draws the disciple to himself. This is the stone stage. The disciple is enwrapped in deep ignorance and has no sense for spiritual values.

stone stage, and the initiative is entirely with the Master.

The second stage is called worm stage. Just as the worm is engaged in all kinds of movements and actions, so the mind of the disciple is active in all kinds of doubts and questions. At this stage the disciple asks many questions to the Master. There is constant movement of thought at this worm stage.

The third stage is called the dog state. At this stage the mind has no questions to ask. It is in a faith-state. Just as the dog follows the Master without challenge or doubt, the disciple has unswerving faith in the Master, and follows his instructions unfailingly. At this stage asking comes to an end. When spiritual progress has not yet begun as well as when it is at its height, there is no asking to the Master.



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Register of Editorial Alterations

Page 15, column 2, para 1, line 3, change “matters” to “matter”

Page 22, column 1, para 1, line 3, change “intelligensia” to “intelligentsia”

Page 32, column 1, para 4, line 3, change “errant” to “errand”

Page 33, column 1, para 3, line 8, change “platfrom” to “platform”

Page 38, column 2, para 2, line 3, change “enchroach-” to “encroach-”

Page 41, column 1, line 19, change “covetting” to “coveting”

Page 43, column 1, para 2, line 15, change “carresses” to “caresses”

Page 45, column 2, para 2, line 10, change “apraising” to “appraising”

Page 48, column 1, line 22, change “austentively” to “ostensibly”

Page 54, column 1, line 21, change “i” to “is”

Page 55, column 1, line 13, change “tiptop” to “tiptoe”