

eBooks at the Avatar Meher Baba Trust Web Site

The Avatar Meher Baba Trust's eBooks aspire to be textually exact though non-facsimile reproductions of published books, journals and articles. With the consent of the copyright holders, these online editions are being made available through the Avatar Meher Baba Trust's web site, for the research needs of Meher Baba's lovers and the general public around the world.

Again, the eBooks reproduce the text, though not the exact visual likeness, of the original publications. They have been created through a process of scanning the original pages, running these scans through optical character recognition (OCR) software, reflowing the new text, and proofreading it. Except in rare cases where we specify otherwise, the texts that you will find here correspond, page for page, with those of the original publications: in other words, page citations reliably correspond to those of the source books. But in other respects—such as lineation and font—the page designs differ. Our purpose is to provide digital texts that are more readily downloadable and searchable than photo facsimile images of the originals would have been. Moreover, they are often much more readable, especially in the case of older books, whose discoloration and deteriorated condition often makes them partly illegible. Since all this work of scanning and reflowing and proofreading has been accomplished by a team of volunteers, it is always possible that errors have crept into these online editions. If you find any of these, please let us know, by emailing us at frank@ambppct.org.

The aim of the Trust's online library is to reproduce the original texts faithfully. In certain cases, however—and this applies especially to some of the older books that were never republished in updated versions—we have corrected certain small errors of a typographic order. When this has been done, all of these corrections are listed in the "Register of Editorial Alterations" that appears at the end of the digital book. If you want the original text in its exact original form, warts and all, you can reconstruct this with the aid of the "register."

The Trust's Online Library remains very much a work in progress. With your help and input, it will increase in scope and improve in elegance and accuracy as the years go by. In the meantime, we hope it will serve the needs of those seeking to deepen and broaden their own familiarity with Avatar Meher Baba's life and message and to disseminate this good news throughout the world.

MEHER BABA JOURNAL

Volume 4, No.4

February 1942

A monthly Publication of
The "Meher Editorial Committee"

An Avatar Meher Baba Trust eBook
April 2016

All words of Meher Baba copyright © 2016 Avatar Meher Baba
Perpetual Public Charitable Trust, Ahmednagar, India

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

MEHER BABA

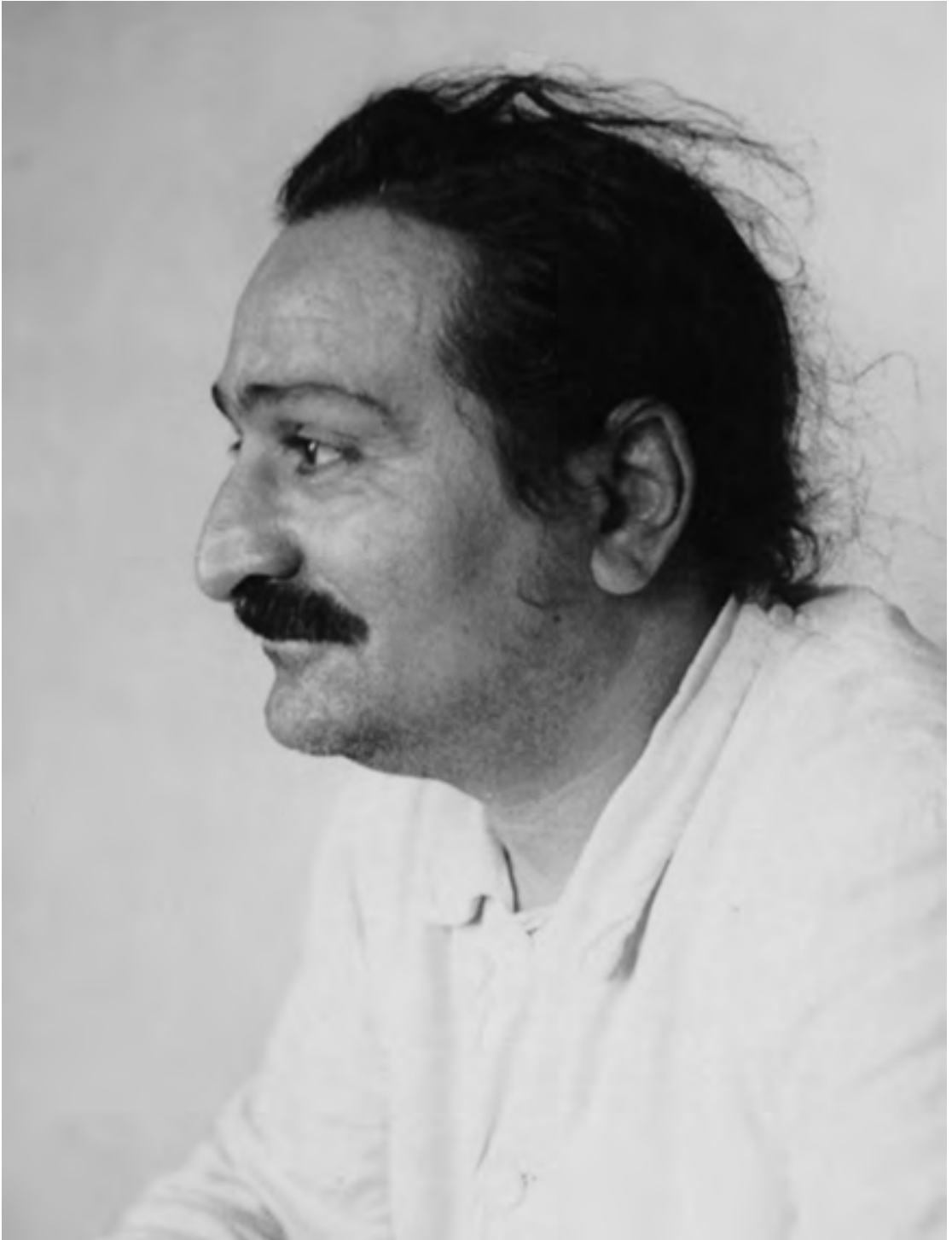
JOURNAL



Contents

MEHER BABA			
ON			
VIOLENCE AND NON-VIOLENCE		185	
MEHER BABA'S GOSPEL			
AND THE TRUTH OF THE GITA	<i>Dr. C. D. Deshmukh, M.A., PhD. (London)</i>	191	
O THIN WHITE FLAME OF PURITY (<i>Poem</i>)	<i>Josephine Esther Ross (U.S.A.)</i>	193	
THE PLACE OF STUDY IN SADHANA	<i>"V" (Bangalore)</i>	194	
THE ETERNAL <i>SAQI</i> (<i>Poem</i>)	<i>G.S. Shrivastava, B.A.</i>	198	
THE FEAST DAY OF A MODERN CHRIST	<i>Malcolm Schloss (Hollywood)</i>	199	
MEHER BABA—HIS PHILOSOPHY AND MYSTICISM (The original Meher Baba—His Philosophy and Teachings) by Ramju Abdulla <i>Revised and enlarged by Dr. Abdul Ghani Munsiff</i>			211
WESTERN OUTPOSTS FOR BABA	<i>Will Backett (London)</i>	222	
NOTES FROM MY DIARY	<i>F.H. Dadachanji</i>	225	

'I have come not to teach but to awaken'



MEHER BABA

MEHER BABA

JOURNAL

VOL. 4

FEBRUARY 1942

NO. 4

Meher Baba

on

Violence and Non-Violence

MAN has a tendency to cling to catch-words and allow his action to be determined by them almost mechanically without bringing his action in direct relation to the living perception,

Going behind which these words embody. Words
Words have their own place and use in life;

but if action is to be intelligent, it is imperatively necessary that the meaning, which these words are intended to convey should be carefully analysed and determined. Among the words, which need this type of exploration, there are few which are as important as the words "Violence" and "Non-Violence"; they have a direct bearing upon the ideologies, which shape not only particular actions but also the entire tenor of life.

Spiritual life is a matter of perception and not a matter of mechanical conformity with rules, even when these rules are meant to stand for the highest

Spiritual Under- values; *it implies an under-*
standing goes *standing, which goes beyond all*
Beyond Formula- *words of formulations.* All words
tions and formulations have a

tendency to limit the Truth; therefore, those, who seek to

bring out the spirit underlying these formulations, have often to launch upon a searching analysis of the formulated principles, and supplement this analysis by constantly retaining

touch with concrete examples taken from life. This is particularly true of those guiding principles of life, which are formulated with the help of opposite concepts of Violence and Non-Violence.

The words "Violence" and "Non-Violence" are, in ordinary references, applicable to such diverse situations in practical life, that no exposition of the issues involved can be complete unless it takes note of these diverse situations and uses them as a starting point.

Starting with Representative Situations

However, for the purpose of exposition, it is not necessary to exhaust numerically all the possible diversities, which would be covered by these words: it is enough to consider some of the most *representative* situations. The representative situations mentioned below, have been selected because of their capacity to yield abundant light on the fundamental values which centre round the concepts of Violence and Non-Violence.

Situation No. 1.—Suppose a man, who does not know how to swim, has fallen in a lake and is being drowned and that there is near by another person, who

The Case of a Drowning Man

is good at swimming and who wants to save him from being drowned. The man who is being drowned has a tendency to grasp desperately the person who comes to his help and the clasping is often so awkward that it may not only make it impossible for the drowning man to be saved, but may even bring about the drowning of the one, who has come to help him. One, who desires to save a drowning man, has, therefore, to render him unconscious by hitting him on the head, before he begins to help him. Striking upon the head of the drowning man, under such circumstances, cannot be looked upon either as Violence or as Non-Violence.

Situation No. 2.—Suppose a man is suffering from some contagious disease, which can only be cured through an

operation. Now in order to cure this suffering man, as well as to protect others from catching this infection, a surgeon may have to remove the infected part from his body by the use of his knife. This cutting of the body by a knife is also among the things which cannot be looked upon either as Violence or Non-Violence.

The Case of a Surgical Operation

Situation No. 3.—Suppose an aggressive nation invades a weaker nation for selfish purposes and some other nation, which is inspired by the noble desire of saving the weak nation, resists this aggressive invasion by armed force. Fighting for such resistance in the defense of the weak nation cannot be looked upon as either Violence or Non-Violence.

The Case of an Aggressive Nation

Situation No. 4.—Suppose a mad-dog has run amuck and is likely to bite school-children and the teachers in this school destroy the mad-dog, in order to protect the children. This destruction of the mad-dog does imply Violence but there is no hatred in it.

The Case of a Mad-Dog

Situation No. 5.—Suppose a physically strong man is insulted and spat upon by an arrogant man who is nevertheless weak and suppose that the strong man, who has got the power to crush the arrogant man, not only desists from hurting the arrogant man but calmly explains to him the gospel of love. This action implies Non-violence, but it is the non-violence of the strong.

The Case of Non-violence of the Strong

The first three situations mentioned above clearly bring out that the question whether a situation implies violence or non-violence cannot be decided except by entering into many subtle and delicate considerations (1) with regard to the diverse details pertaining to the situation and (2) with regard to the nature of the *motive*, which prompts action. And the last *two* situations bring out that even where it is easily

Need for Delicate Considerations

possible to say that a particular situation implies Violence or Non-violence, the Violence or Non-violence may be characterised by the presence of certain *other factors, which substantially give it a meaning, which goes beyond the ordinary meaning attached to these words.*

A detailed analysis of the case of a hit on the head of a drowning man (situation No. 1) shows that though it involves the use of force without the prior consent of the

Comments on the Case of a Drowning Man

person on whom it is exerted, the force used is ultimately used with the motive of saving the drowning man. The situation includes the application of force without the consent of the man against whom it is used; and in this sense, it may be said to be a case of violence; but the force is used *for the good of the drowning man* and not with any desire to inflict injury or harm to him; and in that sense, it may also be said that it is not a case of Violence. In these *special* senses, the situation can be said to involve violence and non-violence respectively; but in the *ordinary* sense of the words, it cannot be looked upon as a case either of Violence or Non-violence.

The case of the operation for the cure of contagious disease (situation No. 2) is slightly different from the case of the drowning man. Here also there is application of

Comments on the Case of a Surgical Operation

force (amounting even to the cutting of the affected part of the body); and the application of force is for the good of the person, against whom it is used; but in most cases of such operations, the patient gives *his prior consent* for the application of such force as may be necessary for the execution of the operation. Further, the operation is intended not only to protect the patient himself from the further ravages of the disease, but is also intended to protect *others* from the spread of infection. The application of force here springs out of the motive of doing unmixed good both to the patient as well as many others who might come into contact with him. Since no harm or injury is intended, the application of force in this situation

does not amount to violence, in the ordinary sense; and it also cannot be adequately looked upon as Non-violence, since it is a clear case of cutting a part of a living body.

The case of fighting with an aggressive nation (situation No. 3) is also very interesting and instructive. Here the fighting which is involved in offering resistance

Comments on the Case of an Aggressive Nation

to the aggression of the nation may entail much injury and even destruction upon the aggressive nation, and the use of force is not only without the prior consent of the aggressive nation against which it is used, but it is definitely *against its deliberate and conscious will*. But even in this situation, we do not have a clear case of violence, since in spite of the injury and harm involved, the application of force is not only for the good of the weaker nation, which is its victim, but is also in a very important sense for the good of the aggressive nation itself, because through the resistance encountered in its aggression, *it is gradually cured of its spiritual weakness or disease of having a tendency to invade and exploit the weaker nations*.

The case of fighting with an aggressive nation (situation No. 3) is in fact very similar to the case of the operation of infected part. In the case of fighting with the

Comparison on the Case of Aggressive Nation

aggressive nation the good of the weaker nation appears to be the primary result and the good of the aggressive nation (against which force is exercised) appears to be a secondary result; and in the case of the operation, the good of the patient (against whom force is exercised) appears to be the primary result and the good of others appears to be a secondary result. But this is only a minor difference and when the two situations are carefully analysed and compared, it is found that they both equally promote the good of the target of force as well as many others involved in the situation.

Defending the weak is an important form of selfless service and it is a part of Karma-yoga; and use of force, when

necessary for this purpose, stands completely justified as an indispensable instrument for securing the desired objective. But any such fighting which may have to be undertaken to defend the weak must be without any selfish motives or hatred if it is to have unalloyed spiritual importance.

Defending the Weak is a Form of Self-less Service

The case of destroying the mad-dog (situation No. 4) is definitely a case of violence, but it is justified because there is no hatred in it and because it is intended to

Comments on the Case of a Mad-Dog and the Case of Non-violence of the Strong

promote the greater good of the children, who would be attacked by the mad-dog. The case of the strong man, who gives a sermon instead of seeking revenge (situation No. 5) implies Non-violence; but it is not a case of inaction. It neither implies passivity nor weakness but strength and true creative action of an impersonal nature. It is Non-violence of the strong.

The detailed analysis of the above diverse situations as well as their mutual comparison bring out the fact that questions concerning Violence or Non-Violence, their

Spiritual Understanding is above Rules and Requires Application of Divine Love

justification or otherwise and the ascertainment of their true value or lack of value, cannot be decided by any formal enunciation of a universal rule. They involve many delicate spiritual issues and implications; and a right understanding of the status of violence and non-violence in the scheme of spiritual values, requires a true perception of the meaning of the purpose of existence. Action, therefore, should not be governed by means of any slogans (however high-sounding) based upon the incomplete and insufficient ideas of mere Violence or mere Non-Violence; it should be a spontaneous outcome of Divine Love, which is above duality and of Spiritual Understanding, which is above rules.

Meher Baba's Gospel and The Truth of the Gita

BY DR. C.D. DESHMUKH, M.A. PH.D. (LONDON)

MEHER BABA imparts his Teaching with the same convincing authority, with which Lord Shri Krishna gave the Divine Song (*The Bhagwadgita*): and there is also a close similarity between the present times and the memorable occasion of the war of *Mahabharata*. The world needed the sweet and energising words of Wisdom on the battlefield of *Kurukshetra*: and a similar situation has been repeated in the history of humanity in our times, when the whole world is turned into a stage of armed and ruthless conflict. Shri Krishna showed to Arjuna the unerring Path of righteousness and wisdom and awakened within him the power of fearless and selfless action: and his guidance was effective not only in relation to Arjuna as an individual, but also was instrumental in bringing about far-reaching changes in the history of humanity. In our times of confusion also humanity will be

saved through the direct and compassionate intervention of one, who is, like Shri Krishna, an Incarnation of God. *The Avatar, whose word of power will transform the face of the world and will bring to us the Light of God, is now in our very midst—he is Meher Baba.*

Meher Baba's Manifestation is not only significant for the entire human race but also for each individual in all the privacy of the inmost sanctuary of his heart. His appeal is universal in the sense that it is for all the individuals irrespective of their temporal or spiritual ranks and differences; but we must never forget that his concern is *not* with diffused and undifferentiated social collectivity, but with each person in all his uniqueness and with all the articulate and imperative aspirations that impel him towards the conscious realisation of his own infinite divinity. Shri Krishna

spoke not to a party or society or an organisation but to his devotee Arjuna: likewise, Meher Baba addresses *each* one of us in our lonely integrity. *We shall understand Meher Baba only when we have the courage to search our own hearts and think with the sincerity of a person who profoundly realizes that all that is worth while in life is staked on straight thinking.*

In ordinary times, most men secretly or openly believe in the possibility of Divine Intervention in the muddled affairs of men: but when such Divine Intervention does take place, humanity gets sharply divided into believers and non-believers. People go to their temples and churches, mosques and other places of worship, prostrate themselves before the *image* of Divinity and pray for Light: but when that Light does come through an Incarnation of God, we find most of them in a mood of hesitation and even opposition. *Those, who are simple of heart, are the lucky ones, who readily receive*

his Grace: but those, who are wrapt up in their own limited learning, hesitate and often close themselves to the divine outpouring, by means of an easy complacency, which they have studiously cultivated through tradition. It is easy to take the line of least resistance: it is difficult to stand by the Truth, which the Avatar brings. *Meher Baba is not concerned with stuffing our minds with new slogans, beliefs or ideas: he wants us to change radically and inherit the Divine Life, of which we are all equally the rightful heirs.* Only those, who are unsophisticated and earnest, will respond to his Divine Call, but they shall make substantial contribution towards the bringing of the Kingdom of Heaven on Earth.

Shri Krishna pointed out to Arjuna the simple Path of Love as a means of knowing him and uniting with him in his Divine Essence*; Meher Baba also gives us an assurance in the same language, when he says, *"When your love for Me drives*

* *Bhaktya mamabhijanati yawan yaschasmi tatvatah;
Tato mam tatvato dynatva vishate tadanantaram.*

"The devotee knows My full expanse of being and true nature through devotion: and having known Me in essence, he enters into Me."

away your lust for the things of the senses, then you realize Me."

Meher Baba's assurance, like that of Shri Krishna, is very definite and personal: it inspires confidence and hope because, as is the case of Shri Krishna, it has behind it the power of self-conscious divinity. The appearance of Meher Baba in

our midst is a striking verification and corroboration of the Divine Mystery, that even when matters are at their worst, God never forsakes the fumbling humanity and that there is the recurring and unfailing Descent of the Avatar, from the very heart of Divinity, when everything else fails.



To Sadguru Meher Baba

O THIN WHITE FLAME OF PURITY

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

O thin white flame of Purity that burns,
 Upon the altar of that mystic shrine
 Within His Heart, I lift my heart to thee,
 That perfect beauty may be also mine.

O Self-Control that hewed those lines of strength
 And power now reflected in His Face
 Let all thy granite courage overflow
 From him to me, my weakness to replace.

He knows, He knows the coward that I am;
 He knows how weak I stumble through the night;
 And only He can know the goal I seek:
 His Beauty, His Serenity, His Light.



The Place of Study in Sadhana

BY "V" (BANGALORE)

IF Realization is a matter of experience—at once intimate and all absorbing—why should one study any books at all which improve the intellect only? It ought to be sufficient that the Master gives us rules for guidance; for proper action and for perfect discipline. This question has been put quite often and is in fact one that appears to deserve some consideration.

It is asserted that Reality is a matter of experience. And all questions about it are brushed aside as unanswerable because Reality as well as experience thereof are super-sensory and hence inexpressible in words which are of purely sensory application. Mind as well as Intellect are stated to be unable to grasp and contain Reality, अप्राप्य मनसा सह ! It is something from which therefore words fall back baffled, यतो वाचो निवर्तन्ते !

It is therefore said that the function of books should be merely to indicate to the disciple means of experiencing

such reality, the steps we should take, may be in a particular order, or may be in order of his competence, but never more than such practical help to realisation. All other books are unnecessary and perhaps even harmful as tending to dissipate energies which could otherwise be available for proper *Sadhana*.

We however have Discourses of Meher Baba, we have Sayings of Meher Baba, just I suppose, as we have various other works by avowed *Sadgurus* which require some explaining. Why should they write these books? Apart from containing practical instructions which does not require so much dressing up, what other purpose or utility do they possess? Is it a case of practice differing from Precept or is it that we have started from wrong premises and therefore arrive at wrong conclusions?

As I have stated more than once it is futile to talk of or

discuss the ways of a Master. But in so far as they help to clarify our position, and never for a moment forgetting that it is from our own lower plane that we consider it, we might perhaps consider why books are written, why such books have to be read and how it is not a digression from proper *Sadhana*.

In the forefront of all such discussion there stands the supreme fact that Realisation to be complete, to be perfect, should comprise every part of man's being. It is not as if one part of a man, say his intellect, Realised, whilst another part, his senses, did not. Unless one labours under a delusion, Realisation can never be piecemeal, it cannot be invoked in part or attained partially.

Every part of a man's being must keep in its proper place, play its allotted role and at the time of the supreme consummation attain to that perfection, and get into tune with the Divine, which alone is the mark and the test of Realisation. Anything that falls short of such total and perfect union is not Realisation.

It follows therefore that every one of our faculties must strive and

struggle towards Realization. It is an effort individual in this sense and collective also in so far as the attainment of Reality must be an attainment on the whole. The perfect *Sadhana* is a parallel striving of all faculties and it results in a progressive movement common to all such faculties. When a particular faculty lags behind, the *Sadhana* to that extent imperfect and infructuous and the progress must be stopped till it is able to join with the others. Similarly, if a particular faculty believes too much in its importance and arrogates to itself a position of superiority and claims realisation for itself, then to that extent it is a hindrance and an obstacle and the progress of *Sadhana* is obstructed.

What is stated generally above applies equally and perhaps more in the case of the intellect. Being in the nature of an intermediary between true knowledge and the lower mind, it is capable of the greatest arrogation and has therefore to be particularly guarded against. That is why in fact the question of study has become somewhat important.

In so far as study helps the intellect to keep in line with the progress towards Realisation of other faculties and perhaps also to the extent that it helps the intellect to inform and impress on the other faculties in a manner unique to it the desirability and the ways of *Sadhana*, study is not harmful. It becomes then a part of true *Sadhana*. Viewed in this light a proper choice of books also becomes important. Only such as guide the intellect, and through it the other faculties, properly and in keeping with proper training will be helpful. Others which cloud the intellect or divert its energies along other ways or cast doubts would be harmful to the disciple.

Where a particular Master is the *Sadguru*, where a particular *Sadhana* is adopted, then books emanating from such Master or books on the *Sadhana* practised or even books on the *Sadguru* would be helpful and if cautiously and with care studied, it will repay in the totality of the progress achieved. Care must be taken as indicated already not to permit the intellect to take mastery to itself and even to

arrogate to itself a higher or more important position than it occupies.

It must however be remembered and remembered at the outset that the path to Reality is not any particular one. Realisation is not a particular process. *Sadhana* is not the monopoly of any one system. Every system is true, every school is helpful to the extent that it enables one to progress towards the Goal and it depends on a matter of choice which path one adopts or which *Guru* one accepts. It is not necessary here to discuss whether a particular path is to be preferred to another, whether a particular path is easier for a particular person than another and the like. It is only important to remember that books which would be harmless and even useful to a *Sadhaka* (aspirant) who follows a particular path or a specified Master may be completely unacceptable to another disciple of a different path or Master. One has therefore to be careful that he does not study a book merely because it happens to be helpful to another student. The choice depends on whether both prefer the same path or

are disciples of the same Master.

After Realisation in the sense in which it has been used above, the matter assumes an entirely different complexion. Then the dullest book may contain the most illuminatory truth just as the most illuminating book may, prior to realisation, prove completely fruitless. Every thing, it must be remembered, contains an element of Truth, of beauty and partakes for its very existence of a part at least of Reality, It is this aspect, this manifestation which will appeal to a Realised Soul, to whom therefore the choice of books is immaterial.

It may be asked, what about an illiterate person? What about a person who is disinterested in study? The answer is evident. Study is not necessary at all. It is not essential to *Sadhana*. This article is merely intended to show how choice of books is material where study is undertaken. It does not imply that study is essential. For Realisation nothing is essential except the Will to Realise. The intellect will rise with other faculties without the help of books.

Finally, it must be stressed that what is promised in this article is with respect to a *Sadhaka*. That is to say, a person who devotes himself solely to Realisation to the exclusion of all other activities. It does not mean that no one should read any matter other than the limited stuff adverted to above. To most of us in this world to whom the desire for Realisation is coupled with the struggle for existence, the need to live in this world and mix with it and move in it, it would be impracticable if not possible to restrict our study in this manner. To such circumstances the rule would read: Try to read books of the kind specified above in preference to others, as far as possible; not to the exclusion of all else but in preference to others. Even to persons situated in this world and affected by it, it is desirable to restrict studies of a religious or spiritual character to those in keeping with the particular *Sadhana* we adopt or *Sadguru* we follow rather than to wander at large over the entire field. It stands to reason that the latter merely results in a dissipation of energy

incommensurate with the results achieved.

To take a case in point, a follower of Shri Meher Baba will find all he needs in the writings of the Master. In fact he will find more than he can master or understand. The same article will convey different and more esoteric meanings as a disciple reads and reads again and yet again. He need not there-

fore pore over other books or worry over theories or wrest with conflicting methods. He will, if only he wants to, find that the writings of the Master afford him sufficient, if not more than sufficient, material for study. If this axiom is appreciated and followed, the purpose of this article will have been served.



'The Eternal Saqi'

BY G.S. SHRIVASTAVA, B.A.

In the devotional tavern,
Devotees uselessly burn,
To get another 'Go',
For Lo!

The ETERNAL *Saqi**
'Sri MEHER BABA'
Only knows
How much whom to serve
What's the DIVINE digestion
Of each of our nerves.

Thus the silent Saint—(Sea),
Tells the rivulet in silence
'God-intoxicated'—'silent are we'
It's the empty headed alone
That fret, foam, and roam;
And make much noise for nothing.



* The cup-bearer

*The Feast Day of a Modern Christ**

BY MALCOLM SCHLOSS (HOLLYWOOD)

INDIA is a land of mystery and wonder, yet it was not the lure of India that led us to abandon home and work in Hollywood and travel half across the world to live in an *ashram* in Nasik. It was the love of one of those super-men whom India has so often produced throughout the ages,—God-men like Krishna, Rama, Buddha, who have changed the course of human life and lifted men to new levels of consciousness and attainment. This contemporary God-man, Shri Sadguru Meher Baba, silent now for almost sixteen years, is known and revered in the West as well as in the East, for he has travelled eight times to Europe and three times to America, where the news organs have been eager to record his visible activities, and where he has many devotees.

In November, 1931, when my wife and I had the privilege of first welcoming Shri Meher Baba to

America, we heard from his Indian and English disciples of some of his birthday celebrations, in which over twenty thousand people had taken part. In the years that followed we read old accounts of certain of these colourful gatherings, and, when we left America to join Shri Meher Baba in India, we were told that we ourselves should participate in one.

The last large birthday celebration had been held in 1929. Since 1932, when he returned from his second tour of the world, Shri Meher Baba had seen fewer and fewer people. In the West, which he visited each year, he puzzled us by his apparent lack of interest in friends who wanted to meet him. He seemed content to commune with those who had proved their devotion over the course of years. In the East he spent long periods of time in actual seclusion. Even those closest to him did not

* Meher Baba's birthday celebration of 1937 at Nasik.

see him for months. When they did he would not permit them to take the dust of his feet, which they had long been accustomed to do, as an expression of their devotion and reverence. But this year, to enable the fifteen Western devotees who had joined him in India to meet as many of his Eastern devotees as possible, and for other uncommunicated reasons, he permitted another large celebration.

The preparations began shortly after our arrival in December. Each of his closest disciples was given some specific work to do. Individual disciples were assigned respectively to inform his Brahmin, Mahratta, Harijan, Christian, Parsi and Mohomedan devotees of the plans for the celebration. Handbills in different languages were distributed among the poor of the Bombay Presidency, the Gujarat, the Deccan, inviting them to come for Baba's blessing, and for gifts of grain and cloth. Houses were engaged in the neighbourhood of the Nasik Retreat for the devotees who were expected. Buses were chartered to convey them from their cottages to the grounds. A

huge tent, 250 feet long by 150 feet wide, was erected to shelter them from the glare of the sun. Thousands of yards of cloth and tons of rice and lentils were purchased for the gifts. We Westerners were permitted to cut the cloth and make bundles of the grain for distribution.

One wonders whether those who still remember Princess Matchabelli as the breathlessly beautiful Madonna of "The Miracle" would have recognized her, swathed in scarves to keep the dust from her lungs as she tore yard after yard of cloth; whether emigrants from the court of White Russia would have marked Countess Tolstoy as she dipped a pound measure into a sack full of rice; what the patrons of the Trocadero, the smartest night-club in Hollywood, would have thought of dapper Garrett Fort, author of "*Frankenstein*", "*The Lost Patrol*", and many other film specials, if they could have seen him tying bundle after bundle, night after night.

We were also permitted to share in a forty-day fast which Baba undertook. For fifteen days each in turn joined him

while he partook of only two cups of tea and two cups of milk per day. Twice again each in turn joined him as he fasted without even water for twenty hours of the day, eating his one meal and drinking what he felt he required between ten in the morning and two in the afternoon.

The Retreats at Nasik, where the Westerners were, Ahmednagar, where the Easterners were, and Rahuri, where the spiritually-dazed men were, hummed with activity, and the disciples and devotees reeled with exhaustion before the birthday arrived. Then, on February 15th, Baba came to Nasik and infused new strength into us all.

On the evening of the 15th a busload of twenty-odd Brahmin cooks and kitchen-helpers arrived. By the following morning, in a separate tent erected for the purpose, a complete kitchen had been installed. Ditches had been dug in the ground and covered with brick and stone to form a number of stoves and ovens. Huge brass and copper cauldrons, bowls, urns, buckets, steamed with rice, vegetables, *ladoo*

—an Indian sweet,—and tea. The cooks were stripped to the waist, the sacred thread of the Brahmin caste dangling from their necks. Some wore the "Chotali", or abbreviated queue, which symbolizes the highest centre of the spiritual body, the awakening of which, in life, gives God-realization, and which, in death, affords a passage out of the body for the spirit.

On the ground in a corner one of the cooks bent over a flat block of wood as he rolled and kneaded the dough for *chapati*, a flat bread resembling our Western pancake. Another took the dough from him and placed it on a fire, turning it until it was brown and crisp. One of the cooks offered me a cup of tea, which I had to decline, with thanks, as I was fasting.

Later, in an attempt to see what was being cooked, one of the other Westerners approached too near to one of the cauldrons, and was asked to move away. Strictly orthodox Brahmins will not eat food if a non-Brahmin's shadow crosses it. They believe that his impurities can enter into it, and, through it, into them.

It was a touching sight, therefore, for the Indians later, in the day, to see Baba's Brahmin devotees seated at their meals with his other devotees, among whom were many untouchables. One elderly Hindu, himself a Brahmin, approached as I was watching them at lunch. "Is this universal brotherhood I see?" he asked, smiling. "I hope it is a step in that direction," I answered. "It is indeed", was his rejoinder, "And one which only a Perfect Master like Shri Meher Baba, under the influence of his Divine love, could initiate".

And it was an impressive sight, even for us Westerners, as seven hundred of Baba's Eastern devotees sat down together in long rows on the ground and ate their noon-day meal. The Brahmins prayed for two minutes before the food was served. The Mohomedans began with their customary "Bismillah", "Begin in the name of the Lord!" The Mahratta men stripped to the waist. The Parsis and the Mohomedans wore European clothes. The untouchables were clad in rough white *dhotis*,—a cloth wrapped ingeniously around each

leg,—and coats, with red or orange turbans. The women, who, in Oriental fashion, were separated from the men, were colourful in their brightly-hued *saris*. Before any of the guests ate, and after they had performed their traditional devotions, the air was rent with choruses of, "*Shri Sadguru Meher Baba Maharaj ki jai*"—meaning "Hail, Shri Meher Baba, the Perfect Master, the Great King!"

None of the arriving guests would partake of so much as a cup of tea until they had seen Baba and taken the dust of his feet. In the morning, as they arrived, they waited patiently until he came, the men in one section of the tent and the women and children in another. It was moving to see their patience, and to feel their devotion.

After luncheon we were called by Baba to the little hut in the garden which had been built for him to rest in. There we found him on his reed couch, with an elderly Hindu on his knees beside him. The man's eyes were closed in ecstasy. His hands were lovingly caressing Baba's feet.

Baba motioned us to be seated, and spelled out on his alphabet board that this was the saint who, last December, had visited one of Baba's devotees who is teaching philosophy at Morris College in Nagpur, had seen Baba's photograph and had immediately recognised him as a God-realised being and worshipped him as such. This was his first outer contact with Baba, here in the hut in the garden, and now he was burying his head in Baba's breast, overcome with emotion. A moment later, Baba, arising, strode out of the hut and down to the tent, leaving us to follow. One of the old man's devotees, who had come with him, plucked a rose and handed it to him. Still deeply moved, he breathed in the fragrance of the flower, touched it to his forehead, his eyes, the top and back of his head and, finally, his heart, then stumbled off to the tent, supported by two of his followers.

Later in the day, when one of Baba's Western devotees who had not met the old saint in the hut was introduced to him, he looked at her heart for several minutes and smiled. "Always be happy as you are now,"

he said, and held out his hands in blessing. Then he asked one of his followers for his scarf, gave it to her, took her by the hand and led her through the tent to the kitchen, where Baba was inspecting the cooking, and turned her over to him. She had not sought his guidance, but he was making it clear, by means of this symbolic promenade, that spiritually he could lead her only so far,—that Baba alone could give her the supreme realization which, apparently, he knew she sought.

It was on this day that it came to Baba's attention that one of his disciples had been boasting of how hard he had been working, how long he had been fasting, how much he had been suffering, how little he complained. Baba raised his eyebrows. To him any form of pride is noxious.

"Every second the little ' I ' predominates!" he spelled out on the board. "*I work ... I fast. . . I suffer.*"

He pointed across the garden to Kalinger, repairing a fence which the crowd had broken. Kalinger, one of the boys in the school which Baba had

conducted at Ahmednagar from 1927-29, had since been living and working at Baba's *ashram* there. He had come to Nasik in January, and had been working day and night about the grounds, setting up fences, unloading bolts of cloth and sacks of grain, helping to erect the tent and lay the special piping for the crowds. He was thoroughly exhausted, as his gait and carriage indicated; but Kalingar neither boasted nor complained.

"There is the man," said Baba. "There is the man who works and never says he works. That is real selfless service."

We were asked to be in the tent by six o'clock the following morning, as that was the day for the distribution of the grain and cloth to the poor. The Western men were to be allowed to help the Eastern men in giving out the bundles, the Western women were to watch the ceremony with the Eastern devotees.

When we arrived, the walls of the tent were already being threatened by milling mobs of poor people whom Baba's Eastern devotees and the Nasik police together struggled

to control and direct. All day these poor unfortunates poured on to the field, made their way into the tent and ultimately, up to the platform, paid their respects to Baba, received their bundles of cloth and grain and Baba's blessing, and wandered off again. From six o'clock in the morning until seven o'clock at night they filed past him, ten thousand of them.

"This is India," whispered one of Baba's Indian devotees who was handing the bundles to the men as I handed them to the women. "Not the Viceroy's new palace at Delhi, not the monuments of the historic past, but this. Over eighty per cent of India's population is like this!"

Some of us had worked among the poor in America, but never had we seen such poverty as this. The derelicts that wandered into Mr. Zero's basement in New York, the inhabitants of the "Jungles" of depression America, were millionaires compared with these unfortunate creatures. Thick dust covered those parts of their bodies where they could not wind or stretch their tattered

shreds or clothing, for most of them had walked for many miles on hot and dusty roads to reach Nasik.

One old couple, of whom one was blind, had walked for more than three days for the bundles of cloth and grain which they had heard they would receive with Baba's blessing, and would have to walk back again. One boy whose torn shirt, his only garment, failed to hide his open, bleeding syphilitic sores, was taken aside for medical attention. A group of about three dozen leprous men and women came with an attendant, and were segregated until Baba stepped from the platform and gave them their bundles separately. I suspect that others came, without attendants, and were not segregated.

Ten thousand men, women and children, some strong and sturdy, some bent and frail, some blind, some lame, some healthy, some diseased, united in a common bond of poverty and devotion. Ten thousand heads taking the dust of Baba's feet. Ten thousand feet being touched with Baba's hand, which he raised then to

his forehead, touching the space between his eyes. Ten thousand hands being filled by Baba with sweetmeats, by his devotees with bundles of grain and cloth. Ten thousand pairs of eyes, with many shades of expression, ranging from greed to devotion.

Knowing what a touch from Baba could do, one wondered what the ten thousand were receiving besides the bundles of grain and cloth,—what Baba's hand conveyed to each, invisibly. One felt that some were insulated by their greed—that others, more devoted, were laden with inestimable treasure.

Occasionally, for a moment, an amusing or touching incident slowed the pace of the procession, which had on the whole to be rapid, in order that all the ten thousand might pass in the course of the day. There were several poor creatures who tried to come back for additional bundles of grain and cloth, but were detected by the stain which had been placed on their hands as they left the tent originally, and which they had tried, unsuccessfully, to remove. And there was one

woman, tattered and unkempt, who was so wrapt in ecstasy at Baba's feet that she had to be helped to get up and move along, and forced to take her bundle. Her joy was so great, her eyes so radiant, that she looked, literally, like an angel in rags.

"I gave," said Baba, later. "I gave and I received. As Baba I gave; as those wrecks, I received."

Someone asked him if his back didn't hurt. After all, handing out ten thousand balls of sweetmeat with one hand and touching ten thousand rapidly moving feet with the other was not exactly child's play!

"My back aches so much it doesn't ache at all!" he admitted, smiling a bit wearily. "The whole evolutionary scheme passed through my spine to-day. This is the first time, you know, that I have touched the feet of those who came to pay me reverence."

We did know, and we had conjectured on the possible significance of this departure from precedent. But when pressed for an explanation, Baba merely smiled.

"I saluted the divinity in them, as

they saluted the divinity in me," was all that he would say.

That evening, while we relaxed with Baba to the strains of native devotional music provided by musicians from Bombay, our attention was attracted to a dancing figure beyond the orchestra. Among the crowd that had gathered to pay their respects on the 16th was a slight, serene looking Hindu, clad in a robe of rough white cloth, patched with large swatches of burlap. As he took the dust of Baba's feet, Baba marked him and held him for conversation. It developed that he had been silent for two years. When would he break his silence? He did not know. Where did he live? He wandered from place to place, sleeping where he could, eating what was given to him, performing his devotions in secluded groves and caves. Baba said that he was a spiritually advanced soul, and, before the birthday celebration was over, it was arranged for him to go to Baba's retreat at Rahuri, where Baba has gathered together a number of spiritually-intoxi-

cated men,—mad according to our worldly standards,—whom Baba is restoring to balanced consciousness, while, at the same time, he assures their spiritual advancement. Now this newcomer was dancing by himself, with a lovely, free, spontaneous rhythm, beating time to the music with an improvised baton, as if he were conducting an invisible orchestra, or a choir of unseen angels.

It was interesting to see how Baba singled him out from the mass of people among whom there were many much more striking, in a spectacular sense. There was one tall Hindu in a green robe who stood in the midst of the crowd on the 17th for hours, holding aloft a prayer-wheel and chanting, "Om! Om!" When asked about him, Baba said that he was a professional beggar and a rogue.

There were three picturesque mendicants, self-styled *sadhus* or *faqirs*, who wander about India eating at the expense of those who are impressed with the *trappings* of holiness. These arrived on the morning of the 16th. Their hair was long and matted, their foreheads

were painted with weird-looking characters, their bodies were covered with ashes. All their possessions were in the packs they carried on their backs, including some small brass water-jugs. One shaded himself from the sun with a fantastic straw parasol. They seated themselves on the ground in the dining section of the tent when luncheon was about to be served. Hundreds of Baba's devotees were waiting patiently. These three, however, demanded to be served at once. The result was they were ordered to leave altogether.

By the morning of the 18th, the number of Shri Meher Baba's devotees who gathered in the tent at Nasik had grown to about a thousand. The ceremonies arranged for this day were largely sacramental in nature. These people had come from many parts of the world and from all walks of life to honour one whom they regarded as God incarnate. They were worshippers in a very real sense.

The ceremonies began with the washing of Baba's feet, The women were the first to perform this, led by Baba's

mother. Baba himself sat on a chair at the edge of the platform, his feet resting in a silver bowl. In a silver pitcher nearby was a mixture of milk and honey, in another water. A little of the milk and honey was poured over Baba's feet, which were then gently washed with it. A little water followed. Some of the devotees scooped up a palm full of the mixture and drank it. Others touched drops of it to their hearts, still others to their foreheads. One was reminded of the use of holy water in the Christian churches, of the sacrament of baptism and the washing away of sin.

Later, Baba explained to us the symbolism of this ceremony:

"The feet," he said, "which are physically the lowest part of the body, are spiritually the highest. Physically, the feet go through everything, good and bad, beautiful and ugly, clean and dirty, yet they are above everything. So, spiritually, the feet of a Perfect Master are above everything in the universe, which is like dust to them.

"When people come to a Perfect Master and touch his feet with their

heads, they lay upon him the burden of their *sanskaras*, those subtle impressions of thought and emotion which bind the individual soul to recurrent earthly lives. This is the burden which Jesus meant he would assume when he said, "Come unto me all ye who labour and are heavy laden, and I will give you rest."

"A perfect Master collects these *sanskaras* from all over the universe, just as an ordinary person, in walking, collects dust on his feet. Those who love him deeply and wish to share his burden as much as possible, wash his feet with honey, milk, and water, representing different types of *sanskaras*, and place at his feet a cocoanut, which represents the mind and symbolises their complete surrender."

The washing of the feet was followed by the ceremony of the garlanding with flowers and *darshana*, or taking the dust of Baba's feet. The women again led the procession, followed by the men. Each placed a wreath of jasmine and roses around Baba's neck, then touched their foreheads to his feet.

Another picturesque ceremony took place as a group of Baba's Mohomedan devotees mounted the platform with a mantle of jasmine and roses, which they wrapped completely around him. Mohomedan brides and grooms are covered with cloaks like this at weddings. Here it was used in recognition of Baba's union with God.

This was followed by the reading of a birthday message from Baba, and by addresses in English, Gujarati and Marathi in his honour.

Much interest was expressed by Baba's Eastern devotees as the Western group joined them at luncheon, squatting, on the ground and eating with their fingers in Oriental fashion.

The afternoon was given over to spiritual songs and dances. One of India's most celebrated singers, Master Krishna, sang for two hours; then groups of native devotional singers from Bombay, Poona and Dhulia chanted Baba's favourite songs.

The most stirring event of the afternoon was the performance, by the whole male population of Arangaon, of traditional spiritual

dances, to the accompaniment of elephant horns, drums, cymbals and clanking chains. Arangaon, a village in the Ahmednagar district, has been the site of Baba's principal *ashram* since 1923. All the villagers are completely devoted to him. In the morning, before they start to cultivate the fields, or mend the roads, or drive to the bazaar with produce, they prostrate themselves before his photograph. When they pass the *ashram*, they salute it reverently. The birthday celebration had brought them to Nasik in a body,—men, women and children.

In contrast to these simple villagers were men like the erudite Sorabji Desai, a writer as widely known and as greatly respected in India as, let us say, Walter Lippman is in America; his brother, Jamshedji Desai, whose work with delinquent boys at the Sassoon Reformatory in Bombay might be compared with that of William Healy in Chicago; Khan Bahadur B. D. Pudumji, celebrated writer and Government official of Bombay.

Also up from Bombay on the 17th had come a young Hindu

whom we had met on board ship on the way to India. He had just graduated from Oxford, and was returning to practise law. What he had heard of Baba on the boat had intrigued him, and he had written to ask if he could visit us, and if he might meet Baba. He had watched attentively the events of the past two days. On the 19th, as he left, he thanked us for our courtesy and said:

"This has been a most interesting experience, and has given me much to think about. It is unusual, you know, even for us Hindus, to see celebrations like this."

Even among the thousand worshippers, one felt many shades of devotion. That Baba, with his power to read the hearts of men and women, discerned the quality of each one's offering, was made abundantly manifest in his response to each.

One was reminded of a conversation years ago with Leopold Stokowski, the celebrated leader of the

Philadelphia Orchestra. "Thousands of people crowd the halls where we are playing every week," he said. "Yet our real audience can be counted on the fingers of one hand."

And Baba had said, in one of his discourses to the group at Nasik before the birthday celebration:

"There are always many who are devoted, but will not obey; few who will obey; and almost none whose love is so strong and so pure that they obey without hesitation and without question."

Shri Meher Baba's real and intimate disciples were busy serving, as usual, mostly in the background, where they could not be seen,—where only Baba, indeed, remembered that they were. These are the handful, constant in their devotion, selfless in their service, instant and unquestioning in their obedience, through whom, Baba tells us, he will one day change the world, as Jesus changed the world through his disciples.



*Meher Baba—His Philosophy and Mysticism**

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

Revised and enlarged by DR. ABDUL GHANI MUNSIF

CHAPTER III—(Contd.)

THE SEVENTH PLANE

*The End of the First Journey
and Beginning of the
Second Journey*

THE step from duality to non-duality is, however, merely a matter of difference in degree. As the two are qualitatively different, the difference between them is infinite. The former is a not-God state and the latter is the God state. This infinite difference constitutes the abyss between the sixth plane of consciousness and the seventh plane of consciousness. All the lower six planes of consciousness are also separated from each other by a kind of a valley or distance. But though the difference between them is great,

it is not infinite, because *they are all equally subject to the bi-polarity of limited experience*, consisting in the alternation between the opposites. The difference between the first plane and the second, the second and the third, and so on up to the sixth plane, is great but not infinite. It follows that strictly speaking none of the six planes of duality can be said to be really nearer to the seventh plane than any others. The difference between any of the six planes and the seventh plane is infinite, just in the same way as the difference between the sixth and the seventh plane is infinite. The progress through the six planes is a progress in imagination. But the realization of the seventh plane is the *cessation* of imagination, and, therefore,

* Continued from January 1942 issue.

the awakening of the individual into Truth-consciousness.

The illusory progress through the six planes cannot, however, be altogether avoided. Imagination has to be completely exhausted before a person can realize the Truth. When a disciple has a Master he has to cross all the six planes. The Master may take his disciple through the planes, *either with open eyes or under veil*. If the disciple is taken under cover and is not conscious of the planes which he is crossing, desires persist till the sixth plane; but if he is taken with open eyes and is conscious of the planes which he is crossing, no desires are left after the fifth plane. If the Master comes for work he often chooses to take his disciples under cover, for he is likely to be more actively useful for his work if he is blind-folded than if he is taken with open eyes.

The crossing of the planes is throughout characterised by the *unwinding* of the *sanskaras*. This process of unwinding should be carefully distinguished from the spending up. In the process of spending up, the *sanskaras* become

dynamic and release themselves into action or experience. This does not lead to final emancipation from *sanskaras* as the never-ceasing fresh accumulation of *sanskaras* more than replaces the *sanskaras* which are spent up, and the spending up itself is responsible for further *sanskaras*. In the process of the unwinding of the *sanskaras*, however, the *sanskaras* get weakened and annihilated by the flame of the longing for the Infinite.

The longing for the Infinite may be the cause of much spiritual suffering. There is no comparison between the acuteness of ordinary suffering and the poignancy of spiritual suffering which a person has to go through while crossing the planes. The former is the effect of *sanskaras* and the latter is the effect of their unwinding. When physical suffering reaches its climax a person becomes unconscious and so gets relief from it; but there is no such automatic relief for spiritual suffering. The spiritual suffering, however, does not become boring, because there is also intermingled with it a kind of pleasure.

The longing for the Infinite gets accentuated and acute until it arrives at its climax, and then gradually begins to cool down. But while cooling down consciousness does not altogether give up the longing for the Infinite, but it continues to stick to the aim of realizing the Infinite. This state of cooled but latent longing is preliminary to the realization of the Infinite. It has at this stage been the instrument of annihilating all other desires, and is itself ready to be quenched by the unfathomable stillness of the Infinite.

Before the longing for the Infinite is fulfilled through the realization of the Infinite, consciousness has to pass from the sixth to the seventh plane. It has to pass from duality to non-duality. Instead of wandering in imagination it has to arrive at the ending of imagination.

In spite of undergoing no less than six minor *Fanas* or partial annihilations of the lower self, and achieving great powers, knowledge and experiences including the actual constant sight of God everywhere, and in everything, which is the greatest of all

spiritual achievements, apart from *God-realization*, the pilgrim is still within the domain of duality, the seer and the seen are still separate. The experience of this plane the Sufis describe in the words *Hama Oost* (everything is He) or *Hama Az Oost* (everything is from Him) or *Oost* (He is). All these three terms depict for the Sufi the varied phases of *Ainul-yaqin* (conviction by sight), because at this stage the pilgrim, so to say, coming face to face with God, has all the vestiges of doubt eliminated as to the existence of God. In spite of this 'conviction by sight', one in the sixth plane, because of his identification with the mind, feels himself separate from God, and longs intensely to become one with Him. Very often such people are seen to shed tears profusely at the slightest exciting cause which reminds them of the Divine Beloved. It may however be noted that unless helped by a Perfect Master, the pilgrims of the sixth plane automatically realize the seventh plane of Union with God after disembodiment.

It is extremely difficult to

completely root out the idea of the false *I*, rather we should say impossible to achieve the seventh and final *Fana* unaided. One out of thousands can succeed in attaining independently initiation on the Path; one out of hundreds of thousands may transcend, unaided, the stumbling block of the fourth plane; and one out of millions can reach the rare position of a Saint (6th plane) by self-help; but none can enter the Seventh Plane—the plane wherein lie both the Final *Fana* and the Real *Baqa*, the goals of the first and second journeys—without the help of a Perfect Master. It must be remembered that not only the goal of the first journey which continues all through the six planes, but also the process of the ego-less consciousness reaching the Real Self, the goal of the second journey, is on the Seventh Plane. In other words, there are two journeys of rather two goals on the Seventh Plane.

VII
Fana

Now to resume the journeys. Whereas in the preceding planes the pilgrim used to get relative experi-

ences, and minor annihilations used to take place as a matter of course, the pilgrim, on advancing towards the Seventh state, or plane, begins to experience true annihilation. As if he stands on the summit of the highest mountain when all objects on the plain appear small and far away, so now does he feel himself beyond duality and far removed from all the phenomena of the Universe (or *Maya*). And the Truth towards which he is drawn is also seen to be beyond all dual phenomena of mind and matter, but before he is merged in the Truth all links and connections with the body, mind, universe and energy, must be snapped. In ordinary or gross existence there is no parallel to the snapping of these long enduring vital connections that bind the individual to mind and Universe. Physical death that permanently disconnects the gross body from Life is comparatively insignificant. (Their relative significance [*Astitwa* (S)—Subtle body] might be illustrated by the cutting of the umbilical cord at birth, and the snapping off

of a piece of string.) At death the Subtle body and Life are separated from the gross body completely but the mind maintains a connection with the corpse for the first five days after death, and to a slighter degree for seven days more. In the final annihilation the separation is not between body and mind, it is the actual annihilation of mind, ego and all *sanskaras*. All that remains is the "Conscious nothingness" or spiritual vacuum until the second journey is completed and the final 'Abiding with God' is attained.

VII

Baqa.

This is the real death after which there can be no more death. It is followed inevitably by the eternal, changeless, super-conscious life of "I am God"; the Self is now identified with God, and the Real ' I ' is manifested. When this state is attained the second journey is completed. The Soul is entirely disassociated from the Mind, Subtle, and gross bodies, and the whole universe (though the bodies apparently exist for those who are still in the gross plane).

This realization must and does take place only in the midst of life, for it is only in the midst of life that limitation can be experienced and transcended, and that subsequent freedom from limitation can be enjoyed. This freedom from limitation assumes three forms.

Most God-realized souls leave the body at once and forever, and remain eternally merged in the unmanifest aspect of God. They are conscious only of the bliss of union. Creation no longer exists for them. Their constant round of births and deaths is ended. This is known as *mukti* or liberation.

Some God-realized souls retain the body for a time, but their consciousness is merged completely in the unmanifest aspect of God, and they are, therefore, not conscious either of their bodies or of creation. They experience constantly the infinite bliss, power and knowledge of God, but they cannot consciously use them in creation or help others to attain to liberation. Nevertheless, their presence on earth is like a focal point for the concentration and radiation of the infinite power, knowledge and

bliss of God; and those who approach them, serve them, and worship them are spiritually benefited by contact with them. These souls are called *Majzoobs*, and this particular type of liberation is called *videh-mukti* or liberation with the body.

A few God-realized souls keep the body, yet are conscious of themselves as God in both His unmanifest and His manifest aspects. They know themselves both as the unchangeable divine essence and as the infinitely varied manifestation. They experience themselves as God apart from creation, as God the Creator, Preserver and Destroyer of the whole of creation, and as God who has accepted and transcended the limitations of creation. They experience constantly the absolute peace, the infinite knowledge, power and bliss of God. They enjoy to the full the divine sport of creation. They know themselves as God in everything, and are, therefore, able to help everything, spiritually, and to make other souls realise God, either as *Muktas*, *Majzoobs* or *Sadgurus* as they themselves are called.

There are fifty-six *Sadgurus* or

Perfect Masters in the world at all times. They are always one in consciousness. They are always different in function. For the most part, they live and work apart from and unknown to the general public, but five, who act in a sense as a directing body, always work in public and attain to public prominence and importance. In *Avataric* periods, the *Avatar*, as a supreme *Sadguru*, takes his place as the head of this body and of the spiritual hierarchy as a whole.

The Perfect Masters have a universal Mind (their universal Mind-body is called the *Mahakaran Sharir*) which is omnipresent and omniscient. They are present in every finite mind and can respond to the call of each and render the necessary help. Though connected universally with all, they are also continually experiencing the God-conscious or *Majzoob* state. They are in all, with all, and yet beyond all. They can advance individuals from the gross plane to the Subtle, from the Subtle to the Mind, from the Mind to the Divine plane, and even, if they desire, directly from the gross to the

Divine. Their concern is not only for individuals but also to give a general spiritual impulse to the whole Universe. They are the Suns of the Spiritual World, their innumerable rays penetrate the heart of each individual existence whether it be on the gross, Subtle, or Mind planes. Due to their continuous experiencing of infinite divine bliss, they can also bear the tremendous sufferings caused by the ignorant for whose salvation they work. While Jesus was being crucified, Zakaria was being cut in pieces, Prophet Mohomed was being stoned, and Mansur was being tortured, these God-men, though physically undergoing unbearable sufferings, were spiritually enjoying Supreme Bliss.

Avatar, Sadguru and Majzoob

In what respect does an *Avatar* differ from other spiritual Masters and wherein lies the spiritual importance of his mission? Those already conversant with the subject would easily understand that in point of realization or God-consciousness, a *Majzoob*, a *Sadguru* and an *Avatar* are identical.

A *Majzoob* after God-realization remains merged in the Ocean of Divinity, is not aware of the world, has not even body sense and is only conscious of the 'I am God' state. Such an one is God-conscious only unto himself and is not capable of helping others spiritually. At the most if goaded to it, he will make another one a *Majzoob* like himself, which he usually does in the case of a single individual only, when about to leave the mortal coil. All the same, a *Majzoob's* bodily presence on earth is a blessing to the world and any service rendered to him, amounts to service and worship rendered unto God.

A *Sadguru* after God-realization, unlike a *Majzoob*, comes down to normal consciousness and as such being human as well as Divine, is able to help others spiritually. He is conscious of his body, the worlds and at the same time experiences the states of 'I am God' and 'everything is God'.

As said above, the *Sadgurus* are always 56 in number at any given period in the history of the world, and from among these, five are very promi-

nent and important. Every one of these five has an esoteric circle, consisting of twelve members chosen from amongst the most elite and capable. Each one of these twelve members, in point of realization and knowledge is as perfect as the *Sadguru* himself but differs in point of duty and authority.

During the cyclic period, one of the five *Sadgurus* is an *Avatar* who differs from others in point of knowledge, spiritual outlook and the scope of his working. An *Avatar* is conscious of the world, the universe and enjoys the Divine Ego 'I am God'. Besides this, the *Avatar* experiences that the whole universe has emanated from Him and He is in everything. The characteristic of a *Sadguru's* realization is 'I am God' and 'Everything is God', while the experience of an *Avatar* is 'I am God' and 'I am everything'. This is the fundamental difference in the Gnosis (*Gnyan*) of both.

An *Avatar* unlike a *Sadguru* has 120 members of his circle, the innermost circle consisting of twelve, with outer circles of a like number, differing in duty and importance, although all are one in Realization. In

the cyclic period, an *Avatar* is the acknowledged head of the whole hierarchy of saints and is unanimously the presiding authority at their meetings held in different parts of the world. The attendance at such meetings is not affected by questions of time and space. At a moment's notice, the invitees assemble at any part of the globe where questions of far-reaching importance concerning the universe are decided and settled far in advance of their occurrence on earth.

Avataric periods are like the spring tide of creation. They bring a new release of power, a new awakening of consciousness, a new experience of life—not merely for a few but for all. A new influx of the creative impulse takes through the medium of a divine personality, an incarnation of God in a special sense—an *Avatar*. This *Avatar* was the first individual soul to emerge from the evolutionary process as a *Sadguru*, and he is the only *Avatar* who has ever manifested or will ever manifest. Through him, God first completed the journey from unconscious divinity to conscious

divinity, first unconsciously became man in order consciously to become God. Through him periodically God consciously becomes man for the liberation of mankind.

The *Avatar* appears in different forms, under different names, at different times, in different parts of the world. As his appearance always coincides with the spiritual birth of man, so the period immediately preceding his manifestation is always one in which humanity suffers from the pangs of the approaching birth. At this moment the *Avatar* appears and trues the standard of human values in terms of divinely human life.

His work is not only for contemporary humanity, but for posterity as well. The unfoldment of life and consciousness for the whole *Avataric* cycle which has been mapped out in the creative world before the *Avatar* took form, is endorsed and fixed in the formative and material worlds during the *Avatar's* life on earth.

Nirvana and Nirvikalpa

Here it is imperative to explain the slight and subtle difference in the

spiritual experience of the seventh plane of realization known by the terms '*Nirvana*' and '*Nirvikalpa*'.

Nirvana and *Nirvikalpa* represent one and the same state of merging in the Infinite, God; it is the super-conscious state of eternal Bliss and Infinite Existence. This state cannot be grasped by the mind nor expressed and explained in words. But being the very same state of experience in both, there is a subtle, slight difference between them.

In *Nirvana*, as soon as the soul passes from the ego, it merges in the Infinite God, and enters the super-conscious state and *retains* individuality. Entering *Nirvana* means reaching the Goal. None returns from *Nirvana* to the world-consciousness.

In *Nirvikalpa*, as soon as the soul merges in the Infinite, entering super-conscious state, it *establishes* individuality. Few return from *Nirvikalpa* to the world-consciousness, and these are the *Sadgurus*.

In both cases the soul experiences the same state of Self-realization or God-consciousness which means Eternal

Bliss and Infinite Existence; but in *Nirvana* one *retains*, and in *Nirvikalpa* one *establishes* individuality. The following example will explain the difference and make clear the meaning of 'establishing individuality':

The room we are in represents the state of God-consciousness; outside of this room is the world or existence of the ego. As soon as 'A' for example enters the room, he falls, drops, merging in the Infinite and entering the super-conscious state; but 'A' knows that 'A' is God-conscious, he retains his individuality. This is *Nirvana* state.

In *Nirvikalpa* state it is thus: As soon as 'A' enters the room merging in the Infinite, 'A' sits down. This, of course, is only an illustration to make the expression 'establishing the individuality' more clear. It is also like this: 'A' enters in and takes his clothes off—it is *Nirvana*. In *Nirvikalpa* as soon as the soul 'A' enters the room, it still keeps the clothes on to return to the world. This should not be taken literally, it only clears the meaning.

Those who establish their individuality, are *Sadgurus* and *Avatars*; they

return to the world experiencing eternally their Infinite Super-conscious state. So both in *Nirvana* and *Nirvikalpa* the soul has reached the Goal, but in *Nirvana* the soul does not return to the world and in *Nirvikalpa* some souls return to the world.

Nirvana and *Nirvikalpa* must not be confused with *Mukti* or *Moksha* state. The *Mukti* or *Moksha* state is reached right after death, or actual passing away of the body. They also reach the Goal, merging in God, but only after death—after they have left their bodies. This is the important distinction between the *Mukti* on one side, and *Nirvana* and *Nirvikalpa* on the other.

In the case of *Majzoobs* they also enter the Goal retaining their bodies, but they are not conscious of the body; they eat, drink, have open eyes, but the outer world does not exist for them—it is a zero and their bodies only remote shadows.

In Christian and Sufistic terms this highest super-conscious state experienced in

Nirvana and *Nirvikalpa* is spoken of as Union—*Wasl* or Union with God—*Wasil-Allah*. It is the state of Eternal Bliss and Infinite Existence, eternal life and the individual consciousness is there.

Those of *Nirvikalpa* state, who return to the world are very few. Those who reach the Goal are few, but the *Sadgurus* are very very rare even among those few. It takes billions of forms of evolution before the soul reaches the human form, and having reached the human form, it takes

millions of incarnations to reach the state of Perfection.

This highest state cannot be explained or expressed in words. Intellect cannot grasp it. It is the state of the soul beyond the mind. It can be understood only when experienced. It is very very simple as described but very very difficult to realize. Only Perfect Masters can advance their intimate circle of disciples to God-realization but they are very few indeed.



THE SAYING OF MEHER BABA

In the ordinary sense of the word it is correct to call very fine substances, such as ether, atoms, vibrations, light, and space, subtle. They are unquestionably matter, though in a very fine form. In talking of spiritual concerns, *subtle* means something completely contrary to material or physical, however fine or attenuated these gross things may be.



Western Outposts for Baba

WILL BACKETT (LONDON)

Excerpts from letters to an English disciple of the Master, from Meher Baba's Western disciples

Extract from the diary of a disciple of Baba

"DURING a country-walk, which had as its goal a talk with a market gardener who was interested in Baba, the route passed a crossroad, where a motor cyclist was approaching, and pulled up at the point where I was about to cross the road. Assuming that he wanted to be directed, as all sign-posts had been removed, I said 'Good morning' in greeting, and he replied in a friendly manner, which led to a short discussion on current events, and the problems of the world war, which indicated a thoughtful and an enquiring mind. Feeling the way to Baba, I suggested that what the world needs now, is a Leader, and the reply came, like a flash from him, 'Yes, but the question is, 'where is He?'' This was the opportunity to explain Baba's work, and my own experience of His

Love, Wisdom and Power divine, that illumine the life of Jesus, and Christian records. 'Then he must be God incarnate' said the stranger, and I explained that such a fact that would not conflict with other Perfect Ones who had attained the same state, but rather enhance the meaning of their lives, as given in the incomplete records from the past, illustrating this from episodes in life of Jesus, and His words. "Do you believe in prayer?" said the man, now thoroughly responsive, and I replied that I certainly did, as I had experienced its efficacy, again and again. Then he pointed to his motor cycle-combination, a very fine machine, and said, 'That was a gift, practically and I could not afford one, needed a means of transport, and it came in answer to prayer. My two children's lives were spared through the prayers of my wife

and my own. The Doctor had given up each case, when seriously ill, and prepared us for the worst, but my wife, who was watching at the bedside, and praying, as a mother can, from the bottom of her heart, saw a Light, and had the assurance that the child would recover, in spite of the Doctor's diagnosis. She told me of this, saying that her inner assurance was a direct answer to her prayer, and so it proved to be, and both children are vigorous and healthy. The Doctor too, recognised and admitted that it was a 'miracle' which he could not, from a medical view-point, explain.

Both of us had to proceed on our way, and we exchanged names and addresses, and I promised to send him some literature about Baba.

It transpired in conversation, that my new friend had pulled up by me, merely to stop and have a cigarette, the first for the day, as he was only a moderate smoker, and, on principle, never smoked until a few hours after breakfast, when he indulged in a single cigarette. Thus, his instinctive habit for a 'smoke' was stimulated at

the psychological moment of my passing him, a coincidence that a few seconds difference either way, would have prevented, but he proved to be ready to hear about Baba, and respond to the 'awakening' that the Master bestows".

* * *

From Surrey, on the outskirts of London:—

"We are looking forward to the next copies of the Journal, and thinking of those visits to Baba's office in London and our sandwich lunches there "twist Heaven and Charing Cross," (in the little room on the second floor which was used for His work). You used to come to my own office sometimes, where you spread another atmosphere.... (Just an instance of Baba's unseen influence radiating from that office).

"We know a German Jewess who is a refugee with one of our friends, and has lent us some beautiful German books and poems, and we lent her one on the 'Bhagavad Gita' which she is translating into German...."

* * *

Elsewhere in Surrey:—

"Thank you very much for sending me so much interesting reading about Meher Baba and his work, and I am looking forward to receiving more copies of the Journal. It is so nice to know what other people are thinking and believing in these dreadful times. Yet we know that when all this tribulation has passed, the world will be a happier place to live in.... I wish we could have more days of national prayer, but no doubt, we shall before

long. Things always take time to work out, don't they? But the prophecy in the Bible says, "A nation will be born in a day." May that happy day come quickly and soon. I find there are times when life seems difficult, but my desire is for more knowledge. My sister taught me this prayer when I was very young, and I have never forgotten it:—

"O God, show me Thyself, and show me myself, that we are One."



THE SAYING OF MEHER BABA

The difference between Antar-Drashti, Spiritual *Insight*, and Atman-Drashti, Spiritual *Sight*, is great indeed. The former means seeing the subtle universe, but Spiritual *Sight* means seeing God and seeing Him everywhere.

With the gross eye gross things are seen; with the subtle or internal eye the subtle world and the planes are seen; and with the spiritual eye God is seen.



Notes from my Diary

BY F. H. DADACHANJI

A *BHANDARA* (public feast) in memory of the late Shri Upasan Maharaj was held at Meherabad, Ahmednagar, on January 14th as previously announced. Although it was a *Sankrant* holiday—one of the most important Hindu holidays, all the villagers of Arangaon and the surrounding attended the function, which started with the *bhajan* (sacred hymn sung by a large party with the accompaniment of music, bells and drums). Though none was allowed to prostrate and have Baba's *darshan* in the usual manner, due to his seclusion, people were very happy to see the holy Master in their midst on such an auspicious day and occasion. That in itself was a feast for the eyes of them all.

They gathered round the Meherabad *Dhuni* (sacred fireplace) at about 6 p.m, when Baba came down from his hut on the hill to grace the function. He stayed in their midst for about 2 hours. It was after

nearly a year and half of his seclusion that Baba could thus be seen in a public gathering in the open, and although none was allowed to go near him and touch his feet or have *darshan*, his august presence in their midst sufficed in itself to delight the hearts of hundreds who had gathered there. It was a grand gathering of about a thousand men and women. They were made to sit down in rows, with Baba visible to all,—the Brahmins and the untouchables, all at one meal. They were served with rice and *dal*, a vegetable dish and sweet *lapsi*, which is truly a feast for the poor. This kind of feeding is called "*bhandara*" in the Maharashtra.

Many a devotee from Ahmednagar—including the Parsis, Iranis, Brahmins and others, who, coming to know of Baba gracing the function with his august presence, took this unexpected opportunity of seeing him in the open after

a long time, and remained in his august presence for 2 hours.

BABA SEES CHATTI BAVA AGAIN

In the middle of January, Baba took another private tour, with only two of the *mandali*, to South India to see Chatti Bava in particular and other *masts* on that side in general. He left Meherabad on the 15th and first went to Hubli, where he contacted two *masts*—a Hindu and a Mohomedan. One of these was of a very high spiritual stage of VI plane. For the last eight years, he has been sitting under a waterpipe on a public road and is reverentially worshipped and served by people. Baba had already contacted him in the past during one of his *mast*-tours to this side and given him a coat to wear. This was therefore his second contact with this *mast*, made at 11-30 at night. Baba remained with him, all alone, for about half an hour. Special characteristics of this *mast* are that he remains always naked and never covers his body, irrespective of heat, cold or monsoon weather: has his seat on a stone, from where he never moves, not even for ablutions.

From Hubli, Baba proceeded to

Negapatam, where he met Chatti Bava once again and for the last time, on the 18th of January. This was his last contact, since Chatti Bava is to drop the body soon, according to what Baba has said. Chatti Bava was very happy and remained in Baba's presence for half an hour, meekly submitting to Baba's loving caresses and blissfully happy as his charming and ecstatic smile and expression clearly revealed. At Baba's instructions, some of those who looked after Chatti Bava there, were acquainted that he would soon pass off, and they were given certain instructions for adequate arrangements for the final disposal of his remains after disembodiment, and to erect a *dargha* (musoleum) over it in a befitting manner.

* * *

Baba then saw one Moti Bava—also of the VI plane and a spiritual agent in charge of that district. During the day, Baba made three contacts with this *mast*.

From Negapatam, Baba went to Nagore, to contact a *Wali*-type *mast* known over there as Nagoresha Wali.

From here, the party took another long journey *via* Erode, Chingleput, Raichur and Kurduwadi to Miraj, where they arrived on 21st, and drove by car to the interior. They had also to cross a river by boat to go to a village known as Aurwad, where Baba contacted Wazir Bava, a well-known saint on that side. This was Baba's second contact with him.

Baba contacted more than seven *masts* in this tour during a week, and returned to Meherabad on 23rd morning.

Continued travels by nights and unceasing movements for *mast*-work during day-time with fast only on one meal a day rigidly maintained, and partaking often hurriedly of whatever stuff that could be available in these remote villages, were some of the typical ordeals of the tour.

* * *

WHY THE MASTER CONTACTS

Masts?

A contrast between the conditions of the World-mad and the God-mad

Speaking about Baba's *mast*-work which he has been carrying out since

1936 and now giving it the final touch in its last stages, I take this opportunity of giving our readers a vivid description of their true condition and constant longing, as depicted in the following Sufi song. It may be interesting to note that some of these gramophone records of typical Sufi songs were specially played in the *mahfil of the mandali* (meeting of the group) at Meherabad on the 13th of January near the *Dhuni*, and explained by Baba:—

Lutf ho jab tu ho aur mai-khana ho;

Mai hun aur mera dil-e-diwana ho.

(*Tr.*—How delightful it would be to have you and your tavern; And therein to find myself with my distracted heart.)

Hamko to deedar sey teray garaz;

Daer ho kaaba ho ya butkhana ho.

(*Tr.*—Our only interest is the enjoyment of your sight; Whether it can be had in a church, *Kaaba* or temple.)

Jisko dekha jaltehi dekha yahan;

*Shamma ho ashiq ho ya
parvana ho.*

(Tr.—When discerned carefully
everyone has been
found to be aflame (with
Love);

Whether it be the lamp, the
lover or the moth.

*Hamko to do gaz zamin
darkar hai;*

*Shaher ho basti ho ya wee-
rana ho.*

(Tr.—We need in life, land only two
cubits in measure;

Irrespective of its being in a
city, a town or wilderness.)

To those who have little idea of
this particular phase of the Master's
working and who wonder why he has
been moving about, for over five
years, all over India and even out of
India, to contact these *masts*, who
appear to be of no use to the world;
and what particular quality he finds
in them that deserve his special
attention and care even while he is in
seclusion and sees none of the
thousands desirous of meeting him
and seeking his guidance on the
problems of life here and hereafter,
the significant words of the poet are
self-explanatory, showing how insig-

nificantly few are the wants of these
masts as against the intense longing
and love for the Divine Beloved.
What a contrast between the condi-
tion of mankind at large on the one
hand and these God-mad and
spiritually-dazed souls who are
known as *masts*, on the other! Both
are mad in the sense that they have
lost mental balance, both the worldly
people and the *masts*,—the former in
their pursuit after material happiness,
the *masts* in pursuit of God as the
Divine Beloved. Both, in the absence
of proper guidance of a Perfect
Master, have placed themselves in
peculiar positions, literally stuck
somewhere and stand equally in need
of the guiding hand of a Master to
take them out of the mess they have
themselves created and push them
onward on the Path, but with this
difference that while the one
(humanity) has degraded itself from
humanity to bestiality, the other
(*mast*) has arisen from humanity to
divinity. This is no exaggerated
description, but a vivid picture of life
as it truly is to-day, as clearly seen
and explained by Masters.

* * *

Before proceeding with the remaining portion of the Diary, the publicity work at Allahabad in the words of Mr. G. S. Srivastava, a devotee of the Master, is reproduced below:—

AN ACCOUNT OF *Prachar*
WORK OF SHRI MEHER BABA
AT THE ALLAHABAD KUMBH
MELA, ALLAHABAD

The *Prachar* (publicity) of the *Divya Sandesh* (Divine Message) of Shri Meher Baba began at Allahabad with the arrival of the huge oil-painting of the life-size photograph of Shri Baba from Meherabad on the 31st December in the after-noon at my place.

To the average ordinary person it may appear to be a mere coincidence but to the writer of these lines it is more than that, nothing happens that is not known to Shri Baba. While I was unpacking the picture Baba was actually passing my house on his way to the Mela grounds.

I have carefully compared Baba's activities during his three days' stay here at Allahabad from 29th of December to 1st of January, and I am convinced that unknown to me

Shri Baba was moving about in close proximity to me whether in Mela area or at Naini while visiting Cha Sahib.

On the 1st morning of the New Year my whole family with a couple of friends did *Arati* of the picture with *kirtan 'Hari Nam'*.

Babadas (a disciple of the Master) arrived from Nagpur on the 2nd of January. We thought of putting up a tent in the Mela area to facilitate work and all difficulties melted like mist though to get even an inch of space as late as that was in itself an uphill task.

Without previous intimation Messrs, Vibhuti and Chaturvedi also arrived subsequently to help Babadas, in spite of the booking restrictions to Allahabad: all this and more to follow through sheer Baba's grace.

More than 8,000 copies of the *Divya Sandesh* of Shri Meher Baba along with copies of his photograph were distributed in the city as well as the Mela area by us and not a single of these were ever found thrown away on the road-side like so many other

handbills that people are in the habit of disposing of as such in this irresponsible manner. This in itself is ample proof of Baba's divine grace and of his slow yet sure and imperceptible method of working in the masses.

On the 1st principal bathing day, the large picture of Baba was taken out in procession to the accompaniment of bagpipe music on a *chawki* borne by bearers and the procession terminated on the *bundh* (boundary) where the Mela area terminates. It could not be taken out on the chief day due to heavy rain. Then again on the *Basant-panchmi* day it was taken out in the city through a long and circuitous route without any untoward incident in a city like Allahabad charged with none-too-pleasant feelings.

A large number of people visited my place for *darshan* of the photograph and to get more details about the *Journal*, books and the *ashram*, etc., which was given to them.

Almost without a break daily the Panchkoshi Sankirtan Samiti on their microphone broadcasted Baba's *Sandesh* to the Mela public.

All this work went on for one full month; people of all shades and opinion getting interested in Baba, his life, work, mission and message.

On the 29th of January 1942, we paid a visit to Cha Sahib at Naini. To our surprise we found him sitting in a local hotel drinking his favourite cup of tea sitting on a plank in a corner. On Babadas showing him Shri Baba's photo, he apparently seemed pleased and smiled and incidentally pointed to an over-hanging picture on the wall that contained the following couplets in Urdu, meaning:

Man should not play cheap with divine secrets imparted to him by a *Sadguru* for after throwing it he becomes useless like a flower without smell.

To get to real heights one must annihilate himself (the ego) for the seeds become green verdure only after getting mixed up with the mud.

After that Cha Sahib asked me if I too would like to have tea to which I politely replied in the negative (due to my fast). Then he led us to his room, where he ordered us

(a party of four) to sit in a corner on the ground and ordered two of us to bring more tea for him and some fuel for his *Dhuni*. We sat there for an hour and then took leave of him which he gave us gladly.

Thakur Narayan Singhji of Karaoli—Rajputana, and Tirthraj Pande of Bahraich did much and exerted most to further the cause of Baba's *Prachar*.

* * *

TO THE HIMALAYAS AGAIN

Baba had been hinting for his work on the Himalayas since very long, and after his return from Allahabad tour, the direction of the Himalayas was pointed as the next probable shift with the group. Dehra Dun, among others, was once again the place selected, and after arranging for suitable quarters for the group, preparations were in progress for another long journey of over 1,100 miles, with a big group of about fifty. This decision seems to have been taken in view of his contemplated tours to the Himalayas—to Nepal, Bhutan, Tibet and Kashmir—for his spiritual work, which will be the next phase of his

work prior to the breaking of his silence, after the *mast*-work to which he has been giving the final touch.

Baba and the group moved from Meherabad on the 2nd of February and arrived at Dehra Dun on the 5th.

* * *

The remaining members of the *mandali*—about 15—have been staying at Meherabad, carrying out duties as assigned to each, as usual.

According to Baba's standing instructions, the *Dhuni* at Meherabad was lighted on the 12th by the Meherabad management.

* * *

NO DARSHAN OR INTERVIEW UNTIL THE TOUR TO THE HIMALAYAS FINISHES

As already announced, the period of Baba's seclusion ends on the 15th of February 1942. It is declared, however, that it is his wish, for reasons best known to him that until he finishes his tours to the Himalayas which will commence in the beginning of April this year, all *darshan* and interviews be postponed.

* * *

BABA'S BIRTHDAY—NO
CELEBRATION

Baba's Birthday, this year, according to Parsi calendar, came on the 14th of February. According to his express wish and order, there was no celebration, public or private, either at Meherabad or at Dehra Dun. In fact, Baba himself was not with the group at Dehra Dun on that day, having left on the 13th for *mast*-tour, with only three of the *mandali*.

* * *

OUR PRAYER

On this occasion of the Birthday of our dear Master, we, his humble disciples and devotees, reverentially place our heads on his sacred feet, and wish and pray that the dreadful calamity this drastic world-war has brought on mankind, taking a toll of precious human lives and creating

irreparable devastation, may, with his august blessings, now end soon and a New Era of peace and bliss may dawn on humanity, inaugurating a New World Order of Universal Brotherhood and love, as he has long before predicted.

To that end, let us all contribute our humble mite in our sincerest and concerted efforts to participate in whatever way we can in the great world task of the Master by sharing the burden of suffering he has lovingly taken upon himself, following his advice and instructions as given by him from time to time.

Though we are accustomed to ask for things for ourselves, our foremost thought in the present crisis ought to be "What can we do in the service of the Master and humanity which is at his heart?"

*

Register of Editorial Alterations Vol. 4, issue 4

Page 185, para 2, line 6, change "or" to "of"

Page 186, para 1, line 2, change "the those" to "those"

Page 186, para 3, line 7, change desparately to desperately

Page 186, para 4, line 2, change contageous to contagious

Page 187, para 2, line 6, change defence to defense

Page 188, para 3, line 1, change contageous to contagious

Page 192, col 2, para 1, line 8, change resistence to resistance

Page 195, col 1, para 1, line 9, change disgression to digression

Page 200, col 1, para 2, line 8, change Mahomedan to Mohomedan*

Page 207, col 1, para 2, line 3, change poeple to people

Page 210, col 1, para 4, line 2, change Leopald to Leopold

Page 227, col 2, para 1, line 8, change gramaphone to gramophone

Page 228, col 1, para 2, line 9, change specia to special**

*Spelling is "Mohomedan" 6 times through the rest of this issue (as you must know, actual spelling of this word varies in different sources)

** para 2 means halfway down the page, following the poem. I don't know how you count paragraphs with poetry.