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# MEHER BABA

JOURNAL



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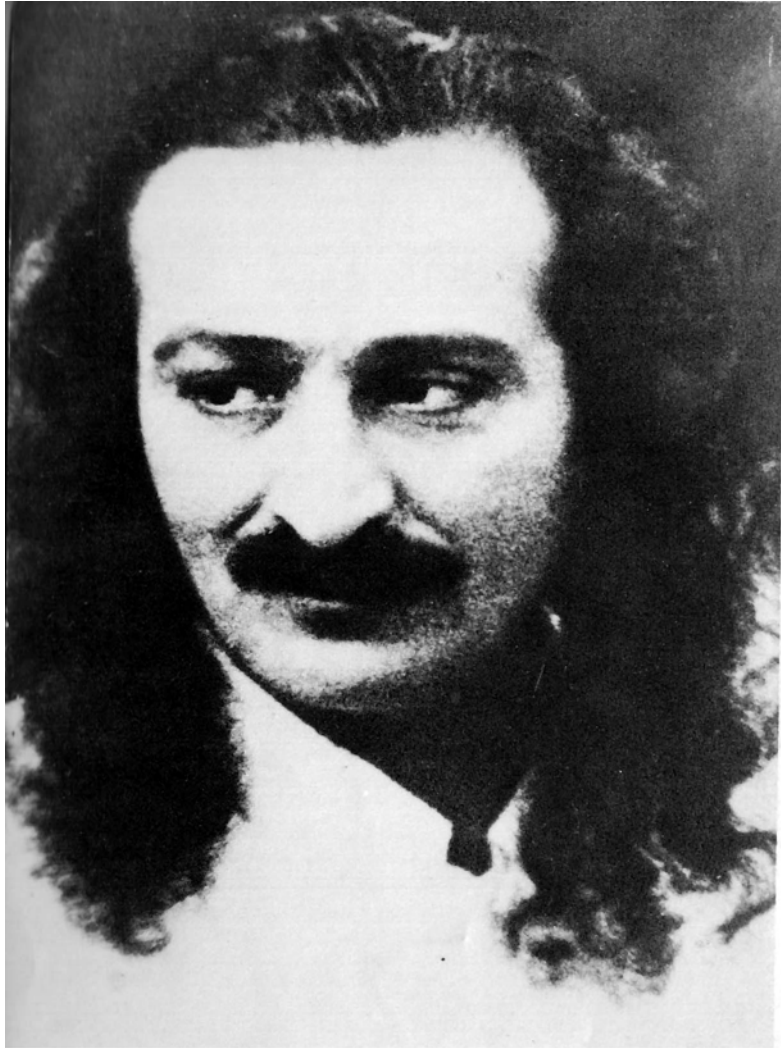
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“I have not come to teach but to awaken”  
—SHRI MEHER BABA



Shri Meher Baba

# MEHER BABA

## JOURNAL

VOL. 1

OCTOBER 1939

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### *Shri Meher Baba on The Avenues to Understanding*

The different avenues which lead to spiritual understanding can be best understood by means of an initial distinction between spirit and matter. In order to understand matter we have material means, and in order to understand the spirit we have spiritual means. Matter is understood through the mind or the intellect working upon the data given through the different sensations. But *the spirit can be understood only through the spirit itself*. Now this highest form of understanding in which the spirit enjoys self-knowledge without using any instrument or medium is very rare and most difficult to attain; but the next best approach for the understanding of the spirit is through the heart and not through the mind.

The mind is accustomed to work upon material things, and its driving power for this intellectual under-

standing of material objects is derived from lusts and cravings. So when it is turned towards spiritual problems,

<p>THE CONCEPTIONS AND THE ATTITUDE OF THE MIND IN RELATION TO MATTER ARE INADEQUATE FOR THE SPIRIT</p>	<p>it tackles them along the lines to which it is accustomed, and in doing so it uses conceptions which it has invented for the intellectual understanding of material things. However, this approach to the understanding of spiritual problems is doomed to</p>
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fail, because *all the conceptions which the intellect evolves for the knowledge of material things are inadequate for the understanding of the spirit*. It is like trying to see through the ears or hear through the eyes. If the mind tries to understand the spirit independently of the heart, it is bound to use analogues from the material world; and this inevitably leads to the spirit being looked upon as an *object* of the mind, which it is not.

As contrasted with the method of the mind which has its foundation in sensations and which proceeds further through inference and proofs to conclusions, there is the

<p>THE CONFLICT BETWEEN THE MIND AND THE HEART</p>	<p>more direct method of the heart which intuitively grasps the values which are progressively realised in the life of man as he goes through the diverse experiences of the</p>
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world and as his attention is centred on arriving at spiritual understanding. In the life of most persons the mind and the heart are at loggerheads, and the conflict between the two creates confusion. The heart, which in

its own way feels the unity of life, wants to fulfil itself through a life of love, sacrifice and service. It is keen about giving instead of taking. It derives its driving power from the inmost psychic urge expressing itself through the immediate intuitions of the inner life, and does not care for the proofs or intellectual corroborations which the mind seeks while dealing with material objects. The mind, in its objective handling of the material world, is saturated with the experiences of multiplicity and separateness, and it, therefore, feeds the ego-centric tendencies which divide man from man and make him selfish and possessive. But the heart, which in its inner experiences feels the glow of love, gets the glimpses of the unity of the spirit; and it, therefore, seeks expression through the self-giving tendencies which unite man with man and make him selfless and generous. There is, therefore, necessarily a conflict between the "inner voice" and the deliverances of the intellect which are based upon the apparent and the superficial aspects of life.

When the mind encroaches upon the province of the heart, it does so by requiring assurance or conviction as a condition precedent which must be fulfilled before there is

<p>MIND CRAVES FOR ASSURANCE OR CONVICTION</p>	<p>a release of love. But love is nothing if it is not spontaneous. It cannot be a conclusion of reasoning. It is not a fruit of the</p>
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spirit of bargain. *If you want to be certain about the object of love before giving your love, it is only a form of calculating selfishness.*



Many persons, for example, want to be convinced about my divinity in order to be able to love me. That is to say, they want me to give them objective proofs of my spiritual status by performing miracles. But conviction of this type often is a hindrance rather than a help for the release of the highest form of love which is utterly regardless about what it might receive from the object of love.

When the mind is seeking conviction or corroboration (through objective proofs and miracles as an aid to spiritual understanding), it is encroaching upon the sphere

INTELLECTUAL  
CONVICTION HIN-  
DERS SPONTANE-  
OUS LOVE

which properly belongs to the heart. Convictions and corroborations become important when a person desires guarantee for securing certain definite and

tangible results in the objective world. Even if we suppose that a person is intellectually convinced about the existence of God by means of miracles or some such objective data, this will not necessarily release his heart. The allegiance which he might perhaps give to God as a result of such cold revelation will be either through fear or through the sense of duty. *But love in which there is no sense of restraint cannot be born of a conviction which is based upon things accessible to the mind.* And where there is no love, there is no bliss or beauty of being. In fact, God's nature as the ocean of love cannot be grasped by the mind. God has to be known through love and not through the intellectual search after miracles. That is the reason

why, for those who are closest and dearest to me, I do not perform miracles. I would rather have no following than use miracles for convincing others of my divinity. It is true that while loving me people often do have spiritual experiences which were hitherto unknown to them: and these experiences help them in the further opening of their hearts. But they are not meant to feed the mental craving for intellectual conviction; and they should not be regarded as the goal.

When a person has his eye on the results of actions instead of his being solely concerned with their intrinsic worth, he is trying to tackle the spiritual problems

GLIMPSES OF  
THE SPIRIT CAN  
BE HAD ONLY  
THROUGH THE  
HEART

through the mind alone; and in doing so he is interfering with the proper functioning of the heart. Mind wants to have all kinds of things, and, therefore, seeks objective proofs, convictions and

assurances. But this demand of the mind is a fetter for the spontaneous outflow of love which at once depends upon and furthers true spirituality. You cannot love through the intellect. What you may get through the mind is a *theory* of love and not love itself. The knowledge which certain types of *yogis* have through their minds is merely intellectual and dry. It cannot give them spiritual bliss which characterises the life of love. *Love and happiness are the only important things in life: and they are both absent in the dry and factual knowledge which is accessible to*

*the intellect.* Spirituality does not consist in the intellectual knowledge of true values but in their realization. It is this knowledge of inner realization which is worthy of being called spiritual understanding, and this is far more dependent on the heart than on the mind. Knowledge of the intellect alone is on the same footing as mere information; and being superficial it moves on the surface of life. It gives the shadow and not the substance of reality. The hidden depths of the ocean of life can be gauged only by the plumber of the heart.

The intellect of most persons is harnessed by innumerable wants. Such a life is from the spiritual point of view the lowest type of human existence. The

FREEDOM FROM WANTS IS POSSIBLE IN SUPRA-MENTAL CONSCIOUSNESS	highest type of human existence is free from all wants; and it is characterised by sufficiency or contentment. Every one is seeking happiness, but few have it; for, lasting happiness dawns only when there is complete freedom from wants. This highest state of non-wanting may outwardly seem to imply inaction and easy of attainment. But, if any one tries just to sit quietly without inwardly wanting anything and with full consciousness (i.e. without going to sleep), he will realize that such a state of nonwanting is very difficult to attain, and that it can be sustained only through tremendous spiritual activity. In fact, complete non-wanting is unattainable as long as life is mind-ridden. It is possible only
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in supra-mental existence. One has to go beyond the mind to experience the spiritual bliss of desirelessness.

However, between the two extremes of a life harassed by wants and a life which is completely free from wants, it is possible to strike upon a mode of practical

CONDITIONS OF  
SECURING  
HARMONY  
BETWEEN THE  
MIND AND THE  
HEART

life in which there is harmony between the mind and the heart. When there is such harmony, the mind does not dictate the ends of life, but only helps to realize those ends which are given by the heart.

It does not lay down any conditions to be fulfilled before any deliverance of the heart is adopted for being translated in practical life. In other words, *it surrenders its role of a judge* which it is accustomed to play in its intellectual queries concerning the nature of the universe, and accepts unquestioningly the dictates of the heart.

*The mind is the treasure-house of learning: but the heart is the treasure-house of spiritual wisdom.* The so-called conflict between religion and science arises only

THE HEART MUST  
BE FREE IN DE-  
TERMINING THE  
ENDS OF LIFE

when there is no appreciation of the relative importance of these two types of knowledge. It is futile to try to glean knowledge of the true values by the

exercise of the mind alone, Mind cannot tell you which things are worth having; it can only tell you how to achieve the ends accepted from non-intellectual sources. In most persons the mind accepts ends from the promptings of wants,

but this means the denial of the life of the spirit. It is only when the mind accepts its ends and values from the deepest promptings of the heart, that it contributes to the life of the spirit. *So mind has to work in co-operation with the heart; factual knowledge has to be subordinated to intuitive perceptions: and heart has to be allowed full freedom in determining the ends of life without any interference from the mind.* The mind has a place in practical life; but its roll begins after the heart has had its say.

Spiritual understanding is born of the harmony between the mind and the heart. This harmony of the mind and the heart does not require the mixing up of their functions. *It does not imply cross-functioning but co-operative functioning.* Their functions are neither identical nor co-ordinate. The mind and the heart must of course be "balanced". But this balance cannot be secured by pitching the mind against the heart or by pitching the heart against the mind. It can be attained *not through mechanical tension but through intelligent adjustment.* The mind and the heart might be said to be balanced when they serve their proper purpose and when they perform their respective functions without erring this way or that way: and it is only when they are so balanced that there can be true harmony between them. Such harmony of the mind and the heart is the most important condition of the integral undivided life of spiritual understanding.



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

BY C. V. SAMPATH AIYANGAR

## ST. NAMMAZHVAR *ALIAS* ST. SATHAGOPA AND ST. MADHURAKAVI AZHVAR (the contemporary and disciple of St. Nammazhvar)

Nammazhvar means “Our own Saint”. He is the first of our Saints and is said to have born in B. C. 3102 or about 43 days after Lord Sri Krishna left this world at the end of Dvapara age. Srinagari (Tiru-nagari) on the river Tamraparni (in the Tinnevely District, Southern India) is his birth-place. He was the son of Kariyar and Udaiya-nangaiyar, and the grandson of Porkariyar. Saint Madhura Kavi had already incarnated in a Brahmana family to foretell the advent of St. Nammazhvar. The parents of St. Nammazhvar named him Maran. For sixteen years this child would neither open its eyes or mouth.

Saint Madhura Kavi travelled far and wide and was returning from Badarikasram to Ayodhya. On the way he saw a brilliant light in the southern direction. That light led him to Srirangham and then to the place where the wonderful child Maran was born. He saw the light or star there, under a Tamarind tree. He saw it in the person of Saint Nammazhvar, who was sitting there absorbed in meditation. Madhura Kavi put him the following question: "If in the womb of what is dead† a subtle thing is born, what doth it eat, and where doth it abide?"

“It eateth that: it abideth there.”‡

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\* *Continued from September 1939 issue.*

† What is dead = *achit* = body. Subtle thing = Soul.

‡ It eateth that—The soul enjoyeth that body.

It abideth there—The soul is in the body till *Moksha* or liberation.

Another meaning:

It eateth that—The food of the soul is God.

It abideth there—Its place of abode is God.

So we have in John: “But he said unto them: I have meat to eat that ye know not of.”

Madhura Kavi was transported with joy and became our Saint's ardent disciple. The Divine Heart of the Saint poured forth into melodious song the essence of the four Vedas in:

1 Tiruviruttam—The Essence of Rig-Veda.

2 Tiruv-Asiryam-The Essence of Yajur-Veda.

3 Periya-tiruvandadi—The Essence of Atharva-Veda.

4 Tiru-voy-mozhi—The Essence of Sama-Veda.

(The Lord said He was Sama Veda: Gita X.22.) He was canonized as the Head of all Saints and Sages (*Prapanna-Jana-Kutasthah*).

It is falsely said that even the Dravidians worshipped many gods. It is now admitted that the Rig Veda (the oldest book in the library of mankind) emphatically asserted that there is only One God, who is called by many names. (*Ekam Sat, bahuda vipraha vadanti*—There is only One God. He is called by many names by the wise.) Our Dravidian Saint also taught the same Truth. A great writer says: "Of the many spiritual truths revealed by our

Saint—a few of which now find light in English dress in the book called the 'Divine Wisdom of Dravida Saints'—the foremost truth established is the oneness of God, whose highest and most complete conception is even etymologically enshrined in the Holy name of Narayana (the Deity combining within himself the Emanative, Preservative, Regenerative etc. powers), whose temporary functional forms for the projection and retraction of the Kosmos, being Brahma and Rudra respectively, and the permanent preservative principle, assuming the name of Vishnu subsisting directly as Vishnu-principle, and indirectly so through the partial functions represented by Brahma and Rudra."

This is the Saint's fundamental teaching on which his other teachings are based.

In my next article I shall deal in a small compass with some of the teachings of our Dravidian Saints and Sages.

Blessed be our Saints—St. Nammazhvar and St. Madhura kavi-Azhvar.



# Human Personality:

## V

### THE GOD OF RELIGIOUS CONSCIOUSNESS

BY DR. C. D. DESHMUKH, M. A., Ph. D.

“When in you the limited 'I' disappears, the infinite 'I' in you manifests itself automatically.”

—Shri Meher Baba

In "conversion" the individual begins by recognising that life, as it is, cannot be made worth living except by welcoming within himself a complete change of outlook. He, therefore, entirely recreates his character and goes through a *spiritual rebirth*. During this process he identifies himself with his higher self, and becomes conscious, as William James has pointed out, that "this higher part is conterminous and continuous with a *more* of the same quality which is operative in the universe outside him". On this *more* he relies in undisturbed confidence for the ultimate success of his spiritual enterprise in all moments of crisis.

From the psychological point of view it is important to ask whether this *more* is really external to the individual,

or whether it is only a part of himself. It is widely accepted by modern psychology that *the waking consciousness is only a slice of the total personality*. And from the point of view of waking consciousness this more is clearly both external and real. Religious consciousness is, therefore, justified in regarding this more as external. Psychology may at the same time be justified in trying to show continuity between the conscious part of the individual and this more. And from the metaphysical point of view the hypothesis of a *collective superconsciousness* which does not belong to a single individual remains an open question.

In religious consciousness the more is conceived as an *Eternal Ideal* or a *Divine Person*. In the former case the techni-

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\* Continued from September 1939 issue.



que of achieving this more consists of persevering fidelity, and in the latter case it consists of love and self-surrender.\* The distinction between these two types of religious consciousness is strictly speaking created by a *difference of emphasis* on some elements of religious consciousness rather than other elements. They are, however, not necessarily mutually exclusive.

In the first type the individual almost always has before his mental eye some historical or imaginary person whom he believes to be the eternal ideal of man. And in the second type the divine person is always taken to embody and symbolise the eternal ideal. In a fully developed form of religious consciousness both of these aspects are found equally developed in the concept of the Higher.

In the beginning this Higher is supposed to be essentially external and at a considerable distance from the individual. There is, however, no unbridgeable gulf between this

Higher and the individual. It can be realised by him. And, having attained the Higher, the individual is so much impressed with its reality that he considers himself as having *either an illusory or a derivative reality*; and he is so much impressed by its value that he looks upon himself as *having no worth in himself when taken in isolation from this Higher*. Whatever real worth he has he owes it to his being an embodiment or a vehicle of this Higher.

The derivative reality and worth of the finite individual in religious consciousness follows from the recognition that the Highest alone has absolute reality and final value. There is, therefore, an illuminating and striking contrast between the formulæ of moral and religious consciousness. The former speaks of self-realisation, while the latter prefers to speak of the realisation of the "Self which is the Self of selves", or the realisation of God or "the Truth", or, in more mystic moods, of the realisation of "It", or

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\* The flood of devotion which is characteristic of religious consciousness might overtake the individual in almost any setting of intellectual theories about the nature of the universe. It cannot be silenced by the opposition of any intellectual arguments. Its battle-cry is, in the words of Emerson, "Leave your theory as Joseph his coat, in the hands of the harlot and flee."

again, in more daring mood, of "nothing" or "nothingness", or sometimes only of plain "Realisation".\*

The Highest revealed in religious consciousness is conceived as a reality which is at once transcendent of and immanent in all that exists. It is in some such manner that the individual tries to grasp from within the unity of Being which runs in and through the diversity of its manifestations. *The "Brotherhood" of the living and the "Fatherhood" of God thus become only two aspects of one single integral experience.*

In the light of this analysis of religious experience, it is now possible to find out its implications (1) on the nature of the individuality of the object of religious experience, and also (2) the nature of the individuality of the finite individual.

It is characteristic of the religious attitude to look upon the object of religious experience not as some abstract law or a concept, but

as *an eternal reality which is not less but more real than the finite individual who seeks to be one with it.* This eternal reality is further not mere Being. The concept of pure Being is arrived at through a process of abstraction from all the individual existents by omitting every quality which they have in their concreteness. Being in this sense is a feature of everything that exists. The Eternal Reality of religious consciousness is not such mere being, but is a *Universal Consciousness.*

But the Universal Consciousness cannot again, as in some types of idealism, be depleted of all characteristics except the intellectual. Any such "bloodless category" is far from giving us the correct description of the Reality as revealed in religious experience. It is more than universal consciousness. It is *Universal life.*

Further, in so far as there is in the religious attitude the distinction between the subject

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\* "Nothing" is probably an unfortunate expression for the Highest which the individual seeks to realise in religious consciousness. Some mystics have, however, used it to indicate, not the non-existence or the poverty of the object of religious aspiration, but the incapacity of the intellect to describe it adequately. *"Nothing" is here equivalent to "ineffable" or "indescribable".*

and the object, the eternal reality is even regarded as *the Infinite Person who is from His side as much interested in realising himself in and through the finite individuals as the finite individuals are interested in realising themselves in and through Him*. Man loves God, and God loves man. There is thus in religious experience complete reciprocity between the subject and the object.\* In the words of Dr. Tagore:-

"The love that tunes the strings  
of existence  
Breaks out in music when  
my heart is won."†

In attributing personality to God as revealed in religious consciousness, there is some risk of our transferring to him *en-bloc* that limited concept of personality which we come to form by an analysis of the nature of the finite individual. The analogy of the finite individual cannot be used in this context without some necessary modifications.

God cannot be adequately conceived as being confined within the limits of any finite form.

In so far as He is immanent, His life flows in and is shared by every living thing. And in so far as He is transcendent, He is the Formless or the Unmanifest which is the eternal ground and source of the entire world of manifestation.

But, because God is in one aspect transcendent and unmanifest, and in another aspect lives in and through the entire realm of finite individuals, it does not follow that he is not personal. If it is a mistake to transfer the limitations of finite individuality to God, it is a greater mistake to look upon Him as less than personal. *For religious consciousness God must be capable of loving and of being loved.*

But as His love is all-comprehensive and embraces in its fold all the finite individuals, He is not just one person among others. He is "the infinite apprehended as personal, and derives from our immediate experience of the infinite in finite persons".‡ The term *supra-personal*, which has been suggested§ in this connection,

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\* The distinction between the subject and object, however, need not be regarded as ultimate in love any more than in knowledge.

† Vishwabharati News, December 1932.

‡ John Macmurray, *Interpreting the Universe*, p. 124

§ Bradley, *Appearance and Reality*, p. 533

is perhaps the best to describe the individuality of God,

1 if sufficient care is taken not to allow its meaning to dwindle down imperceptibly into that which is merely impersonal, and,

2 if, at the same time, we guard ourselves against the mistake of making the personality of God completely external to life of the finite individual.

“Communion” of man and God is not a kind of mechanical contact between two mutually exclusive entities. It is an instance of a unique and intimate relationship in which the "sharing" of life is so complete as to invalidate all theories which find a fundamental dualism between God and man and try to set one against the other. In religious consciousness we have the experience of God in the finite individual and of the finite individual in God.

Coming now to the implication of religious experience for the nature of the finite individual, we find that his consciousness points out to a completeness which does not belong to him *qua* finite. Indeed in the

light of the analysis of the religious experience, it becomes impossible to look upon him as merely finite. *"Merely finite" is an abstraction from his concrete reality. He is an integral part of a greater reality in which "he lives and moves and has his being"* and is not an absolutely self-sufficient and self-contained entity. He is, therefore, essentially "Janus-faced, human-divine, finite infinite". Just as the infinite exists in and through the finite, the finite also exists in and through the infinite.

In religious experience the "*nisus*" for self-knowledge and self-realisation leads the finite individual to turn away from the finite to the infinite. The process does not consist in the bare negation of the finite but in an increasing awareness of the self-affirmation of the infinite in and through the finite. It is, therefore, a process of *a gradual release from the thralldom of abstractions and partial views*. It is an entering into a fuller understanding and appreciation of *the One in the many, which is not merely a one of the many*, or in William James' striking phrase, "one of the eaches".

In the conscious realisation of the infinity of which he is an heir, the individual finds at once the *complete satisfaction of his total personality and the only absolute basis for integrating all his activities in relation to other finite individuals*. Thus through religious aspiration

and experience the individual gradually enters into the possession of his own highest value. The culmination of this process is his destination. In that culmination he realises the ultimate meaning of his life and the final purpose of his individual existence. "The task is done."

(To be continued)



## *The Master at Work*

BY JEAN SCHLOSS (HOLLYWOOD)

Since my return from India, where I spent eight months with Baba, I have frequently been asked questions concerning His method of working with His devotees. Some of these questions are difficult to answer, for the simple reason that Baba's methods follow no ordinary occult pattern. When, therefore, I am asked, "Does he give initiation?" I cannot answer "Yes", nor can I answer "No", because His method of working with souls is more of the mystical way, which blinds the psychic eyes of the disciple until he reaches the safe harbour of union with God. No doubt many stations or initiations are passed on the way,

but not with the disciple's conscious knowledge that certain stages have been reached or specific powers attained.

By this blind-folded method, which it must be admitted is particularly difficult for the intellectual mind to accept, but which Baba says is the safe and perfect way that all Perfect Masters use with their disciples, the many pitfalls of the intermediate psychic and mental planes are avoided. Not only are we prevented from misusing spiritual power, which we might likely do unless the ego were completely eliminated, but we are less

likely to become ensnared in spiritual pride.

Among people who claim to have taken various "initiations", and who have perhaps various psychic gifts, we play a most humble role! We have no tricks to perform. We have only the love of our Master to pass on to others. I say "only", but for those who are responsive to Divine Love this eventually proves to be a far greater gift or blessing than those psychic faculties which lesser teachers bestow upon their pupils.

Since the West has had so little personal experience with an incarnate Perfect Master, it may be helpful to describe in a general way what that contact involves. Although Baba deals with every soul in an individual way, there are certain general principles which He seems to use with all who voluntarily surrender their lives to Him. First, the heart is awakened. At whatever level the soul may be functioning, it responds to Him with deep, pure, but personal love. This "personal" love seems to be an essential factor in the Master-disciple relationship, and for the

reason that I shall suggest. When the devotee's love has been deepened and tested in many ways, through frequent outer contacts and subsequent outer separations, the *inner* drawing and withdrawal is accentuated. The two processes may or may not be simultaneous with each other, but whether the inner withdrawal takes place while one is with Baba, or separated from Him, physically, the inner drawing is ecstatic in its effect, while the companion withdrawal is the keenest agony. Baba explained one day: "It is my way of working. I draw you to me, and I push you away; then I draw you closer and push you farther away, until, at last, I draw you so close that you become one with me, forever."

The period of withdrawal corresponds to the "Dark Night" of the Christian mystics, and it is well named. During this phase the soul is subject to doubts of every sort and kind, to despairs and torments which the soul may never before have experienced, but which are found to reside in the deeper layers of the sub-conscious. Its former glimpses of light or love

now seem like the vague memory of a dream. The most profound spiritual experience of the past seems like nothing more than a mirage. The soul feels encased in a walled-in universe, and a very small one at that, and beyond that wall it is powerless to penetrate, because for the time being it cannot believe that anything of Reality exists. It calls upon its Master, and no response comes; it calls upon the impersonal God, and receives no answer. It feels like a captive bird which beats its wings against the bars of its cage, and tries to find solace in its very bruises and pains. But nothing avails; for this is the period when the soul must face its awful poverty, when, stripped of God's adornments, it sees how pitiful and poor a thing it is. Because this *facing* must be met at some point along the way, we are told by all who have finally reached God, that the "Dark Night" is the perfect method, for in no other way can the individual soul recognize so clearly and so quickly its own insufficiency, its stark dependence upon God.

When, again, the soul *feels* God or its Master, it realizes a little the

tremendous work which the Master has been effecting. It may still be in a twilight state, where it sees only through a veil, but even in this condition it senses the house-cleaning which has been taking place, the emotional purification which is being achieved. Also it is helped to a clearer understanding of the spiritual principles of faith and love, and sees its own part in demonstrating these fundamentals of the spiritual life.

Baba is one who perfectly prepares the dwelling in which He may later turn on the flood-lights of Divine Life. Of that later stage I cannot yet speak, but a glimpse which came to me while in India showed me conclusively why a Master's help is needed for the ultimate stage, and how in principle it works.

In spite of the ardent desire of the soul for union, there comes a time when, of itself, it cannot further advance. Ultimately, everything which has contributed to our personal self-hood must go, our highest feelings as well as our lowest, our deepest intuitions, *and* our rational mind, with its

conscious and sub-conscious layers deposited by ages of life experience. We may know this fact, intellectually, and, with our conscious minds be willing or even eager for that final annihilation. But just at the moment of its consummation, when the sudden, blank nothingness overtakes us, we recoil, automatically, for the reason, that the *sub*-conscious, over which we have little or no control, pulls us back into our accustomed world. The chasm of nothingness over which the soul must eventually pass, in this final step, is so painful, so unfamiliar, that it draws back before the conscious mind and will can exercise control.

It is at this crucial point that the help of the Master is essential to *pull* the individual soul through to its final goal. The pain involved in this crisis is the pain of being bereft of feeling, thoughts, impressions, *everything*. Consciousness remains, but consciousness of *nothing*.

It may readily be seen that before a Master can render this supreme service to a disciple, a deep and *personal* bond must exist between them, for it requires on the part of

the disciple the ultimate in trust and love. No vague, diffused devotion to an impersonal "principle" would suffice. A chord of love, strong and true, must connect the devotee with the Master, for it is by that chord that He draws the disciple across the great divide to Himself.

But before this supreme moment comes, there is much to be accomplished. This "accomplishment" involves both the negative and positive activities on the part of the disciple. He must learn to be passive to the Master's will, but at the same time he must be intensely alert and active in meeting the problems of his own character and life; for herein lies another great principle upon which the Master works. He intensifies all the life processes exactly to the degree which the disciple is capable of mastering.

Though it is true that the Master renders an incalculable service to the faithful disciple, it is ludicrous to suppose, as some people have inferred, that the disciple simply sits back and does nothing as he waits to be drawn up to heaven! A disciple of Baba's may do nothing in



the way of *yogic* practices which would give the comforting illusion of results attained, but that he is required by force of circumstances to work hard and deeply upon his own character is a fact we have all had amply demonstrated to us.

In the bed-rock work upon one's thoughts, emotions and actions, one gradually becomes more facile in the handling of positive and negative forces, and this practice, no doubt, is a preparation for wider work which lies ahead for the disciple. In learning to sail through the turbulent sea of negative doubts, despairs and darkness, those positive elements so essential to the spiritual life are developed—courage and faith. Without these one does not travel very far on the spiritual journey.

Another outstanding characteristic of Baba's method is the "crisis" which invariably his intensification of life processes induces. Whether one is with Him physically or not, there come moments when certain personal traits or relationships culminate in a dramatic situation. These "crises" reveal without any question or doubt, or smothering over

of facts, whatever short-comings the parties concerned need to face. They are not particularly pleasant, but they are very effective—for not only does one see oneself, as though a mirror were held before one, but in a strange way a deeper harmony is born from the conflict, and in some cases, a weakness or defect of character is completely wiped out.

These are some of the methods by which such a Master as Baba prepares those who are to be instruments for His future work. They are, of course, only the evidence of that part of His working such as the rational mind may easily apprehend and co-operate with. Of His deeper, inner work—that skilful untying of *sanskritic* impressions of thought, emotion and action, and other profound reorientations of body nerves, glands, brain-structure, one may intuitively feel, but as yet be unqualified to discuss.

But as one's apprenticeship lengthens into long years, one *knows* deep within one's soul, the unerring akill, the consummate mastery of this great surgeon and father of souls, Shri Meher Baba.



# *Miracles of Baba Tajuddin*

BY DR. ABDUL GHANI MUNSIF

One night, while strolling about in the town, Baba Tajuddin entered the house of a goldweaver without announcing himself. The inmates of the house were surprised at the coming in of a stranger so very unceremoniously. When confronted with a male member of the household, Baba asked him to vacate the house immediately with whatever valuable articles he could remove. The goldweaver hesitated for a moment, but being impressed by the saintly personality of the intruder and the peremptory tone of his order, he complied with the hint given him. Soon afterwards the house somehow caught fire, and compliance with the order of the Saint resulted in the family and the valuables being saved. This miracle took place at Kamptee prior to Baba Tajuddin being lodged in the lunatic asylum.

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Once Baba Tajuddin was walking along near the tomb of Hazrat Syed

Saheb at Kamtee. He happened to see a worried and distracted Marwadi going towards the court of law. Baba Tajuddin laughed aloud, and said that the suit pending in the court against him was dismissed. The preoccupied Marwadi found it difficult to believe his words. On going to the court he was surprised to find the suit against him dismissed, and was thus greatly impressed by the pre-science of Baba Tajuddin in the matter. As a token of his faith in him, the Marwadi brought some sweets which Baba Tajuddin ordered to be distributed amongst children.

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Once Baba Tajuddin called at a house in the city, and begged for some food to eat. The inmate replied that they had already taken their meals and there was nothing left in the house. The man was taken aback when Baba told him that he was telling a lie, and the food was there concealed in the box. The man went

inside and was surprised to find the food in the box mentioned. He brought it out and gave it to Baba Tajuddin.

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While in the lunatic asylum one day Dr. Abdul Majid, the Medical Officer in charge of the Institution, expressed to Baba Tajuddin his desire to go to Bombay. Baba Tajuddin refused him permission, saying the road was dangerous. As the doctor had a pressing engagement in Bombay, he requested persistently to be allowed to go. Whereupon Baba Tajuddin very reluctantly granted him the permission and at the same time gave him a leaf from a tree nearby, with instructions to preserve it carefully.

The doctor went to Bombay, and as something untoward was expected from the hesitancy with which the permission was granted to him, he met with an accident. The doctor, after alighting from the train, wanted to take a short cut to the platform by crossing the railway lines instead of the overbridge. While crossing the lines, all of a sudden, he saw a light engine coming towards him at great speed.

He became greatly nervous, and in the excitement of the moment he tripped and fell across the railway track. To the astonishment of the doctor and the spectators around, the engine, although travelling at a good speed, came to a sudden halt just a few inches from his body. The railway officials congratulated the doctor at his miraculous escape from the accident, whereupon the doctor related to the officials how Baba Tajuddin was unwilling to give him permission to visit Bombay. The railway officials clearly saw in the incident the spiritual interference of Baba Tajuddin, and they all accompanied the doctor shortly afterwards for the Saint's *darshan* in the lunatic asylum.

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One day a man came to Baba Tajuddin, and informed him that his daughter was on the point of death and the best of medical treatment failed to see any improvement in her condition. After this the man began to shed tears and wailingly beseeched Babas grace for her. Baba Tajuddin closed his eyes, and after a few moments smiled and said, "Your daughter is all right." The man

immediately returned home in a very hopeful mood, and was wonder-struck to find the girl sitting in her bed partaking of food.

The man inquired of the inmates of the house as to how she happened to come round so quickly. They informed him that a few minutes ago a mendicant came to the door and asked for alms. When it was given him, he made personal inquiries and was told about the girl's sickness. He came into the house and saw the girl. This mendicant stood for a few seconds by the sick bed and departing said, "Don't worry, she will be all right." Soon after the mendicant left, the girl came to her senses and demanded food. The father who had seen Baba Tajuddin a little while ago said that the mendicant was none else but the Saint himself.

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Once a Katchi Memon from Bombay, whose father was lying seriously ill, came to see Baba Tajuddin at Nagpur. He related his father's hopeless and helpless plight, and begged for his intercession. On hearing this tale Baba Tajuddin indulged in a hearty laugh, and

said that his father was already good in health in Bombay. On hearing this the Katchi gentleman immediately wired to Bombay and got the news that his father was out of danger, thus verifying the miraculous truth in the words of the Saint.

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Once a man, by name Babu Ramsing, was involved in a criminal charge against him. He approached Baba Tajuddin and pleaded his case, whereupon Baba Tajuddin assured him that he would be absolved of the criminal charge. On the date of the hearing the man appeared in the court in person, as he was too poor to engage a pleader to conduct his case. To his surprise he saw altogether a stranger in the person of a barrister presenting himself before the court, and requesting permission to argue the case for the defendant. The proceedings began, and on a technical point of law he won the case. Ramsing was let off and he approached the barrister to thank him as well as to ascertain as to what made him plead on his behalf unsolicited. The barrister replied that he should

not be bothered with any further questions in the matter. He was there because the Saint who interested himself in his case ordered him to do so. Giving this astounding piece of information, the barrister departed.

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There was a police head constable who used to visit Baba Tajuddin now and then even while on active duty. His immediate officer reprimanded him and threatened to report him if he persisted in this habit, saying, "If I once make a report against you, I would like to see how your Baba Tajuddin can help you out of it." The constable replied, "You can do your worst", and continued his habit of having Baba Tajuddin's *darshan*. After this incident no sooner Baba Tajuddin saw him, he said, "Certainly Tajuddin will save you; don't worry, you will be promoted." Baba Tajuddin's words came true. The officer was soon afterwards transferred, and the said constable found himself promoted to his place.

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A pious Mahomedan from India

had gone to Mecca for the performance of the Haj ceremony. On the mountain nearby called Arafat he saw a saintly personality coming towards him. He paid obeisance to him and asked the Saint's name and address. The Saint replied that his name was Tajuddin, and that he lived in the mad *jhopdi* (hut), meaning thereby the lunatic asylum at Nagpur. Saying this he went away and was never to be seen again. When the Haji returned to India from Mecca, he came to Nagpur and visited the lunatic asylum. Right enough there in the asylum he saw the same personality whom he saw at the Mount of Arafat, and to his astonishment the Haji was informed that Baba Tajuddin was talking about him just an hour before. Both the Saint and the Haji met each other very cordially, and the latter, in the course of his talk, evinced a desire to see some miracle about him. No sooner this thought flashed across his mind, Baba Tajuddin put his thumb and the fore-finger on to the eyes of the visitor, and asked him, "What do you see now? Is this not Arafat where we

had met at the time of the Haj ceremony?" The Haji was immediately convinced of Baba Tajuddin's high state of spirituality and requested him to show him the sight of God. The Saint artfully replied, "O dear me, who can travel that far?"

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One Mr. Murtaza of Nagpur relates having seen Baba Tajuddin eating *pulav* (a favourite dish of the Mahomedans in the East) and that too very voraciously. He wondered that saints never enjoy luxuries and neither they eat full stomach. Why Baba happened to do like this today? No sooner this thought passed in his mind, Baba Tajuddin stopped eating and began eating pieces of stones lying nearby. He was eating the stones with as much relish as children would eat sweets. Mr. Murtaza felt sorry for the questioning attitude of his mind, and begged of the Saint to forgive this weakness and doubt on his part.

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One day Baba Tajuddin, all of a sudden, turned to a man standing nearby, and said, "What are you doing here? Your wife is dead." The man immediately returned

home and was given a telegram informing him of his wife's death.

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One day people came to Baba Tajuddin requesting him to pray for rains. The Saint immediately held a piece of brick in between his teeth and looked up at the sky. Within a short time clouds gathered and it rained heavily, flooding the countryside.

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One day a very righteous but well-to-do man of the place, by name Narayanrao, happened to meet Baba Tajuddin in seclusion. He was overawed to see the Saint with a big snake round his neck. He was very much frightened and ran straight to Dr. Abdul Majid and informed the latter as to what he saw. Both of them returned and saw the same sight of the vicious cobra coiled round the Saint's neck. They were afraid to go nearer to him. Seeing this Baba Tajuddin removed the snake, and smilingly asked them to approach him.

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While in the lunatic asylum a woman was brought to Baba

Tajuddin, and it was reported about her that she was suffering great agonies as a result of being obsessed by a genii (a spirit of a high order). Many remedies, religious and mundane, were applied in her case, but to no avail. No sooner the woman was brought to Baba Tajuddin's presence, he spat in her face, saying, "Why are you so bold and insolent with the *faqirs*?" The moment he uttered these words, the woman fell down unconscious. When coming to her senses there was a glow of happiness and relief on her face—the ghost had escaped.

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A married woman of affluent circumstances had been to Ajmer for beseeching the Khwaja Saheb to relieve her of her chronic ailment. There she had a dream in which she was directed to go to Nagpur, as the good that she sought was in the hand of Baba Tajuddin. The woman accordingly left for Nagpur. On arriving at the Saint's place she was informed that Baba Tajuddin was not there, as he had gone towards the jungle a short while ago. She was very eager to see him and could not wait for the

Saint's return. She started immediately towards the jungle. When she had not proceeded far, she saw Baba Tajuddin returning with very quick strides in her direction. At that moment Baba Tajuddin was, in the language of the Sufis, in a state of *jalal* (divine glory). No sooner their eyes met, she felt as if the sun was paling and it looked like the dusk of evening pervading all around. She felt a sort of a weird stillness in the atmosphere, and it looked as if all the animate life round about i.e. animals, birds, vegetation ceased to function and move. When the Saint approached her, he began throwing big pieces of stones at her. The woman was extremely frightened and wanted to run away. Then Baba Tajuddin ran towards her and caught her by the shoulders, saying. "Mother, why are you afraid? I was not going to hurt you." At these words of the Saint she felt the whole atmosphere about her again pulsating with life and resuming normality, and to her great wonderment she began to feel even physically normal. The chronic complaint which had made her life miserable for such a length

of time had vanished miraculously.

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Once a Government servant, for some lapse on his part, was dismissed from service. In spite of many appeals he got no redress. He went to Ajmer in a very dejected frame of mind. One night he saw the Khawja of Ajmer in his dream surrounded by a few companions who all looked like saints. The Khawja, pointing towards him, said, "Go away, you will be reinstated." When this man returned to his place, he was surprised to find a letter from the authorities concerned informing him of his reinstatement.

After a few days this very man happened to go to Nagpur and incidentally had Baba Tajuddin's *darshan*. No sooner he approached Baba Tajuddin, who accosted him, saying, "Well, you have come? Do you recognize me? I was there when the great Master told you about your resuming service."

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A man was accused of the murder of a rich barber, and after a protracted trial, he was found guilty and sentenced to death. The parents and

relations of the murderer came to see Baba Tajuddin at Waki and related the story. The Saint for a long time did not countenance them at all, and used to fly into rage at the sight of any one of them. However, one day, being in the spiritual state of *jamal* (divine beatitude), Baba Tajuddin, on seeing the parents approaching him, uttered the words, "The murderer would be released." Right enough in the higher court of appeal the man was declared not guilty and was discharged.

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Once a man was under the shadow of decree from a court of law for a very big amount, and his appeal was pending in the higher court. The man wrote to his *guru* (Master) at Allahabad and requested his grace in the success of the appeal. The reply came to him that the spiritual and material chagemanship of India at the moment was in the hands of Baba Tajuddin, and he was advised to go and lodge his appeal at Nagpur. The man accordingly came to Nagpur and got his desire fulfilled.

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One spiritual personage, by name Zahurali Shah, relates as follows:— One day I was going towards old Delhi to visit a saint's tomb. On the way, while sitting underneath a tree smoking *hukka*, I saw a man coming towards me. On seeing me the approaching figure halted. I at first saw nothing unusual about it, but after a while I could not but feel that I as in the presence of a great personality. This man came near to me and asked me to accompany him. I thereupon asked him, "Where do you live and what's your town?" He replied, "I live at Nagpur Waki. Do come to me."

After walking a distance the strange man left me, excusing himself for something and disappeared from my sight. I waited for a long time for him to return, but there were no signs of him. After some days on visiting Nagpur I found in Baba Tajuddin the identical personality in the very same garb and attire in which I met him at Delhi.

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Once a Tahsildar, by name Munshi Mahomed Husain, approached Baba Tajuddin and

related to him plaintively that he had heard no news from his native place Hyderabad (Deccan) in spite of many letters to his relatives there. Baba Tajuddin said, "Where are your letters?" Thus saying he produced all the letters written by him from behind his pillow, and said, "All your letters are lying here."

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Once a boy, by name Azizuddin, had gone - to the river along with Baba Tajuddin. The river was in floods at the time, and leaving company of the Saint, he went along with some boys to the banks of the river. Accidentally he lost his foothold and found himself struggling in the angry waters. He cried out for Baba Tajuddin to save him. Baba Tajuddin was partaking of his meal at the time, and nobody besides him heard the drowning boy's cry for help. He gave up eating and speedily ran in the direction of the river. During that time the boy had been carried away a long distance by the strong current. Baba Tajuddin standing by the side of the river, raised up both his hands high above the head and asked people to render help. Nobody

from amongst the crowd dared to risk his life in the flooded river. With great persuasion two or three people ventured to enter the water, but they returned unsuccessful, as the boy had floated a long way down with the current. Thereupon Baba Tajuddin asked one *faqir* to go into the river, and being assured of Baba's help the latter took a dive. This *faqir* saw the floating boy as if he was being brought in his direction by somebody, and eventually saved him. Till the boy was safe out of the water, Baba Tajuddin was seen holding aloft both his hands above his head, and the people assembled there saw the boy floating on the surface only, although he was not a swimmer at all.

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Once a professional singer by name Surji, who was very often entertaining Baba Tajuddin with her music, fell ill. In spite of best treatment her condition daily grew from bad to worse. Ultimately she expired, and medically it was certified that life was extinct. On hearing this, Rangarao Baboo went to inform Baba Tajuddin that Surji was dead. Thereupon Baba Tajuddin flared up and said, "You

are telling a lie. She is alive. In a short while she will get up. If she dies, who will entertain me with singing? She is only sleeping. Don't disturb her." These words were uttered by the Saint at 10 o'clock at night, and Surji came to life again at 3 a.m. the next morning. There was great jubilation all around, and the news of the woman being restored to life was the talk of the town for some days.

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One day it was raining very heavily, and Baba Tajuddin was seen walking to and fro in the rains, followed by a large crowd behind him. By chance Baba Tajuddin happened to see a dog lying dead for three days. The Saint approached the dog and touched the dead body with his hands, saying, "Why are you lying here? Get thee away." The dog immediately came to life and skulked away. It is said the dog is still alive.

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One day Baba Tajuddin's auntie brought tea for him. He refused emphatically to drink it, saying, "Feed this tea to a fox lying dead in the field

nearby." The auntie went there as directed, and accosted the fox to drink of the tea sent by Baba Tajuddin. The fox immediately came to life and licked up the tea sent by the Saint.

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Once the nightingale of Delhi, Janakibai, the famous singer, came to Nagpur and wanted to entertain Baba Tajuddin with her sweet music. No sooner she was ushered into his presence, Baba Tajuddin lost his temper and said, "Take away the bitch from my sight. She thinks she can charm me like the worldly people by the sweetness of her voice and personality." Thus saying he ordered his *tonga* to be got ready for him, as he wanted to go to the river side. It was raining heavily at the same time, and the country-side was all a bog of mud and mire. On reaching the river Baba Tajuddin alighted from his *tonga*, and walked towards the bank of the river wading through deep mud, and squatted down there as unconcerned as one would sit on a

sofa. Then he remembered the singer from Delhi, and ordered that she should be brought there to sing if she was at all willing. Janakibai was informed of the Saint's wish and she unhesitatingly complied. In spite of her costly attire she waded through the mud and sat down on the watery patch of the ground with all the paraphernalia of her profession and entertained the Saint for almost three hours with her sweet music. The people who witnessed the scene describe it that the atmosphere seemed to be charged with divine ecstasy for the time that she was singing. Thereafter Baba Tajuddin blessed her and sent her away.

This eccentricity on the part of the Saint was with a view to bring down her ego as she, being a noted artist, thought she was honouring the Saint by offering to entertain him with her music. She was very coldly made to understand that it was the Saint who was honouring and blessing her by allowing her to sing in his presence.



# *Light from the East upon the Western Gospels\**

BY WILL BACKETT (London)

Despite the treatment of the Master by the Jews, there was a widespread longing for their Messiah in the minds and hearts of all, and this atmosphere of expectancy pervades the whole world today. Of India, it was written over 20 years ago:

"All the thousands of peasants' huts that I visited were not huts but shrines of God.

Every home had its worship and even-song.

Each man believed, beyond argument, that His soul was immortal.

And one and all held that the New Avatar of the Kingdom of Righteousness was impending."

Baba has explained that the Master gathers around Him a circle of close disciples through whom He works for others as well as for their own spiritual advancement, and that their training by Himself is very

important. During the early stages, Jesus encouraged them by the miracle of the miraculous draft of fishes. The disciples had toiled all night without success, and Jesus came to them and commanded them to let their nets down on the other side of their boat, and they were so laden that another boat was needed to deal with the haul. The inner work of the Master, proceeding simultaneously, affected Peter, and he became very conscious of his own shortcomings and unworthiness to be in His Presence. There is an aspect of humour in the situation, as one would expect Peter to have withdrawn, but he besought the Master to leave Him, so confused was he; but that also was eloquent of his distress.

When Baba was passing through London on an early visit, being swiftly driven in a car, He suddenly gazed up at

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\* *Continued from September 1939 issue.*

a tall building, leaning forward to do so, and His companions asked what he was looking at so intently. He merely continued looking, when one of them remembered, and said, "We used to live up there," an event so unimportant to them as to be hardly worth mentioning, for they did not know Him then. "That is why I was looking," He replied, thus showing that He was familiar with even minor happenings in their lives, and so awakening in them the realization of His inner connection with them, at the very outset of their meeting Him. Limitations of time and space do not affect the Master; once, when in Persia, Baba appeared in Bombay and saved the life of a dying child; on His recent journey to Jubbulpore, He was recognized by a well-known holy man who had seen Him when on pilgrimage to Hardwar crossing a bridge, although Baba was thousands of miles away physically. He explained to His disciples, who were present, that though He was with them then, He was also in many other places at the same time.

Vivekanand has explained how the Master works through hap-

penings, and this may be seen in the sequence of events in the gospel story, and also by those who are closely associated with Baba. After spending an hour with Him at the house of some Indian followers in London, we took a short journey with Him on the Underground Railway costing a penny fare, but that everyday occurrence became a means of receiving a powerful demonstration of a vital principle in discipleship, all the more vivid and lasting because connected with an actual event. This intimate and infinite wisdom of the Master pervades all His words and actions, and in St. John's gospel, Chapter 13-17, is disclosed the inner relationship between the close circle of disciples and Himself. In those tense days, at the end of His life with them, their final test for which He had been preparing them, when all seemed lost, they could remember how close they were to him even in those far distant early days when they first heard His voice and left all to follow Him. The excited crowds, drawn by His miracles

and Love, which they remembered as if yesterday, and then the time apart in the Mount with Him when they heard of the inner kingdom within the heart, wherein justice reigns and love arises to comfort the mourner and satisfy those who hunger and thirst after righteousness, ruled by the poor in spirit, and bringing happiness out of suffering borne of Him. All their strivings for pre-eminence in His Kingdom had gone and they remembered the little child through whom He showed them the essential quality of humility in discipleship. How difficult had been that lesson amidst the crowds that flocked to Him again and again, and the miracle of the healing of the absent servant of the Centurion, the leper, and Peter's wife's mother, coming together, had made them feel that the day of outer triumph was surely come.

During one of Baba's visits to Persia, He healed the absent son of a distressed hotel servant, found by one of His followers and brought to Him for help. Baba listened to the man's story of the boy at death's door, and telling him not to worry,

handed him a cardamom to give to him, saying, "Give this to your son and make him eat it, and he will be alright." The father dashed home, his joy unbounded, and the boy, on taking the cardamom, "seemed snatched from the jaws of death", the narrator continues, and much to the surprise of his relatives, was quite recovered, and got up from his bed. The crowds that came to Baba after this, and other events at the houses to which He was invited, are reminders of the scenes witnessed by the disciples in Palestine, though for Baba's own disciples, the journey was full of difficulties and tests of endurance.

An unexpected test of faith of Jesus' came to those who were fishermen and had faced the sudden tempests on the Sea of Galilee all their lives. He was asleep in the boat with them, and they awoke Him in terror at the storm, which He rebuked, and brought calm to them and the elements, also rebuking their lack of faith, but with no word for disturbing His rest.

It may be that the disciples, rendered more sensitive by be-

ing with Him, were actually feeling the effect of His work on the inner planes, for Baba has explained that the Master's work does not cease when He lays aside His physical body. The effect of this on their minds and in Nature without, and His subsequent calming of both, would be the means of His manifesting on the outer planes what He was accomplishing on the inner, first, for the benefit of humanity, thus completing the work through their presence with Him in the boat.

After landing, they witnessed His power over mental storm, in the healing of two maniacs, who terrorised the countryside. These recognised the Master, and testified to His Divine Nature before leaving those whom they obsessed, at His word. Perhaps the people in that district needed some special awakening, but they were to have a shock, when they saw the distant herd of swine dashing to its death, and though they were delivered from the fear of the maniacs, who were now harmless, they besought Jesus to leave them. He had allowed the obsessing influences to enter the swine, with which they must have

had some affinity, and thus the Master used their *karma* to emphasise some aspects of His work that is not disclosed.

Baba's methods and work for the God-mad are significant for themselves as well as the world which needs to regain its poise and harmony through the powers available for humanity, but so little appreciated in their use. In this great work, His *mandali* have been tested, seeking out and bringing them to Him under baffling conditions and attending to their needs. In England, too, we have seen His work for others mentally afflicted brought into touch with Him by disciples, though not always to His physical presence.

The succession of events in the lives of the disciples of Jesus, including His healing the man with the palsy, and the discomfiture of the scribes who doubted the status of the Master to forgive His sins, was followed by their greatest test upto that time, when He sent them away to strange cities, to tell others His message. Giving them detailed instructions for the journey, He reminded them that they

would be as lambs amongst wolves, but He would be ever with them. They had already given up all, for Him, and now they were to be denied His physical presence. Travelling thus, with no thought for the morrow, they realised His presence in all hearts, so that every home they entered became their own, with the Master enshrined, and they thus received more than the hundredfold reward He had promised those who gave up their homes and kindred for His sake, and the gospels! This was the foretaste of realizing the Kingdom of Heaven, uninterruptedly, which, He reminded them on their return, was a more valuable possession spiritually than the power over the devils they had cast out through His Grace.

Their return to His side and the beloved accustomed daily contact was no sooner accomplished than there came the terrible news of John Baptist's death in prison, to remind them of their Master's impending sufferings and the persecution of His followers. But Jesus went on with His work, undisturbed, for "the Master is not

concerned with death, as He knows that men do not cease to exist when they die".\* With them and the multitude that followed Him, He went into the desert, and all were hungry. Thinking, perhaps of His rest, they wanted Him to have the people sent to the villages to buy their food, but Jesus countered their plan by saying, "Give ye them to eat," knowing full well they had hardly enough for themselves. It was no small task to arrange the people in hundred companies of fifty, expecting a good meal, when all were so tired and there was nothing there for them. But the Master blessed what they had, and it was sufficient for all needs, physical and spiritual, as they distributed His gifts to the expectant crowds.

He Himself dispersed them to their homes, tenderly meeting His guests as the little families or lonely men and women departed, for He had sent the disciples away, their work being done. Many may have turned to gaze at His lonely figure against the night sky, filled with the awe and wonder

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\*November 1938 issue of the Journal. Baba's article on "Avatar".



that the Master's loving service inspires, until He became lost to view, and they were left with the memory of that never to be forgotten time.

From the mountain heights, the Master saw the peril of his disciples on the distant lake in the storm, and came to their aid, walking on the waters, ever at their side to meet their needs. His own life in them, and they in Him.

There are those in England and other parts of Europe and the West who have experienced Baba's presence and His power to calm their storm-tossed hearts, as vividly as did those early followers of the Master. Some of His Indian disciples were also faced with the problem of food for guests they had not anticipated, who had arrived in such large numbers that their supplies could not cope with, and they went to Baba in consternation, but He just told them to continue their preparations and not to worry, and all would be well. And so it was; everyone ate heartily and was satisfied, and those who before had been so concerned saw that Baba had met their need in His own way.

Such events bring back the outstanding events in the life of Jesus with an intensity that His disciples experienced at the time. The unexpected needs an insuperable difficulty, the sudden act of faith, in carrying out the Master's word, and the realization of His Grace within and without are events without a parallel.

Baba's birthday celebrations at Nasik in 1937, amidst the crowds who gathered in thousands to receive His Grace and gifts of food and clothing and passed before Him, as all day He took the dust from their feet to His own forehead, were another instance to remind those present in the East for the first time, of the life of Jesus. In the evening, after the fatigue and strain of dealing with such a mass of people in whom the Master sees His Self as well as their own limited ego, His white clad figure could be seen under the Indian night sky, passing silently down the garden, ever ready to bless the waiting soul by His side, as He had already done for the multitude. It was a super-human work, and He had been fasting for weeks beforehand.

While taking the dust from their feet He took also their *sanskaras* as the servant of all.

Jesus took the role of servant, when washing His disciples' feet, and at the Baptism John recognized that the position should have been reversed, but performed his part at the Master's word, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness."

Ever-mindful of the humblest, He saw the poor widow, whose gift of her all, a single mite, would have been unnoticed but for Him amidst the grand ostentatious offerings of the rich; and there is the parallel of Baba with a poor widow in London, one of 70 persons whom we brought to Him at His office during a short afternoon. As she entered the room wondering, for she had only just heard of Him, Baba wrote on his board, "What a wonderful soul," and well we who knew her long life of selfless service, and how, during the crisis in the life of her mistress, she had given all of her life's savings, could have endorsed His words. She just gazed at His face, silently, and left with His blessing; but three years after,

He sent her this message from India: "Think of Me more. Cheer others. I know how she feels and will help her always onwards." Often one of Baba's people would go to her lonely tenement dwelling in the poorest part of London, and speak of that visit, and her awakening through the Master was the crown of a life of pious unwavering selflessness.

Another instance in which Baba's work recalls the effect of Jesus upon the social outcast brought to Him whose love transformed her life, whereas the Law would enforce stoning for her but not her partner in misfortune, occurred in the North of India, during a great religious festival. Two women, whose manner of living was well-known, seeing the Master, were drawn to follow Him, and turning to them He invited them to enter the house where He was staying. Weeping, they soon declared they could never again return to their old life, and with His Grace they went out again into the world to face life afresh. Baba has said, "When one is meant for spiritual advancement, one has either love or lust to the

extreme. This lust must be converted into love. What is lust but a craving for the physical senses, and love is the craving of the soul."

Seeing that the perils on the Path are so insidious, especially as the pilgrim advances through the inner planes which the temptation of Jesus deals with, the Masters always emphasise the importance of obedience to their instructions during the training of those whom they accept for advancement in spirituality. In that perspective, Baba has said that it is of more importance than devotion, a hard proposition for the Western or modern mind that has had to battle for freedom from superstition and outworn creeds. Jesus said, "Not everyone that sayeth unto Me 'Lord, Lord' shall enter the Kingdom, but He that doeth the Will of My Father..." Martha, the sister of Lazarus, questioned the Master's command to roll away the stone from her brother's grave, drawing from Him the rebuke that He had promised she should see the glory of God, if she would believe. Her earnest affirmation, which the evangelist records, preceded their

arrival at the sepulchre, when she had acclaimed Jesus as the Christ, perfectly sincere as it was, at the time, needed the Master's Grace to transform her mental attitude into unshakable loyalty and obedience, in spite of the witness of her senses to the contrary which she anticipated after the body of her brother had been in the grave for three days.

There are indications in the gospel story of some of the surprises the Spiritual Master has in store for those who would join His company. Jesus said to his disciples: "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep"; immediately afterwards He added, as they did not understand, "Lazarus is dead," a puzzling combination which the evangelist endeavours to explain. Sometimes He asked them questions, though He knew that in their hearts and minds, in a way that must remind readers of the Jataka tales of Buddha of how the Enlightened One, perceiving that He could use the discussion of His disciples for their instruction, would suddenly enter their room, and ask what they were talking about. Baba

has explained that while the Master is asking the question, He is dealing with the latent *sanskaras* or tendencies in their minds through His subtle working, which might otherwise retard progress.

Some critics have objected to alterations in a Master's plans, as a sign of indecision or weakness, but Baba has explained that His work on the physical plane serves as a scaffolding to a building, for the spiritual Master's work is on the inner planes, and when completed there, the outer "scaffold" is removed being unnecessary. He may administer some shock to awaken the mind of one whose rigid mentality is an obstacle to further progress. Interpolated in the gospels are passages which some critics have recognised by comparing our version with the earliest MSS. Jesus had sent His disciples to the feast at Jerusalem, and said, "I go not up to the feast"; but afterwards He went up another way. This is the earliest version from which contemporary critics argued against Him. In our present text the word "now" appears after "not" which removes the

objection raised by those opponents. Even if their version were correct and Jesus had acted as indicated, it was for His own purposes; He was expected by the people, and some were on the alert to trap Him again. Baba explains the way a Sadguru works in the world, by the simile of a child reaching out for a sweetmeat and becoming wedged in the aperture where it was concealed. The Sadguru, who is free and unconditioned, uses as sweetmeat (*maya*) also, but in such a way as to attract the child's attention to the dainty morsel so as to continue his struggles through which He effects the child's release.

Jesus used the Pharisees' condemnation of the woman taken in adultery to confute them. "Let him who is without sin amongst you, cast the first stone." After they had gone out one by one, it was through her own reply to His next question that she won her acquittal:

"Where are now thine accusers?  
Hath no man condemned thee?"  
And she said: "No man, Lord,"  
words uttered from a heart that  
already

was responding to the outpouring of the Divine Love that feeds the soul of man. In His final words, the Master gave her the seal of forgiveness:

"Neither do I condemn thee; go and sin no more."

In this case Jesus had paused, to write something on the ground in the dust. Sometimes He used some outer material expression for His inner spiritual work, as in the case of the man born blind, when He made clay with His spittle, for the eyes. It is interesting in that instance of healing, to observe how the mental perception of the man, when healed, was awakened, and he was able to tackle the learned upholders of religion, and refute them from their own arguments against the Master, clearly through the inspiration of His Power. When they had cast him out of the synagogue, Jesus found him again, and revealed His own divine nature to him, so that his own spiritual healing was attained, and he believed in the Master.

Of those who oppose or speak ill of Him, Baba said: "They should not be hated.

As I oft say, they, too, are unconsciously serving My cause. Just as you (His disciples standing by) are keeping connection with Me, so they, too, oft think of Me. "...The hypocrisy of the Pharisees called for the severest rebukes of the Master, whose sin, He said, consisted, not in being blind, but while blind saying "I see". On the Cross, when they had in ignorance of that full import of what they had done in providing the opposition essential to the deepest manifestation of divine love, He prayed, "Father, forgive them, for they know not what they do." Jesus had commanded all to love their enemies, and the essence of His life and His teaching to His disciples, the masses and the rulers is the same, varied according to their outlook and capacity in the variety of His ways of the presentation of the same fact.

To an enquirer in Zurich, Baba said, "Jesus taught what religion is ... to find God within ... through Love, and that is the message of the Master to this age and the meaning of His Life."



# Question Baba Answers

BY DR. ABDUL GHANI MUNSIFF

## Question

How does *Tawajjuh* (concentration of the spiritual force) of a spiritual Master function? There are numerous instances of Sufi saints giving *Tawajjuh* to an aspirant of the Path. Do you ever give *Tawajjuh*? If so, when and how?

## Answer

*Tawajjuh* in Sufism is the focussing of the spiritual force by a saint on to a disciple concerned. The current is usually directed to the first of the seven centres of spirituality in the human body, and this is generally admitted to be the heart of man.

This concentration of the spiritual current on to the heart of the disciple should not be mixed up with hypnotic suggestion. In hypnosis the mind of the subject becomes inert and passive. It is held in subjugation for the time being by the stronger mind of the hypnotiser. In this business, however, there is not a tinge of spirituality imparted or received.

Differentiated from this, *Tawajjuh* is purely a spiritual operation which is helpful in rousing the latent spark of divinity already in man, and it is infrequently indulged in by saints only.

There are different methods of imparting *Tawajjuh*; but the most important are: (1) *Islahi* (corrective concentration), (2) *Alqai* (subtle or psychic), (3) *Ittehadi* (unifying) and (4) *Qalabi* (spiritual).

1. The *Islahi Tawajjuh* (corrective influence) of the spiritual Master cleanses the heart of the disciple of all mundane desires. The disciple in course of time becomes more tolerant in outlook, less conservative in ideas and beliefs, and generally settles down into an attitude of "live and let live". In short, the temporary feeling of disgust towards the unfavourable circumstances of the world (defeatism) gradually crystallises into a spirit of complete renunciation and resignation (self-acquisition).

2. The *Alqai Tawajjuh* (psychic concentration) is the next higher step, and is brought into operation when the mind of the disciple is completely purged of all things foreign to it. Under its influence the heart is so very perfectly attuned that it receives instructions and guidance regarding the difficulties and the subtleties of the spiritual Path direct from the Master whose physical presence or absence makes no difference whatsoever.

3. *Ittehad-i Tawajjuh* (unifying concentration) is a phenomenon very rarely to be witnessed. This *Tawajjuh*, if given, results in a complete metamorphosis of the disciple, both spiritual and physical. Here the disciple not only becomes spiritually alike unto the Master, but even physically, as a result of sudden metabolical changes, he becomes an exact replica of the Master's physical form.

One such instance is on record with regard to the Master Khawja Baqi-Billa of Delhi giving this type of *Tawajjuh* to an inn-keeper. It is related that Khawja Baqi-Billa happened to receive quite a num-

ber of guests all unexpected late in the night. There being nothing to eat in the house, the Saint was worried as to how to play the host towards them. A poor inn-keeper, who was there at the time, observing the perplexity of the Master, offered to do the needful in the matter. The Saint granted him permission. The inn-keeper went to his shop in the town, and, returning with whatever eatables available there, feasted the guests of the evening. At this the Master became extremely pleased with the innkeeper and looking at him said, "Demand anything you like at this moment. I promise to give it to you." The poor innkeeper, not knowing what to ask of the Master, simply said, "Make me like unto your own Self." The Saint was quite taken aback by this request, and tried to persuade him to ask for something else instead, in the form of untold wealth or even a kingdom. The innkeeper replied, "I have said my say and you have given your word." Thereupon the Saint had to give in and retired with the man into a private chamber. Inside in the room the Saint subjected the inn-

keeper to his *lttehadi Tawajjuh* and when, after half an hour, the Master and the disciple came out of the room, the people there failed to differentiate between the two. The Master and the disciple looked even physically alike. The only difference noticeable was that the inn-keeper was a little unsteady in his gait.

Since this spiritual state dawned upon the inn-keeper all of a sudden and unprepared, he could not contain it longer. He expired after three days.

Even in the animal kingdom something akin to *lttehadi Tawajjuh* is practised. There is an insect in the East called *Anjanhari* (a species of caterpillar) which never procreates in the ordinary way by laying eggs. When it is about to die, it brings another insect from the fields, and concentrates upon it by droaning away on the object of concentration for some length of time, until the insect is transformed into its own likeness—that of a caterpillar. No sooner this physical transformation is achieved, the original insect expires.

4. The *Qalabi Tawajjuh* (spiritual concentration) is resorted to by Perfect Masters, and the disciples who are subjected to it, become gradually perfect like the Master in the course of a few months, years or decades. The effect of this *Tawajjuh*, unlike the first two mentioned, is permanent, and once attained it can never be taken away or spoiled by anything morally wrong, such as drink, fornication, theft or a lie. It is this *Tawajjuh* I am imparting to my disciples.

There is another type of *Tawajjuh* which I need mention here. It is called *Ifaqiya Tawajjuh* (restorative concentration). This *Tawajjuh* is given by a Master to a disciple after realization, when the latter refuses to return to normality from the enjoyment of the highest state of consciousness. When a disciple is required to return to the normal state of consciousness for the performance of the duty devolving upon him towards humanity, the Master uses this *Tawajjuh* to wean him away from the state of the highest divine bliss to the plane of painful duty on earth.





# *A Great Healing\**

BY MISS M. M.

In a simple house in London last September, I met a man who is acclaimed in the East as a Master of Masters. This man has not come to the West to perform miracles, but to open men's hearts, to give illumination. He is a miracle with one exception. I have never met a human being who gives such certainty of inner light so easily, so purely and so naturally, as does this wise and child-like man. Psychic gifts he exercises with the naturalness of perfection; but one realizes in his presence that these are merely the gifts which are added to the seekers of the Kingdom, and to be with him is like being with a King in his Kingdom, for this man has attained.

I shall now tell of what happened after my visit, only to testify to one aspect of this man's greatness. It would be, to him, an insignificant happening, for one who has attained

“all these things are added,” —“all the *siddhis* stand ready to serve the man who has conquered self,” says a Hindu scripture. But to us who as yet are in prison and seeking liberation, it is good to record the glory and the power of man made perfect. It is in this spirit that I write.

I was utter stranger to him, but the first two words he gave me told me of a lifelong besetting weakness! I was with him only for thirty-five minutes and I did not ask him to heal me. Nevertheless I had got to him with difficulty that evening, as I was suffering from asthma which had attacked me unexpectedly a few weeks before, and which threatened to ruin my work. I was indeed a sick woman.

When I got home that night, I retired to bed, but could not sleep. I was gasping for breath. I was really ill. At last, about 3 a.m., I fell asleep exhausted.

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\* This story is told of a strange healing experience in 1932 by Miss M. M., a well-known musician and the discoverer of phono-therapy, a system by which sounds are administered curatively for physical and mental disorder.

At about 3-20 a.m., I was awakened out of a deep sleep by a strong indescribably beautiful Eastern perfume. I arose, realizing that this Master had projected this perfume and was probably present in a subtle body. There was an almost frightening sense of power in the room. I sat down, cross-legged on the floor, and hardly had I seated myself, when this power—like a mighty rushing wind, is the nearest of description I can give, or like cold, fire, and wind combined—possessed my physical body, which was bent and stiff with suffering. Now suddenly, it would seem that the hands of a surgeon were operating on my lungs, spine, etc., inside my body. Definitely I was put through by pressure from within, forced through a series of exercises which it would take too long to describe. These included breathing on lines I had already practised for many years, adding more to what I already knew.

All the time I was conscious of terrific power, as I say, almost frightening in its greatness which had got right inside my bones and tissues and was changing my body as I sat there. The thing was

definitely physical.

After about five minutes, the asthma had completely gone. After twenty minutes or so, it was impressed upon me to go to my bath-room and drink a large quantity of cold water. This I did, and returned shivering, for the night was cold and my room fireless. The perfume greeted me. I sat down again and asked the Master to make me warm. I was soon glowing. The exercises were resumed. I felt the shape of my body changing under the manipulations of the unseen "hands". (I mean this quite literally. I was being reshaped. Friends noticed this afterwards.)

Then, suddenly, I saw for an instance a figure standing before me in white light. At this point my eyes began to look up as it were into my head and a white flame began to dart through my forehead and hand. I had no power of myself to do this. It was being done to me. I began to lose consciousness, and must here confess that I foolishly feared to let myself go, and deliberately, with all reverence and gratitude, told the Master that I

would rather not go on. I see now how silly that was. But one lives and learns!

When I got back to bed, I was exhausted from the sheer physical changes which had been produced, but I slept blissfully, and awoke as if from heaven.

The following night a similar experience occurred, but with additional exercises. The next day, I saw the holy one for a few minutes in the flesh. We "talked" of what had occurred, and I could tell by these remarks that he was fully cognisant of it all. (I write "talk", but he has not spoken for seven years. One is not aware, however, of the silence.)

For six or seven consecutive nights he came like this. Once or

twice a lady doctor friend, who is in my house, smelt the perfume. He would announce his presence by perfume—several kinds—and by music. Always the physical body was helped. The doctor confirmed this, as also the general definite changes (such as straightening the spine) which had been wrought.

I am told that in India he heals lepers. I can quite believe it. I am told that he heals men's souls too. I can believe that, after what even I experienced; and for the sake of those who suffer, who are in darkness and deadness of spirit, who are hungering and thirsting for reality, and for the sight of God's glory, I humbly put this on record. Shri Meher Baba is a Master indeed.



## SAYING OF SHRI MEHER BABA

Though millions say that there is nothing but God,  
to most men this gross world is all in all, and God is  
unreal or a phantom.



# *The Second Coming*

BY KEMALI

Oh, how we live in yesterday and plan for the tomorrow  
and know not how we are submerged in misery and sorrow,  
Attached to all material things which burden and weigh down,  
our souls are heavy laden from the day when we are born.  
We think that we are happy and call it *liberty*, but deep within  
we cry in pain for we are never free. From bondage and  
despair  
We would cover all with gold to buy the crown which we would  
wear regardless of the thorns, as sharper underneath  
they pierce;  
In agony and pain we pay for our presumption, and struggle  
to attain. But as the miser suffers according to his greed,  
so we  
Must learn our lesson and be brought through hell to feel  
that only real, true happiness in selfless work reveals.

The good book says, "Make ready," for we are steeped in wine,  
to thus forget our troubles we forget "the words of Christ",  
Engulfed in riotous living and to ambitions cling, we sink  
deeper in the mire, and our loved ones we would kill.  
As the wheel of time turns slowly, it must revolve until  
it reaches perfect balance and then go round again.  
That time is now. The change is here and we in readiness  
stand to await the "*second coming*" predicted through the  
land.

As the wise men of the East saw the star where Chirst was born,  
 so from the East He comes again proclaiming, "Love is All."  
 Our lamps we must make ready. Prepare the way the Lord,  
 as Avatar who all in One is Infinite in God.

The centuries pass. All time is naught. In creation there  
 must be  
 an endless Love encircling to reach Eternity. From  
 whence this Love?  
 From God to God, and it is so pure that bathing in its blessing  
 our hearts become secure, in deeper love. Impartially  
 does Baba  
 Love each one of us the same, for under the skin we are to  
 Him  
 as children now untame. All barriers will He demolish.  
 Together religions mould, and only one language  
 will be on earth as He carries us all in His fold.  
 It matters not from East or West, or North or South  
 He came. Even if India claims Him and wants Him for  
 her own,  
 To us He has kept His promise and returned to earth again  
 and sheds His love upon us. All glory to our King !



# *My Life in Baba*

BY PRINCESS NORINA MATCHABELLI

To believe that one is *free in winning will is illusion*. To think that one is free in I infinite in Being, to create the idea of life as free choice in real order in mind infinite is absolutely an *ordinary error* of life in ignorance. *One is in no way free*. One is in any way in *all ways bound to reaction infinite*. In *finite I one is bound to life in realizing order in reaction*.

*One is free of life in use of life. One is free of Use in I in finite reaction when surrendered to Him for use of Him. To live in Him in use in I, as Use of Him in us divine is to realize that one is in Him the reaction infinite and in the reaction infinite one is free, in winning order in I as Use infinite. Being in us free to live free, to die free, to be born in our own I infinite is to have in our own mind the divine I in Use. The illusion infinite is the same illusion finite as act, as fact of realised order in I. It is of no use to find a way to react in us—beyond. One is in self-action in delusion a mere*

fool of life that in use in finite reaction thinks of himself to be use of himself as Use selfish! We owe to *be so*, to make *it so*, and to *appear so*, to self-Use...

But we in us owe in deep unfathomable life unrealized the Real Life, the good life, the pure life that is unconditional use of Truth as Him.

*That Oneness act of Being, Shri Meher Baba has to stir in Us. He in us is Order and divine use free in One-All-One expansion infinite, This Oneness work in us we realize in real design unselfish when we in Him see the divine life react in us unselfish. To understand Shri Meher Baba one has to realize that He is infinite and finite in One. The divine theme must be in us a fact that we experience, It is individual adjusting in all who in Him resign. One has to subconsciously adjust, and in subtle I order, and in I infinite give-in for Use of Him. It means to live life as Use infinite instead of as Use finite personal,*

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\*Continued from September 1939 issue.

individual. It means to have a more unselfish outlook, it means to react more universally. It is to give-in in all and to react in all. As use in all, in any, it is to serve unselfishly.

*Unselfish life is practical.* The conditions of life shall appear the same, but shall be in substance—One. Life winning in substantial order *within* shall do in undoing the same One-work in expansion in consciousness—and *life external shall appear different.* Life real shall appear new in us, and life ordinary shall appear new, *as new is all that is new in us in experience.*

*All is experience.* The divine *I* is the experience of life infinite in us in love infinite. One is in self-Use in illusion any or all—one is I. One is truth. One is God. So one is *One-All-One use infinite—for use infinite.*

The divine life that in us is *still illusion.* He *in us* shall stabilize into a state real as experience. It is *to be so, as it is so as He who is the personified order in Being* as Life Real, as perfect human creature. The One as Portion infinite, in us is state infinite in illusion—and in Him is realized order in I as Love, One—the all indivisible ex-

pansion of life real good unselfish—Real One. *It is this deep state infinite, in us portion infinite, that He has to realize, to make in us new the old theme. The old theme is to grow-in in us Truth, One, He the Beloved.* He is the realizing order infinite that in us is superior to any order in conscience.

One has to want to pursue one's One-in-All-I as expansion infinite in conscious life and realize in one's One *the new life, as new human.* The new life is no more adventure, it is fulfilment real of what seems futile and unreal. It is *making new* what in us is auto-act of non-realized order, in self-state unreal.

We earn to see in us life real. We earn to see in us mind as Use of Truth. We realize Oneness as finite use of use infinite. We resign free to win-in free unself-reactive for use selfish—all reactions.

He is—as *He is. He is what He does.* He in me is life real that in perpetual reaction is fulfilling my One-in-I life that is infinite. I see, know, feel, in Him resigned the work of Truth grow in reaction in all. To give, to live, to know, to feel is more of use than to think

Life must be lived in One-All finite show infinite in harmony infinite. It is Oneness Life that we realize in our own small I.

*The real realized state is wonder state in us that He in us shall win as life real.*

Oneness is Rest in Being. To live-in in Him for Him is to live in Him for Him in “One”. This I *know, see and find in my Oneness Way* in Him. It is more or less infinite joy. It is more or less divine life infinite. It is Oneness State real *in love for Him*. It is *self-delusion work of Oneness in perpetual realizing reaction* till in Him one is submerged—no One but All One in Him.

We need to evolve. We have to surpass the phase in reaction selfish. It is indivisible life, indivisible good real Being expansion in knowing and in Self-use Infinite, it is *Being order*. This *being order* is good. It is selfless good *Being-order* that in *use infinite* is giving to I—*new real life*. That what we know, winning in use unselfish is, to bring to real expansion in Use in I in head—the Real Oneness State in Love. To love is to bring to full expansion in

*us*—Truth. It is to make *in us* Use of the Divine I. As Infinite I it is to live in us—free, to be free, of fear of prejudice, of pain, Indivisible in Use we have to resign to the Self-state in reaction in head as imagination and as self-use of Intuition. We must give Way to us as Human Aspirant of Real Life and no more of the imaginary False I—the Ego. To resign to One who is real is to resign in Use infinite in Us for Use of Him the Beloved true real One.

Shri Meher Baba speaks: “Give Me the plan of life real. Give Me the game of life unreal. Give Me the work of life infinite. Give Me the passing *design* of you-as-woman in human strife. See no *use* in Self for I, or in mind or in intellect—but in Me as Use of Me. The way to *know* is *one*. The way to live is two. The way to react is two. The way to *see* in Me the Use *infinite* is all one only Use and that is Love.

When I shall use the Verb to resurrect mind in men and the divine I in mind in use of Me—it is for Use of My One in I Life Infinite, and that is now in preparation. I am here to give-in in you *my new born form*—new Real Oneness



expansion in Love.

To say it, is to do it.”

This He in use *in us* is doing and undoing in every phase, in every hour of life, by experience, by full life in ordinary way of life, in being in it *Use impersonal*.

We *learn to give* for Use indivisible, real.

What we do win in giving *in us* for Use of Him is to form new in Use of I Infinite our One as I as Portion Infinite. He in Use *in us* is doing the *speedy order to evolve*. So we live here in Use infinite in I indivisible—new the Reaction show of life as strife in Use in Him. We do *in us* realize Use. It is life and real Being State in one-all-way—to react unself-reactive—unselfish.

This is the *most* we as His Oneness I in Him *resigned* owe to *see to know to feel*, till He in Use Indivisible One helps *us out of the* New Life in Self state in *delusion real*.

Shri Meher Baba speaks: “No one is real till in Me resigned. No one is good till in Me in Self in Use infinite real in Being, in devotion infinite real in I in Selfless Service.”

So it is a game of I to realize in Use of us—Him.

He in Use in us is the new winning order to *capitulate* once more to Truth.

Shri Meher Baba here says: “Give-in—I help you in giving in. Do more—I do in you the *most*. Give-in—I in you *Triumph*.”



## THE SAYING OF SHRI MEHER BABA

Upon the altar of humility we must offer our prayers to God. Humility is spiritually of greater worth than devotion. It is easier to be devout than to be humble, but devotion in many instances proves to be a stepping-stone to humility.



# *Man on the Move*

BY JAL R. IRANI, B. A.

This man on the move is neither the average Mr. America nor the average Mr. India. He has just dropped into this world from nowhere, and is on the move.

Shall we then start him from the west coast of America where life is in a hurricane rush both in business and pleasure pursuits, where mankind thinks without having time to think, where wives and husbands are exchanged in accordance with the fad they have of changing cars every year? Where a thing of beauty is a joy short-lived and not for ever. Where nine out of ten people say, "God is somebody who abounds nowhere and I am too busy." The man on the move smiles and moves a little East, but his is a sad smile. Here is a nation marching forward in feverish pounding speed, such speed that to them God's glories are in a blur. Progress is their slogan which knows no end. But the man on the move knows of the end, the end of this frenzied march which will

be so startling in its divine revelation that each would extend his hand around the world to meet in a shake-hand of world brotherhood with tears of joy in their eyes which for once would seem eternal. But then they are a nice people all in a hurry.

Man on the move is in New York, a mighty city where everyone wants to make a mighty million overnight, knowing fully well, "You can't take it with you." Here life is full to the brim. But if they could only stop the sun, the clock or the earth going around for a few minutes, to look over their progress, they would find in a backward march, and life more empty than vacuum. But don't worry! Man on the move is not going to hold back any clock-hands.

He is going East, riding the ocean waves in a luxury liner. Comfortable? Yes, most beautifully. As he nears the shores of the old world, he finds himself or rather his luxury liner amongst strings of dull grey men-of-war who seem to

look down upon this liner with the eye of contempt and destruction. Here again a sad smile lurks on his face. He is in London where mankind is in just the same hurry as in the U. S. A. But here they are too self-centred. Even if a few peep out of their conservatism, their interest in questions such as, "Who and what is God?" is mere academical and not too deep. The majority, however, have no time to waste over Him. With them God is something of a communist trying to level out their thinking by demanding faith rather than reason, and hence they leave Him alone. Here again the man on the move smiles, but it is one of helplessness for the people which listen into too many voices all at once and hence cannot see light in its full sway; so they just carry on what they have been carrying on—a people which welcomes every other people and nothing to do with them. Here is a nation that is mighty and strong in character, but looks for the golden egg in its pocket while others are holding it right in the face, its conservatism carried to a point of silliness. A nation which is

given a chance to understand God fails to do so out of sheer safety, first lest the suggestions of others might give them a leap in the dark, squeezes a pitiful smile out of the man on the move who is now in gay Paris.

Paris...where everything is so gay that you can hardly partake of anything to your entire satisfaction. You don't have to ask them regarding God, because the expected answer would be, "God? O, he is a jolly good fellow who says, 'live and let live!'" So far this attitude is the best, but here life and love has lost its diviner ages and are replaced by commonplace vulgarism.

To Berlin! ... where every other man is a spy and all are out to K. O. those who ask too many questions, and should it be regarding God, the answer would be (with a bayonet tickling your ribs), "Don't speak of Him, He is a hindrance to our ambitions." The man on the move is shedding tears of pity, as he looks around to find the younger generation marching grimly to the tunes of the war-drums which they were taught the moment they peeped into this

world—a people filled with an ambition to conquer and destroy. Their progress is in manufacturing of armaments to such a pitch as would be used for sheer threat without firing a single shot. But what if once this threat should fail? A people which has no reasons left but live on courageous hearts backed by the dictates of a man who is taking too many chances with too many lives—taking mean advantage of this noble race because of their stunned submission. The man on the move is still shedding tears, but now they are of blood, as he moves from Berlin to Prague, to Vienna and to Central Europe where peace-loving people are forced into a race for armaments, their liberty snatched away, and are forced to feel that all is the making of what mankind strives to make. They are all on tip-toes...They cannot escape God, nor can they escape the fact of the on-coming clouds of destruction. What can they do? Their inner voice cries out that what they are doing is sheer dissipation of both body and soul, but still they are doing it. They can't help it. It's a weary and bleeding

heart that makes a noble and youthful arm strike mother-earth for one more trench.

To Moscow...where every individual is considered a guinea-pig to be ruthlessly experimented upon by the doctors of the state...where an utterance of God would just about make a lifeless guinea-pig out of any body. The man on the move retreats with disgust, but he knows that this people shall learn to understand God but not without much harm to themselves by these experiences with human lives.

To Italy...where things are just the same as in Berlin; and then to Madrid...a paradise on earth if only politics would leave this people alone. So far the man on the move hasn't found a resting place, so he moves East through Palestine where a miserable but an intellectual people is trying to build a home, driven from all the corners of this earth. But here they are wittingly or unwittingly up against a more virile race, resisting with more right than might this planned poaching in their paternal preserve.

Across the Arabian Sea to India...India where people be-

lieve in spiritual progress, where some are on the right track and some are misled by bogus *sadhus* who have whiskers reaching their huge waist-lines and move about in saffron-coloured robes, depriving the ignorant of their hard earned pies. In spite of this the man on the move finds that spirituality has got this people in its grip, though some are trying in vain to escape, influenced by their Western friends. Some queer things are going here. The man on the move finds people worshipping a stone with a dash of red paint on it, worshipping cows and bathing in rivers whose waters are considered soul-purifiers, although one observes with surprise that the city dirt is drained into these rivers. Millions throng in and out of the temples and along the river banks. Wherever the man on the move goes, his ears are filled with temple bells and soul-inspiring cries from the mosques. Why do they worship these stone pieces and cows and kiss the feet of saints of whom they know nothing? Here is the answer: Why do we worship these objects? Well, we really do not know.

We are just led on by a call that is from within each of us, which our Western friends term as “blind faith” or “following in our father’s foot-steps”. Yes, we are a mass of uneducated, but all the same we feel the presence of God; we know He is here, there and everywhere; we do not want to see Him or His mighty court of angels...we just want to realise Him. We also know that when the end of this world comes, which will, our souls will be spared. We are not God’s chosen people, but a few are, and the rest are just God’s people, which is enough. This worshipping of objects probably is just every individual’s expression of his faithful belief in God. The man on the move feels like laughing loud, but then at the back of his mind he knows that all this is too true; it’s only the queer ways of worshipping that provoked laughter. It’s like a silly symphony. It seems so silly; but does it sound silly? The man on the move finds himself on a pile of cushions ... He is so comfortable, everything around him is so peaceful and nobody seems in a hurry. He goes from city to

city and dwells on the glory that was past. But no. Glory is not to be found in tombs and palaces that lie in ruins today. It's the glory of the heart and the mind which lives on. From the Himalayas to Cape Comorin it's one string of saints and disciples marching towards the Light which the saints see and the disciples are yet to see. But what of the universal mankind, and who will show them this Light? There is a way out, because there is a Master—a Master among saints and a Perfect Master who will show that Light in all its splendour. The Perfect Master abounds everywhere, but He has His abode in India from whence the branches shoot out to every corner of this earth. Every man, woman and child is under this tree, but alas, many know it not how they are sheltered. The man on the move digs deep into history only to find that Prophets, one and all, and Saints, mighty and small, were all born in the East, and that India is one country nearest to the spiritual firmament which shoots out stars of the first magnitude from time to time,

dispelling the darkness of ignorance, and spreading the light of knowledge on the earthly plane.

The man on the move is reluctant to move off the shores of India. But then he must... and so to China. Once the most cultured and civilized empire in the world today reduced to an iota of its former glory, pounded upon by its ambitious neighbour which knows not that by slaughtering this harmless people they are marching into darkness and further away from God.

It's journey's end for the man on the move: he can't go on for ever. He must settle down in a country where he can pass off his life's evening in a glorious hush where he can strive to make his soul noble and preach unto those who shall give a willing ear. Of course to India where the Perfect Master abides, where with every step you take you are being reclaimed, where you can express your faith in God in any form of worship you please, and where God is so near. The man on the move is in India...and more near to himself.



# *Notes from my Diary*

F. H. DADACHANJI

## THE NEW CENTRE

The project of Baba's Universal Ashram proceeds in full swing. Once decided, the Master's activities are so speeded up that even the seasoned *mandali* have difficulty to keep pace with his instructions. Wonderful results accrue if one only follows intuitively and with submission the line of action marked out by Baba. Even in Government affairs, where official and departmental procedure and action would take months for a plan to fructify, Baba's quick methods and the impetus he gives to all concerned work wonders to finish it all in as many days.

In this particular case the preliminary process of the purchase of lands from the Mysore Government and about forty different private parties, with all the technical and requisite details through which this has to pass, would ordinarily have taken months to complete. But due to the personal interest and actual co-operation of the Dewan, and

to the enthusiastic collaboration of his subordinate executives of different departments of the State, all these laborious details were handled and worked out within a few days, a wonderful record that has amazed even the workers themselves. It is indeed a credit to all the State officials and their staff whose untiring efforts were instrumental to the surprisingly quick result. While it is certainly due to the impetus given by the Master to all who participated, we wish to place here on record our deep sense of appreciation for the very sincere and whole-hearted interest and enthusiastic co-operation in this great potential undertaking, as shown primarily by the Dewan, Sir Mirza Ismail, and through him by the departmental executives of the State—the Engineering, Revenue and Judicial in particular.

Along with this initial work of the purchase of lands, over 560 acres, plans for the nine different blocks, comprising 350

rooms, which will be the edifices for the huge Spiritual Centre, were worked out and drawn to scale during the month, preparatory for the building operations.

It is a unique scheme—this great Universal Ashram with its wonderful departmental details, as worked out by the Master, to make it the only institution of its kind in the world, preparing within its walls not only beginners and aspirants of the Path of Spirituality but also highly advanced souls and *yogis*, and inhabiting even saints from all over, who will all work individually and collectively for the spiritual emancipation of mankind, under the direct and personal supervision, guidance and help of the living Master, Shri Sadguru Meher Baba, The scheme, in its entirety, would be too elaborate for description at this stage. A separate brochure detailing all its departmental working and other description is proposed to be printed later. Meanwhile, it is by way of a passing reference that I give this information for our group and for other spiritual aspirants who may feel inclined to join

the institution whole-heartedly. Apart from other considerations that will be judged and looked after by the Master himself, the principal qualifications and conditions for admission will be Love of God and Longing for Union. The Master himself will be the sole and supreme authority in directing and the entire functioning of this Universal Ashram.

FOUNDATION DAY—25TH OF  
OCTOBER

Baba has fixed the 25<sup>th</sup> of October for starting the building work on the site at Byramangala, about 22 miles from Bangalore, and he will himself lay the foundation with his august hands.

Personally he would prefer to do it quietly and in a private gathering of his intimate group and those of the Government officials and staff who actually participated in this work, but looking at the importance of the unique institution that this Centre is proposed to be and the great work of spiritual uplift of humanity intended to be done therein, his group has expressed a desire to keep it open for those of the aspirants in the State who would like to



come there on the occasion, as well as for the village population, who will all incidentally have the opportunity of having the Master's *darshana*. It is, therefore, intended to keep it open for all.

#### MEHERABAD ASHRAM SHIFTS TO BANGALORE

After Baba definitely decided to remain in Bangalore, the transferring of the entire Meherabad Ashram from Ahmednagar to Bangalore continued. Of course most of the group—about 50—had already left at the same time as Baba in different parties, but others were still staying there, including the inmates of the *Mast-Ashram* and their supervising staff. This group was the first ordered to be shifted last month, and the whole *Mast-Ashram* left Meherabad in the middle of September. To bring a party of about 20 of these spiritually-advanced yet mentally deranged *masts* to a distance of over 600 miles was a job indeed. But the well-trained and hardy members of the Master's *mandali* in charge managed it with their faith in the Master's inner help in this hazardous undertaking, and without any trouble whatsoever

brought this strange group safely to all this distance. The *masts* were unexpectedly quiet all the time, even under the ever-changing conditions and in unfamiliar surroundings, during the long journey of two days, with the exception, however, of one or two funny incidents.

Ever since their arrival, Baba, as is his custom with these *masts*, commenced bathing and feeding them personally. This phase of the Master's work for the last three years seems to play an important part in his spiritual working, as it has been continued ever since its commencement at Rahuri in 1936 and also during his journeys in India as well as in the West. Even here, the search for new *masts* continues. Immediately after the Master's arrival, men from his *mandali* were designated on the special duty to find *masts* from this section of Southern India. A few of these have already been brought, bathed and fed by the Master and sent away. Others are still searched after, as the Master wants to collect more from different parts of the country. Interesting details of

this search, how some of these were brought, their significant remarks, etc. form a separate chapter in itself, which will be dealt with later in these columns.

BABA IN SECLUSION  
FOR A MONTH

From the 21st of September Baba has again been in partial seclusion, with fast, for a month, seeing none except his intimate group, who have to carry out his orders for external work.

BABA'S SECLUSION – NOT  
“MEDITATION” –  
BUT INTERNAL WORK

This is no period of “meditation” as the world or even the spiritual aspirants may erroneously term it. It must be clearly understood that meditation as such is not for Masters who have already attained Perfection, but is meant as one of the preliminary processes and initial steps for those still on the Path. These periodic “seclusions” by the Master differ from other periods of his life and working in that he sees and interviews none but his intimate group of disciples staying nearby, and even these meetings are very restricted, to certain fixed hours of the

day and to certain members only. He is thus literally cut off, during these periods, from all external contact with the world, but *working internally*, all alone in his room, probably in communion with Masters and Saints of the Spiritual Hierarchy. What this spiritual “working” is, we can hardly ever conjecture. But from the trend of events and developments now becoming apparent all over the world, and the complications that each new development and incident creates in the world situation, we can safely surmise that it may be in connection with the currents of world events that the Master's inner working may be mainly concerned. The lust for greed and power as evinced at present the world over is gradually dragging mankind, even in this age of science and civilization, to the degrading level of bestiality of the prehistoric age of the aborigines and savages. Where it will all eventually lead to, we human beings shudder to think.

But the Master's stray references and remarks about this and his definite explanations given at times during

the past years and even now concerning the great *spiritual upheaval* that must take place in the whole world—and that has commenced all over—confirm this and convince us—his intimate *mandali* staying with him—that it is with the present world situation that this period of his “seclusion” is concerned. We who have been quietly listening to the revelations made by the Master in some of his pleasant moods during all these years, can also safely say that it is these silent and mystical workers who hold the “key” to all situations and complications created by mankind, however intellectually advanced. These alone can deliver mankind from the clutches of *maya* of whose glamour the world is now enamoured and driven to degradation and ruin. But a suffering world may well ask, “Will it be saved, in time?”

We refer all to an explanation Baba gave during an interview to a journalist—Mr. T. A. Raman—and published in the “Evening News of India” on January 7, 1937.

WHEN THE WORLD WILL  
LISTEN

“.....Why does not Meher

Baba break his self-imposed silence and preach in the market place? But, argues the sage, every great change must be carefully timed. How else could it be with the greatest revolution in the mind of Man? The time of preaching in the market-place will come, says Meher Baba, only after the world has been humbled and purified by a carnage greater than any the world has yet seen.

This is the prediction which has won headlines for Meher Baba the world over. The prospect of a World War draws near every day, and most of us now take it for granted. It needs no prophet to foresee the inevitable, but it is important to remember that Meher Baba has been predicting it for years now, from immediately after the last armistice when another such war seemed impossible. The next war, according to Meher Baba, will be shorter, but far more terrible than the last, and India will be radically affected, and as a result of it, social and economic conditions in this country will be revolutionized. The last war was not enough to bring about a change

of heart in Man, says Meher Baba,  
and to this statement can all agree.  
The world purged of its pride will  
listen to reason only after an even  
more terrible purgatory.

“That is your opinion then,”

I continued; but Meher Baba  
looked straight at me and smiled,  
while his fingers traced out on the  
cardboard—

*“My son, I have no opinion to  
offer, I KNOW.”*



## *Consecration*

TO SHRI SADGURU MEHER BABA

(MALCOLM SCHLOSS)

Remain with me  
In heart, and mind, and body  
Constantly.

Nor let me fare  
For even one brief moment anywhere  
Unless I find Thy Presence there.

Nor utter one lone little word  
Until Thy bidding voice be heard.

Nor move in action lest I prove  
Accordingly Thy will.

Else, let us rest,  
United in our essence.....still.



# *Perfection Personified*

BY ADI K. IRANI

High on the top of the limitless blue  
There lived a father, knew not who  
The vast *expansive presence* true  
It consciousness life-like he grew.

Fatherless, heartless, soul is born  
Comes from the skies of the early morn  
Down to the heart of the human form  
A drop in the ocean born forlorn.

From the stone to metal rang  
The life as lifeless objects sprang  
Tree as a wave of parting sang  
“Half animate am I, inanimate you clang.”

Until the dawn of man he knew  
Not of himself as much as few  
Who from the heights magnificent threw  
Love, benediction, grace, adieu.

From the *man* upwards he flew  
Dark as the layer on layer grew  
Consciousness unearthed the clue  
Of treasures *divine* and vision true.

Step on step advance began  
Up on the ups illumined ran  
Down to the downs sometimes Titan  
Till *Love Divine* within him sprang.

Good-bye wished he the king of heart  
From whence he came thither depart  
With consciousness full grown and smart  
Presence as vast as his *Infinite Heart*.





## Register of Editorial Alterations

- Page 6, para 1, line 10, change guaged to gauged  
Page 6, para 2, line 12, change easy to ease  
Page 7, para 2, line 14, change querries to queries  
Page 8, para 1, line 9, change roll to role  
Page 22, col 1, para 3, line 3, change exepected to expected  
Page 22, col 2, para 2, line 8, change beseached to beseeched  
Page 23, col 2, para 2, line 16, change defendent to defendant  
Page 25, col 1, para 1, line 2, change cermony to ceremony  
Page 27, col 2, para 1, line 11, change realeased to released  
Page 28, col 2, para 1, line 3, change Hyderbad to Hyderabad  
Page 30, col 2, para 1, line 16, change ecstacy to ecstasy  
Page 34, col 2, para 3, line 7, change upto to up to  
Page 40, col 2, para 1, line 6, change hypocricy to hypocrisy  
Page 41, col 2, para 3, line 13, changes crystalises to  
crystallises  
Page 43, col 1, para 3, line 10, change droaning to droning  
Page 45, col 2, para 3, line 2, change instance to instant  
Page 48, line 1, change Chirst to Christ  
Page 50, col 2, para 1, line 3, change infinie to infinite  
Page 53, col 1, para 2, line 18, change blurr to blur  
Page 60, col 1, para 1, line 4, change *darshana* to *darshan*  
Page 61, col 2, para 1, line 26, change aborigins to aborigines  
Page 61, col 2, para 2, line 3, change difinite to definite  
Page 62, col 1, para 1, line 18, change minkind to mankind