

MEHER BABA JOURNAL

Volume 1, No.6

April 1939

A Monthly Publication of
the “Meher Editorial Committee”

An Avatar Meher Baba Trust eBook

July 2011

All words of Meher Baba copyright © 2011 Avatar Meher Baba
Perpetual Public Charitable Trust, Ahmednagar, India

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

eBooks at the Avatar Meher Baba Trust Web Site

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

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

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

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

MEHER BABA

JOURNAL



Contents

SHRI MEHER BABA ON THE REMOVAL OF SANSKARAS (PART I)		1
THE VAISHNAVITE SAINTS OF SOUTHERN INDIA AND THEIR HAGIOLOGY	<i>C. V. Sampath Aiyangar</i>	16
SHRI MEHER BABA'S TOUR OF NINE DAYS THROUGH CENTRAL INDIA	<i>Princess Norina Matchabelli</i>	20
MANZIL-E-MEEM	<i>Abdul Kareem Abdulla</i>	26
AN EXPERIENCE	<i>Walter Mertens</i>	31
QUESTION BABA ANSWERS	<i>Dr. Abdul Ghani Munsiff</i>	32
SHRI MEHER BABA'S TEACH- ING AS THE KERNEL OF UPANISHADIC WISDOM	<i>Dr. C. D. Deshmukh</i>	34
SUFI THOUGHTS	<i>Dr. Abdul Ghani Munsiff</i>	38
INTERVIEW	<i>C. B. Purdom</i>	39
IMPRESSIONS	<i>Will Backett</i>	43
HAZRAT BABA TAJUDDIN OF NAPUR	<i>Dr. Abdul Ghani Munsiff</i>	46
NOTES FROM MY DIARY	<i>F. H. Dadachanji</i>	55



"I have come not to teach but to awaken"

—SHRI MEHER BABA



SHRI MEHER BABA

MEHER BABA JOURNAL

VOL. 1

APRIL 1939

NO. 6

Shri Meher Baba on The Removal of Sanskaras (Part I)

THE CESSATION OF *SANSKARAS*: THEIR
WEARING OUT AND UNWINDING

Human beings do not have self-illumination, because their consciousness is shrouded in *sanskaras* or the accumulated imprints of past experience. In them the *SANSKARAS* will-to-be-conscious with which evolution started has succeeded in PREVENT SELF-ILLUMINATION creating consciousness. But it does not arrive at the knowledge of the Oversoul, because the individual soul is impelled to use consciousness for experiencing *sanskaras* instead of utilising it for experiencing its own true nature as the Oversoul. The experiencing of *sanskaras* keeps it confined to the illusion of being a finite body trying to adjust itself in the world of things and persons.

The individual souls are like the drops in the ocean. Just as each drop in the ocean is fundamentally identical with the ocean, the soul which is individualised due to *bhas* or illusion is still the

Oversoul, and does not really become separate from the Oversoul. And yet the envelop of *sanskaras* in which consciousness is covered prevents it from having self-illumination and keeps it within the domain of *maya* or duality. In order that the soul should consciously realize its identity with the Oversoul, it is necessary that consciousness should be retained and that *sanskaras* should be entirely removed. *The sanskaras which are contributory to the evolution of consciousness themselves become impediments to its efficacy in illuminating the nature of the Over-soul.* Henceforth the problem with which the will-to-be-conscious is confronted is not that of evolving consciousness but that of releasing it from *sanskaras*.

The release from *sanskaras* takes place in the following five ways:—

(1) *The cessation of new sanskaras.*

FIVE WAYS OF SECURING RELEASE FROM *SANSKARAS* This consists in putting an end to the ever-renewing activity of creating fresh *sanskaras*. If the formation of *sanskaras* is compared to the winding of a string round a stick, this step amounts to the stopping of the further winding of the string.

(2) *The wearing out of old sanskaras.*

If *sanskaras* are withheld from expressing themselves in action and experience, they are gradually worn out. In the analogy of the string, this

process is comparable to the wearing out of the string at the place where it is.

(3) *The unwinding of past sanskaras.*

This process consists in annulling past *sanskaras* by mentally reversing the process which leads to their formation. To develop the analogy of the string, it is like the unwinding of the string.

(4) *The dispersion and exhaustion of some sanskaras.*

If the psychic energy which is locked up in *sanskaras* is sublimated and diverted to other channels, they get dispersed and heaved and have a tendency to disappear.

(5) *The wiping out of sanskaras.*

This consists in completely annihilating *sanskaras*. In the analogy of the string, this is comparable to the cutting of the string by means of a pair of scissors. The final wiping out of *sanskaras* can be effected only by the grace of a Perfect Master.

It should be carefully noted that many of the concrete methods of undoing *sanskaras* are found to be effective in *more than one way*, and the five ways mentioned above are not meant to classify these methods into sharply distinguished types. They rather represent the different principles characterising the psychic processes which take place while *sanskaras* are being removed. For the

past *sanskaras*). The methods which predominantly illustrate the last two principles (viz., the dispersion and sublimation of *sanskaras* and the wiping out of *sanskaras*) will be explained in the next article.

If the mind is to be freed from the bondage of ever-accumulating *sanskaras*, it is necessary that there should be an end to the creation of new *sans-*
 RENUNCIA- *karas*. Fresh multiplication of *sans-*
 TION *karas* can be stopped through renun-
 ciation. Renunciation may be external or internal. External or physical renunciation consists in giving up everything to which the mind is attached, viz., home, parents, wife, children, friends, wealth, comforts and gross enjoyments. Internal or mental renunciation consists in giving up all cravings, particularly the craving for sensual objects. Though external renunciation in itself is not necessarily accompanied by internal renunciation, it often paves a way for internal renunciation. Spiritual freedom consists in internal renunciation and not in external renunciation; but external renunciation is a great aid in achieving internal renunciation. The person who renounces his possessions disconnects himself from everything

renouncing of everything he also renounces his past bindings. The old *sanskaras* connected with his possessions get detached from his mind, and since they are withheld from expressing themselves, they get worn out.

For most persons, external renunciation creates a favourable atmosphere for the wearing out of *sanskaras*. A man who possesses gold and power is exposed to a life of indulgence and extravagance. His circumstances are more favourable for temptations. Man is mostly what he becomes by being chopped, chisled, and shaped by the sculptor of environment. Whether or not he can surmount his surroundings depends upon his strength of character. If he is strong he remains free in his thought and action, even in the midst of action and reaction with his environment. If he is weak he succumbs to its influence. Even if he is strong he is likely to be swept off his feet by a powerful wave of collective mode of life and thought. It is difficult to withstand the onslaught of a current of ideas and avoid falling a prey to the circumstances. If he resists the circumstances he is likely to be carried away by some wild wave of collective passion and get caught up in modes of thought which he is unable to renounce. But, *though it is difficult to resist and overcome the influence and surroundings, it is easier to escape from them*. Many persons would live a chaste and a straightforward life if they are not surrounded by luxuries and temptations. The renunciation of all superfluous things helps the wearing

out of *sanskaras*, and is, therefore, contributory to the life of freedom.

The two important forms of external renunciation which have special spiritual value are (1) solitude and (2) fasting. Withdrawal of oneself from the storm and stress of the multifarious worldly activities and occasional retirement into solitude are valuable for wearing out the *sanskaras* connected with the gregarious instinct. But this is not to be looked upon as a goal in itself. Like solitude fasting has also great spiritual value. Eating is satisfaction: fasting is denial. Fasting is physical when food is not taken in spite of the craving for the enjoyment of eating; and it is mental when food is taken not for its delights and attachment but merely for the survival of the body. External fasting consists in avoiding direct contact with food in order to achieve mental fasting.

Food is a direct necessity of life, and its continued denial is bound to be disastrous to health. Therefore external fasting should be periodical and only for a short time. It has to be continued till there is complete victory over the craving for food. By bringing into action all the vital and psychic forces to withstand the craving for food, it is possible to free the mind from attachment

assertion. In the same way, it should not be carried to the extreme until the body is reduced to its limits. Self-mortification through prolonged fasting does not necessarily promote freedom from the craving for food. On the contrary it is likely to invite a subsequent reaction to a life of extravagant indulgence in food. If, however, external fasting is undertaken in moderation and for spiritual purposes, it facilitates the achievement of internal fasting; and when external and internal fasting are whole-hearted and faithful, they bring about the unwinding of the *sanskaras* connected with the craving for food.

The unwinding of many other *sanskaras* can be brought about through penance. This consists in augmenting and expressing the feeling of remorse which a man feels after realizing that he has done some wrong act.

Repentance consists in mentally reviving the wrongs with severe self-condemnation. It is facilitated by availing oneself of the different circumstances and situations which stir up the penance, or by remaining vulnerable during periods of emotional outbursts, or by deliberate efforts to recall the past incidents with a bleeding heart and acute disapproval. Such penance unwinds the *sanskaras* which are responsible for the action. Self-condemnation accompanied by deep feeling can

time or other he is bound to have the reaction of self-killing remorse and experience the pricks of conscience. If, at this time, he vividly realizes the evil for which he was responsible, *the intensity of emotional awareness by which it is accompanied consumes the tendencies for which he stands self-condemned.*

Self-condemnation sometimes expresses itself through different forms of self-mortification. Some saints even inflict wounds on their body when they are in a mood of penitence. But such drastic expression of remorse must be discouraged as a general usage. Some Hindu aspirants try to cultivate humility by making it a rule to fall at the feet of every one whom they meet. To a man of strong will and stable character penance can bring the desired good effect through self-humiliation which unwinds and eradicates the different *sanskaras* connected with good and bad actions. Others who might be feeble in their will power also derive benefit from penance if they are under sympathetic and loving direction. When penance is carefully nourished and practised, it inevitably results in the *psychic revocation* of undesirable modes of thought and conduct and makes a man amenable to a life of purity and service.

It should, however, be carefully noted that there is always in penance the danger that the mind might dwell too long upon the wrongs done, and thus develop the morbid habit of wailing and weeping over petty things.

and, is in no way, helpful for the wearing out or the unwinding of *sanskaras*. Penance should not be like everyday repentance which follows everyday weaknesses. It should not become a tedious and sterile habit of immoderate and gloomy pondering over one's own failings. *Sincere penance does not consist in perpetuating grief for the wrongs but in resolving to avoid in future those deeds which call forth remorse.* If it leads to lack of self-respect or self-confidence, it has not served its true purpose which is merely to render impossible the repetition of certain types of actions.

The wearing out and the unwinding of *sanskaras* can also be effected by denying to desires their expression and fulfilment. People differ in their capacity and aptitude for rejecting desires. Those in whom desires arise with great impulsive velocity are unable to curb them at their source. But they can refrain from seeking their fulfilment through action. Even if a man has no control over the surging of desires, he can prevent them from being translated into action. Rejection of desires by controlling actions avoids the possibility of sowing seeds of future desires. On the other hand, if a man translates his desires into action, he may spend up and exhaust some impressions; but he is creating fresh impressions during the very process of fulfilling the desires, and is thus sowing seeds for future desires which, in their turn, are bound to demand their own

WITHHOLDING
DESIRES FROM
FULFILMENT

satisfaction. The process of spending up or exhausting impressions through expression and fulfilment does not in itself contribute towards securing release from *sanskaras*.

When desires arise and their release into action is barred, there is plenty of opportunity for spontaneous cogitation of these desires; and this cogitation results in the wearing out of the corresponding *sanskaras*. It should, however, be noted that such spontaneous cogitation does not bring about the desired result if it takes the form of mental indulgence in the desires. When there is a deliberate and wanton attempt to welcome and harbour the desires in the mind, such cogitation will not only have no spiritual value but may itself be responsible for creating subtle *sanskaras*. Mental cogitation should not be accompanied by any conscious sanction for the desires which arise in consciousness; and there should not be any effort to perpetuate the memory of these desires. *When desires are denied their expression and fulfilment in action and are allowed to pass through the intensity of the fire of cogitative consciousness which does not sanction them, the seeds of these desires get consumed* The rejection of desires and the inhibition of physical response in time effect an automatic and natural negation of the past *sanskaras*.

Rejection of desires is a preperaton for desirelessness or the state of non-wanting which alone can bring about true freedom. Wanting is necessarily binding whether it is fulfilled or not. When it is

fulfilled, it leads to further wanting, and thus perpetuates the bondage of the spirit; and when it is unfulfilled, it leads to disappointment and suffering which, through their *sanskaras*, fetter the freedom of the spirit in their own way. There is no end to wanting because the external and internal stimuli of the mind are constantly alluring it into a state of wanting or disliking (which is another form of wanting) something. The external stimuli are the sensations of sight, hearing, smell, taste and touch; and the internal stimuli are those that arise in the mind-stuff of man from the memories of the present life and the totality of *sanskaras* gathered by consciousness during the evolutionary period and human lives. When the mind is trained to remain unmoved and balanced in the presence of all external and internal stimuli, it arrives at the state of non-wanting; and by not wanting anything (*except the Absolute Reality which is beyond the opposites of stimuli*) it is possible to unwind the *sanskaras* of wanting.

Wanting is a state of disturbed equilibrium of mind; and non-wanting is a state of stable poise. The poise of non-wanting can only be maintained by an unceasing disentanglement from all stimuli, whether pleasant or painful, agreeable or disagreeable. In order to remain unmoved by the joys and sorrows of this world, the mind must lie completely detached from the

DESIRELESSNESS
 THE POISE OF
 NON-WANTING
 IMPLIES THE
 FACING OF
 STIMULI BY
 "NETI, NETI"

external and internal stimuli. Though the mind is constantly fortifying itself through its own constructive suggestions, there is always the chance of these outposts of defence being washed away by some sudden and unexpected wave arising in the ocean of natural and mental environment. When this happens, you may for the time feel completely lost, but the attitude of non-attachment can keep you safe. This attitude consists in the application of the principle of 'Neti', 'Neti', 'Not-this', 'Not-this'. *It implies constant effort to maintain watchful detachment in relation to the alluring opposites of limited experience.* It is not possible to deny only the disagreeable stimuli and remain inwardly attached to the agreeable stimuli. If the mind is to remain unmoved by the onslaughts of the opposites, it cannot continue to be attached to the expression of affection and be influenced by them. The equipoise consists in meeting both the alternatives with complete detachment.

The 'yes', 'yes' meaning of the positive sanskaras can only be annulled through the negative assertion of 'no', 'no'. This negative element is necessarily pre-

THE LIMIT OF
THE NEGATIVE
ELEMENT IN THE
DIFFERENT FORMS
OF ASCETICISM

sent in all the aspects of asceticism, as expressed through renunciation, solitude, fasting, penance, withholding desires from fulfillment and non-want-

ing. The happy blending of all these methods and attitudes (which have been individually explained in this article) create a healthy form of asceticism in which there is no toil or exertion

but to ensure all this, the negative element in them must come naturally without giving rise to any perversions or further limitations.

It is no use trying to coerce the mind to a life of asceticism. Any forcible adjustment of life on ascetic lines is likely to stunt the growth of some good qualities. When the healthy qualities of human nature are allowed to develop naturally and slowly, they unfold the knowledge of relative values, and thereby pave a way for a spontaneous life of asceticism. But any attempt to force or hasten the mind towards an ascetic life is likely to invite reaction.

The process of being freed from some attachments is often accompanied by the process of forming some other new attachments. The grossest form of attachment is that which is directed towards the world of objects. But when the mind is being detached from the world of objects, it has a tendency to arrive at some finer attachments of a subjective kind. After the mind has succeeded in cultivating a certain degree of detachment, it might easily develop that subtle form of egoism which expresses itself through aloofness and a superior air. *Detachment should not be allowed to form any nucleus for the ego to fasten itself on; and at the same time it should not be an expression of one's inability to cope with the storm and stress of worldly life.* The things that condition pure and infinite being should be given up from the attitude of the immense strength which is born of purity and enlightenment and not from a sense

of helplessness in the face of strife and struggle. Further, true detachment does not consist in clinging to the mere formula of 'Neti', 'Neti' which sometimes becomes an obsession of the mind without any deep-felt longing for enlightenment. Such interest in the mere formula of negation often exists side by side with an inward dwelling on the temptations. Detachment can be integral and whole-hearted only when it becomes a part and parcel of one's nature.

The negative assertion of 'no', 'no' is the only way of unwinding the positive *sanskaras* gathered through evolution and human lives. But though this process does destroy the positive *sanskaras*, it results in the formation of the *negative sanskaras* which, in their own way, condition the mind and create a new problem. The assertion of 'no', 'no' has to be sufficiently powerful to effect the eradication of all the physical, subtle and mental *sanskaras*; but after it has served its purpose, it has to be ultimately abandoned. *The finality of spiritual experience does not consist of a bare negation.* To bring it under a negative formula is to limit it by means of an intellectual concept. The negative formula has to be used by the mind to decondition itself, but it must be renounced before the ultimate goal of life can be attained. Thought has to be made use of in order to overcome the limitations set up by its own movement; but, when this is done, it has to be itself given up. This

THE NEGATIVE
SANSKARAS MUST
ALSO DISAPPEAR
BEFORE EN-
LIGHTENMENT

does destroy the positive
sanskaras, it results in the
formation of the *negative
sanskaras* which, in their
own way, condition the
mind and create a new

amounts to the process of *going beyond the mind*; and it becomes possible through non-identification with the mind or its desires. To look upon the body as well as all thoughts and lower impulses objectively is to get established in blissful detachment and to negate all the *sanskaras*. This means freeing the soul from its self-imposed illusions like 'I am the body', 'I am the mind' or 'I am desire' and gaining ground towards the enlightened state of '*I am God*,' '*Anel Haque*', or '*Aham Brahmasmi*'.

(To be continued)



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

THE LIFE OF SAINT ANDAL

BY C. V. SAMPATH AIYANGAR

Of the twelve canonized Saints of the Southern Vaishnavite Church there is the one blessed woman Saint—Saint Andal.

It is a prevailing notion in the West that women in India have been treated worse than chattels, and that our sacred books sanction it. It is far from truth. The great law-giver Manu has laid down in his wonderful code that women should be respected. He says:

1 "If the husband does not please his wife, she being unhappy, the whole family is unhappy and miserable; but if the wife be quite contented with her husband, the whole family enjoys felicity."

2 "Let women be always respected (*pujya*) by their fathers and brothers, by their husbands and the brothers of their husbands; in other words, they should speak sweetly to them and provide them with good food, nice clothes and orna-

ments, and thereby keep them happy. Those who seek great prosperity and happiness should never inflict pain on women."

3 "Where women are honoured, in that family great men are born; but where they are not honoured, there all acts are fruitless—where women pass their days in misery and sorrow because of the misdeeds such as adultery of their husbands, that family soon entirely perishes, but where they are happy because of the good conduct of their husbands, the family continually prospers."

The *Upanishads* say that the mother is a goddess. In the Sanskrit literature and all vernaculars that follow it, the name of the woman always comes before the man. It is *Mata-Pita* (mother-father), Sita-Ram. (Sita is the wife and Ram is the husband. To say Ram-Sita is wrong.) This certainly proves beyond all

*Continued from February 1939 issue.

doubt that our forefathers held women in great veneration.

The life of Saint Andal is a most glorious one. Her birth is shrouded in mystery. Periazhvar Chittar or Vishnu, our second Saint, who lived in Shri Villiputtur, had a flower garden. (This town is in Tinnevely District, Southern India. It was a portion of the old Pandyan Kingdom.) This Saint grew the sacred *tulasi*, and offered it to God Almighty. One day he was digging in his garden, when, to his great surprise, he found a beautiful child, just as King Janaka found Sita (vide the great epic Valmiki Ramayana). We also find such a story in Homer's Iliad about Erectheus.

"Great Erectheus swayed,
That owed his nurture to
the blue-eyed maid.
But from the teeming fur-
row took his birth,
The mighty offspring of
the foodful earth."

The Saint took the holy child and brought her up with much care and affection. It is said that she was born in *Kali* 97, *Nala* year, *Adi* month, *Purva-palguni* asterism. This was about 5000 years ago.

The child was named "Goda". This slender-waisted and fascinating child was certainly a divine one.

Saint Vishnu-Chittar used to prepare daily beautiful wreaths of flowers and offer them to the idol *Vata-patra-Sayin* (name of the God). In the absence of the father the child Goda used to wear the wreaths intended for the Lord, and placing herself before a mirror used to admire her own beauty. One day she was caught red-handed, while she was wearing the wreath, and the father threw it away as unfit to be used by the Lord. It is said that the Lord appeared in his dream and said that He would have only the wreaths worn by his daughter, and that they were not desecrated but consecrated by her use. Our Saint rose in astonishment and carried to the temple, from that date forward, only wreaths worn by his daughter whom he considered as the Goddess Lakshmi. From that day Andal was called *Sudik-Kodutha Nachiyar* meaning the queen that wore and gave garlands.

We now understand what is meant by Motherhood of God and Fatherhood of God.

One great *bhakta* said, referring to God, "As Father, He is the Judge; as Mother, He is the Forgiver." In the *Bhagavad-gita*, Lord Shri Krishna calls Himself *Mother*. B. B. Nagar-kar, in his speech delivered in the Chicago Parliament of Religions, explained clearly this aspect of the question thus: "The first ideal of the Brahma Samaj is the ideal of the Motherhood of God. The world has yet to understand and realize, as it never has in the past, the tender and loving relationship that exists between mankind and their supreme Universal Divine Mother. O! what a world of thought and feeling is centred in that one monosyllable word 'Ma' (Mother)... Words cannot describe, hearts cannot conceive of the tender and self-sacrificing love of a human mother. Of all human relations, that of the mother to her children is the most sacred and elevating relation, and yet our frail and fickle human mother is nothing in comparison with the Divine Mother of the entire humanity who is the primal source of all Love, all Mercy and all Purity." This beautiful spiritual aspect was

clearly explained in his own inimitable way by the late Yogi Partha-sarathy Aiyangar thus: "The Universal Mother Lakshmi, the *Shakti* or the personal energy of Vishnu (the latter identified with Supreme Deity) is Lady and Goddess of the worlds, and the mediatrix between God and the soul. She checks sin and stirs up Divine Mercy and Love for sinners. In her incarnation as Sita, the bride of Ram, she is especially to be venerated as our Lady of Grace and Mercy. She is the Beloved of the Lord Incarnate in Ram. She converts the soul by her Mercy and the Lord by her Beauty." The same idea is put in terse words by F. R. de Sales: "Strength (Father) is tempered by sweetness (Mother) and sweetness is supported by strength. One stimulates and the other persuades."

The Mother (Lakshmi called Shri) resides in the bosom of the Lord, like Christ the son, in His bosom (John 1. 18). Sage Lokacharya described Lakshmi who represents the Motherhood aspect of the Lord thus: "She is like the Mother

who could not leave the cradle of the children on the one side, nor the bed of the Lord on the other side." This means that she comforts the souls on the one hand, and pleads for them with the Lord on the other.

St. Andal was the incarnation of Lakshmi herself. The Lord could not be without her, and she could not be without Him. She came here to redeem the world. It is only Love—love that of a mother—that can redeem the world. It was why it was said that St. Andal's power of salvation exceeded that of the Lord.

St. Andal became God—Love-sick; she was pining to wed the Lord. St. Peri Azhvar was in a fix. He did not know who, among the mortals, was fit to be her husband. He was like Janaka.

"The father knowing how
I came,
No daughter of a mortal
dame,
In all the regions failed to
see
A bridegroom meet to match
with me."

He broached the subject to her, his darling daughter. She would not wed any man but

her Lord; she consecrated herself to His service. The Fatherhood of God becomes complete only with His Motherhood. St. Andal would wed Him whom she described thus: —

"Judge ye, the beauteous
locks and looks
And fruit-red lips, my
Rang-Nectars."

—The Ranganatha Swami of Shrirangham (on the river Kaveri in Trichinopally District.) It is said that Vishnu-Chittar had a vision divine, when the Lord agreed to wed his daughter. Azhvar became delighted, and took his holy daughter to Shrirangham. There she became one with her Lord, the God. The father was directed to go to his own town, Shri Villiputtur, and do the Lord's work. Such is the story of the wonderful incarnation of St. Andal.

"Hail Goda sweet; for all
immortal time
Be blessed thou, who roused
of yore
In melting strains—the
Vedas' deeper sense,
That soul of ours, for
Him and His
For ever are—a lovely
wreath of lays,

Which when He woke—
 Shri Krishna sweet
 From beauteous sleep
 on Nila's breasted slopes,

Did chain him fast
 in links of gold."
 OM: Blessed be St. Andal.

(To be continued)



Shri Meher Baba's Tour

OF NINE DAYS THROUGH CENTRAL INDIA*

BY PRINCESS NORINA MATCHEBELLI

The last interview this morning before luncheon was with a Punjabi gentleman who had arrived, and had travelled a thousand miles to meet Baba. When the aspirant gives evident sign of the sincerity in longing for the realization of Truth, Baba at once makes Himself available. Baba was unusually pleased to see this man. He was one of the rare and unusual types that have been labouring their way on to the spiritual path through years and years of strife and study. To the man who seeks a direct way with open heart, Baba says: "To those who meet me

with open heart I will reveal myself."

The man speaks, "I am the ordinary man with mental tribulations, slave of my own moods and my conflicting desires. My unsettled mind gives me no peace. I have tried meditation and concentration, but I have not found in it peace. I have a wife, children, good service and a happy home, but I am ready to resign my life and my possessions to surrender to God. Will you guide me? My coming here was not a sacrifice, it was the fulfilment of my longing. You are God-man. Do help me."
 Baba

* *Continued from March 1959 issue.*

took in another life. He listens patiently to the outbreak of that weary heart and said: "All right. You have seen many teachers, you have read many books—now that you have seen me, try to read me and you will realize your object. Follow my advice. For two days, beginning tomorrow, you shall not eat, nor drink, nor speak. After that you shall receive certain instructions, and these you will carry out faithfully. You will find out that by fasting, not speaking and carrying out my instructions, you will derive the benefit of an inner experience that you have been longing for. There is nothing to be drawn from the outside, everything is there—in your self already. I am in your heart. The only thing needed is the opening of your heart, and that I will do. If you follow my instructions implicitly, you will see the Reality. You will see the Reality right in front of you, and you will become convinced of its existence beyond the shadow of doubt." Like a child the man had to repeat every word Baba had said to him. The man ended by saying, "I now know my Master,

through Your Grace my life will be fulfilled."

At 3 p. m. Baba gives signal to be ready for the afternoon visits. This time we are driving through the Hindu quarters, and stop at the house of a wealthy merchant, a beautiful old home decorated with coloured stucco. In the centre of the garden stands a huge Banyan tree, the atmosphere is filled with perfume of scented herbs and the intense odour of small pink roses from which the famous rose water is drawn. The loyal host stands at the door, putting the customary garland over Baba's head, prostrating his body flat on the ground, passing his forehead on His holy feet. The reception is unusually solemn and silent. The host, with a few of his men friends, no woman being present, sits in a circle around the August Visitor. A servant passes a huge silver dish, filled with dried nuts, to Baba and to all present. The breath-taking stillness is lasting for a few minutes...Baba's work is done ...He rises from His seat giving sign to all to leave. Later when I ask Baba why that man performed a reception for Him in

such an unusual manner, Baba answers in a very general matter-of-fact way: "The man is seriously ill—I went there to help him."

Our next stop is at the little cottage of the Theosophical Society. We enter the main room which is almost barren except for the rugs and mattresses with a few cushions laid on the floor. A group of women are standing to the right end of the room, and a group of men to the left. Baba's coach is placed in the centre. The reception is very formal. A very old gentleman, with an unusually white and long beard and very white long hair falling over his shoulders, intimated to one woman to speak. A nice woman, sort of a middle class type of mother, with the independent free manners of a suffragette, and who, no doubt, was active also in the National Cause, but no doubt a sincere seeker for Truth, delivers a regular speech. Her inspired words which, unfortunately, I could not understand as spoken in Marathi, led up to the very wonderful statement which Baba made on board in English: "We must long, and long more to finally realize the

Truth—and that through living and experience—and for that I give my blessings." The Perfect Statement is deeply felt by all present, as a reverent stillness follows. Baba takes leave in simple cordial manner.

We return to the home which has become a house of worship. Baba has difficulty to find His way through the pulling and crushing crowd that is filling the garden and barring the doorway. On this day seven thousand people passed. There stands the same pleading martyr of everyday, holding high with his worship the vision, that through the holy meeting had become a deeper reality. But, this time, the few moments of communion allowed to them, meant farewell. He embraces them, He holds warm their hearts, He caresses their faces, He pinches their cheeks, He looks deep into their eyes. To some He hands a gift. He takes a handkerchief out of my pocket, holds it for a few seconds in His hands, and passes it on to someone. He takes a child on His lap. He makes no discourse—He gives no advice—but loves with that love that no

man can. Baba's suffering to leave behind these helpless children is visible. Suffering is visible in His beautiful face when He takes on to Himself their burdens.

The last Feast in Communion in Love with the Great Giver, before departing, was held in His little room. Again the dear ones of the family including J., the great loving heart, our small group and the three young women, gather for the last prayer—the *Arti*—in His august presence.

At 7-30 p. m. we leave the house. The crowd that followed to the station is wonderful in its demonstration of Love, in pain of separation. All are there, all those I have described and many more. When Baba departs, He only apparently leaves, as He makes Himself inwardly alive and ever present. "Shri Sadguru Meher Baba Maharaj ki jai": the echo of these words follows the train which disappears into the night.

At other stations more people arrive who have been informed hurriedly about Baba passing the station at a given hour. Baba's luminous hand reaches out of the window into

the hands of those who were to receive His blessing. We could hardly recognize any, as the station was very dimly lighted. Baba quickly disposes of His men body-guards to one side, and stretches out on the bench on the opposite side, for the night's rest, disappearing completely under one of the new blankets given in Nagpur, without giving any sign apparently of sleep, but really to do the work in the spheres unknown to us. By five o'clock the next morning He is up again.

The day is languorously rising in pale grey, faintly disclosing the landscape which, at that early hour, appears similar to the landscapes all over the world. I see in it the Russian Steppes, the barren curves of the melancholy hills of Assisi dry and indescribably holy, here and there some less comfortable habitation still surrounded by some wild blooming hedge. On the deserted roads we see the eternally wandering tribe of souls longing for God, marching on these holy roads that we call dusty and bumpy; but through these bumps and holes the intrepid wanderer

in search of Truth has laboured into the Indian soil since time immemorial, creating unique atmosphere of India that can in no way be compared with any atmosphere in *any* part of the world. I here wish to insert a touching story I read in the "Times of India". It is indeed the picture idealizing the martyrdom of the heroic pilgrim searching for God—labouring his Golgotha through the bumpy and dusty roads of India:

There was a Hindu, no doubt, one of those who are predestined to become saints. His two grown-up sons were taken ill with a dangerous tropical disease, and were in a hospital eighty miles away from their father's home. The father in distress calls on his God who had never failed him, and offers in sacrifice to crawl on his bare knees all the way from his home to the hospital where his sons were waiting for grace. His wife and two smaller children followed, because they wanted to share in his crucial strife. Along the road in untold ordeal of physical stress, through hot days and cold nights, his wife was the first to succumb. Mid-

way the two younger children were taken ill and later died; nevertheless the man undaunted crawled on. Soon his knees began to develop a fatal disease, but even that does not weaken his courage. He stands the untold tortures to the very end. And eventually when he reached the hospital, both his sons had died.

This tragedy of a soul in search for God, because of the simplicity of its facts, is too great to need any commentary. When we told about this man to Baba, He answered: "Good—this will help the man to advance on the spiritual Path." In a few hours we will have reached the end of our nine days journey. It is 7 a. m. We arrive at the station called Manmad where the old faithful Chevrolet is waiting to drive us home. Here we separate from our merry companions, Kaka, Chanji, Raysab who have to return to Bombay by the same train. Baba, Jal, Adi and myself proceed by car to "Meherabad" to reach there not later than noon.

Along the road Baba suddenly feels hungry. We stop under a huge banyan tree: the shadow of a single leaf would

have been large enough for a bed to rest upon. A delicious luncheon prepared in Nagpur is unpacked by Adi. After that Baba invites us all for a little siesta which does not last very long. Baba wants to play. So He invites us all in a humorous mood to play dice, when a man walks along—apparently very poor—burdened with old bundles. Baba sees the man and suddenly interrupts the game ordering Adi to give him food. Adi has to unpack the baskets which he already, and not without difficulty, had carefully packed inside the car. An excellent luncheon of patties, cheese, bread and fruit are presented to the man with these words: "Shri Sadguru Meher Baba is the Giver." To this the man answers in a natural manner, "It is my good fate that I should be fed by Him."

A few miles further on Baba draws to our attention a temple and also the house nearby where Upasni Maharaj is resting. Furthermore Baba explains to us that Narayan Maharaj's home is not far from here. The fact that appears very

interesting to me is that within an area of four thousand miles, in Central India, the five God-realized Men are living and functioning each in His own individual way; and that in this great spiritual drama, the over-emphasized importance of the Himalayas did have no greater part to play, as Baba Himself often remarks humorously, than the part of the "stone".

We arrive at "Meherabad". It is noon. Baba in quick manner disposes of all the ordinary activities that during His absence have accumulated.

The luggage is packed on the strong heads of the tiny servants waiting at the foot of the Hill. This sweet fold untiring in devotion to serve their Master and us, their affectionate friends, walk silently ahead.

I walk up to the Ashram on the Hill. The gate is open. The work in Being is revealing. I pass on into the atmosphere of life in feeling. The life in feeling in Being we here realize—"Peace that passeth all understanding reigns in the Ashram on the Hill."

Manzil-E-Meem

BY ABDUL KAREEM ABDULLA

Amidst more than a million citizens of Bombay, there existed, in the thick of the City, in the year 1922, a microscopic group of about two scores of peculiar people who were, at the same time, more than a million miles away from it.

Like the rest of the population, they worked and played, ate and slept, lived and prayed; but they did all that in their own particular way, in their own isolated world which was all the same comprehensive enough to embrace the rest of the world.

They included amongst themselves men grey in years and boys gay in teens, both well-educated and equally illiterate, good artists and not bad artisans, shrewd professionals and simple students belonging to almost every caste and creed and having rich and influential backgrounds as well as poor and unknown antecedents. In short, the group compared well with the rest of the cosmopolitan inhabitants of

this westernised City in the East.

They lived in a spacious bungalow, with a nice big compound as good as any other on the Main Road in the growing suburb of Dadar. But for a chair or two in the verandah, every living room in the bungalow was devoid of any furniture. All the creature comfort that was there in each room consisted of a couple of trunks or boxes and the beddings out of which all quilts and mattresses had been scrupulously removed with the thoroughness of an excise or customs department.

In line with the other residential quarters in the line, this bungalow No. 167 had an usual name-plate at the entrance with an unusual legend painted thereon in English, viz., *Manzil—e—Meem* (The Abode of M) visible to all those who passed by it as well as to those who saw it in dreams and visions without ever before having seen or heard about it.

The inmates of the *Manzil*

believed in all Masters, and belonged to all religions. They revered all saviours and respected all saints. They appreciated all viewpoints, but had only one point of view ever before them in everything they did, and that was to follow faithfully and implicitly the one Master amongst them whom they all called Meher Baba.

They were, therefore, as free as all the other free citizens of Bombay without any lock or chain and watch or ward, yet for all practical purposes, they were hardly free to do anything more than breathe as they liked. In almost all other respects everything had to be done at a particular time and on a particular line.

These harmless ascetics not only slept under well-tucked mosquito curtains carefully fixed on the flooring with tapes and tacks to available walls and windows, but were under the spiritual obligation to kill daily with their hands a fixed number of mosquitoes, and no nook or corner was safe enough in the premises for these tiny engines of malarial terror amidst the forty and odd formidable pairs of clapping

hands.

On the stroke of nine, all used to retire for the night to be up and about punctually at four every morning, when the bath-rooms buzzed with the splutter and screams of those not used to cold baths that all had to take daily between the fixed period of 4 and 4-45, irrespective of the season, whether it was wet or cold. The one amongst them suffering with chronic asthma was also no exception to this rule that strangely made him feel all the better for it.

The Manzil dwellers were no doubt mystics, but none of them ever dressed as *faqirs* and *sadhus*, nor went through the studies of any *sadhana* or *chilla-kashees*. There was no flirting with the sensations or tinkering up of the senses, no acrobatics in breathing nor manipulations of the body. For forty-five minutes each morning they sat in perfect silence and in one fixed position, mentally repeating a name of the Almighty, but the name and the seating posture were left to the choice and selection of the individuals concerned in accordance with the religion that each professed.

After seven o'clock every morning, they went out in the City, but moved about only according to clear-cut instructions, and had had to be indoors before seven in the evening under equally definite orders. Neither any cause nor any force was good enough to be late even by a single minute. Hours did not matter, if required to be wasted in preparing to save that one scheduled minute. While passing through the streets they had to avoid reading sign-boards and advertisements as all reading and writing without permission was forbidden. It was strictly restricted to absolutely necessary requirements when out on duty, and rightly censored when allowed to be indulged in indoors.

All of them used to be equally poor in possessing not more than eight pice as their own everyday, and yet sometimes they set out in search of the select from amongst the destitute and disabled to bring them to the Manzil, and bathe, feed and clothe them. If the search led to an unexpectedly long distance, they did not mind making an exhibition of themselves in borrowing the

passage-money from the very beggars to carry the poor people comfortably by tram-cars.

Except when occasionally fasting completely for twenty-four hours, specially when feasting the poor, all in the group were not only in duty bound to eat to full satisfaction thrice every day, but sometimes had to go to the other extreme in over-eating as well as at times partaking of food when least inclined or desirous to eat anything. Most of them were born non-vegetarians, and many amongst them had no religious or personal objection to drink, but one and all had to keep strictly away from all meat, fish, eggs and intoxicants. This restriction was respected as much in the premises as outside it. But for this restriction they enjoyed rich meals. In order to ensure fresh and crisp bread for breakfast from one of the best bakeries in the City, it had fallen to the lot of a quadrangular cricketer amongst them to tumble out of bed at three every morning and arrive with a sack full of hot bread slung on his shoulder in time for the tea.

A big black board and a little brass bell played no small part in heralding and recording the spiritual history there in the making. Except when the bell rang at certain fixed hours at regular intervals for prayers, meals and such other daily routine, it was a signal for them to rush to the board with the promptitude of a city fire-engine, and read the instructions and directions as well as messages of hope and cheer that often used to be chalked out thereon at all odd hours of the day and night. In fact one of their foremost duties was to be alert and ready to follow the ominous ring of the bell that generally spelt big news for them.

In spite of all the iron discipline and absolute despotism enjoined upon them collectively and all the rules and regulations imposed upon them individually in the interests of their physical as well as moral and spiritual well-being, they, nonetheless, enjoyed a definite freedom in the field of expression and a distinct freedom in the world of action. They were severely tested, but at the same time they were serenely trusted

Not only opinions were invited from them but the majority view was generally upheld and acted upon. They had their own little parliament which was called the *gutta* (a retail wine shop). It assembled occasionally in the evening after dinner, and everyone of them was equally entitled to speak, vote and give expression to his views on the subject under discussion. To avoid the *gutta* getting as noisy as a *gutta* is in its literal sense, they could speak only one at a time after obtaining permission of the "chair" squatting amongst them on the same carpet. The permission had to be sought by lifting up a hand silently without speaking a word by mouth. If more than one hand shot up at one and the same time, it was left to the presiding authority to decide the precedence.

Just as they did not live merely for the sake of living, or eat purely for the sake of eating, they often went to cinemas and theatres, but not always for the sake of amusement alone. Although they occupied the best of seats in the best of shows, they often had to be

satisfied in suddenly leaving the programmes unfinished and enjoy an incomplete enjoyment.

They played different games and enjoyed different sports every morning and evening, but all inside the premises on their own limited playground at the back of the bunglaow which was just sufficient for the necessary recreation.

But for all that they worked with a will to their utmost abilities and capabilities in not only running the premises practically without the help of any paid labour, but they also put in regular service for fixed long hours during the rest of the day in different business and public concerns belonging to themselves as well as to others, and whatever was earned and realized did not be-

long to the individual.

They were sound in their intentions and sincere in their activities, they were straight in their dealings and simple in their undertakings. Yet they were sometimes misunderstood, often misjudged and generally ridiculed by people because of the popular misconception under which life is wrongly divided in two different watertight compartments of matter and spirit. Addressing them once Baba said: "Living with me, as you are, you are considered to have discarded the whole world in spite of living in it." This is in short a gist of the collective life lead by them. It would make another story to report the individual life experienced by the different individuals in the Manzil-e-Meem.

(To be continued)



An Experience

BY HERR WALTER MERTENS (Zurich Switz)

During the last days that I was with Shri Baba at Cannes, in the beginning of my meditation on Baba, I saw first his different attitudes and ways of working. One moment he was near, earnest and great; at another working, smiling or speaking with his eyes and fingers on his blackboard. He had not, as I generally saw him, one special attitude, but I saw all the different aspects of his daily working.

Then I saw how things, through his internal and external working, had been unfolded, and how all these knots of the physical, subtle and mental planes which had been mixed up in my mind for years into a strong net of *maya* without distinct form and without beginning or end were now directed by his gentle hands.

I saw how he had worked on me these days, gay and light as a bird or strong as an elephant, playing or ordering, controlling or leaving me free. But now all has become clear, simple and

definite. How could it ever have been anything else? How, since my childhood, could all these elements have been mixed up in my mind, bringing me and my nearest ones so many thousands of troubles and sorrows throughout all these years?

I saw his individual and his universal game. His work is as high as the Himalayas, as deep as the ocean, as wide as the world of stars, or as small as the point of a needle. Whether one sees him as conducting an orchestra of all instruments, or as himself an instrument, or as a flower, or as any other created thing, his conscious spirit pervades everything. I saw Baba, Christ, Buddha as one, and I myself was powerful with that spirit. I was quite detached from the normal world, and, at the same time, absolutely clear and conscious of my body, and of my position in the room, and of my surroundings. I felt that His personal conscious spirit (being absolutely of Baba's

special colour and at the same time Christ's and Buddha's) was One Golden Light consciously working and pervading everything in creation. And my individual spirit became one with this divine power, was one light with Baba's Light, was conscious, seeing and realizing. I had got a glimpse of his infinite state.

Then I had to 'come down' again. Slowly I had to reduce this universal feeling into the narrow confines of my normal state of mind. I was again like

a turtle in his shell, a poor little creature struggling on his way in life bound by his *sanskaras*, trying to understand, to love his fellow creatures.

But there was a great change in me; I shall never forget this experience. I had been, at the same time, a turtle and the Buddha-Christ-Baba spirit riding on the back of a turtle. I am now a 'knowing turtle' because I had a glimpse of Baba's Infinite State.



Question Baba Answers

SERIES BY ABDUL GHANI MUNSIFF

Question

Is 'consciousness' we are aware of in the human form, the same in all the spiritual planes?

Answer

The unfoldment of consciousness in the lower evolutionary stages, mineral, vegetable and animal, is perfected in the human form. The consciousness you have now in the human form continues the same throughout all the spiritual

planes—the subtle, mental and supra-mental. There is this difference. In the lower evolutionary process culminating in the human, the consciousness at various stages differs in point of degree. It is a continuous process of unfoldment, always progressive, resulting in the full and complete consciousness of the human form. In the planes, however, the perfected consciousness of the human remains

the same, but its scope or field of play becomes extensively extended.

For instance: you are now conscious only of the gross plane, the subtle and mental worlds you are not aware of. Likewise, one in the subtle plane has consciousness of the subtle world only, and is not conscious of the gross and the mental; also one in the mental plane has the consciousness of the mental plane only, and is not aware of the gross or the subtle; one in the seventh plane—the supra-mental, the plane of perfection—has consciousness of all the planes, the mental, the subtle, the gross.

You can thus see the consciousness of the human form obtains throughout, and the field of play varies not in degree but in depth and extensiveness. In evolution there is a definitely determinable difference in the various stages of consciousness which is an incessant and persistent state of unfoldment resulting in the all complete consciousness of the human form. In the higher planes, although this consciousness remains the same, there is

Infinite difference between the consciousness of the subtle and mental, mental and supra-mental. This difference is sharp and defined, as there is no point of fusion or expansion as that which exists when consciousness was unfolding. It is on this account that one in the subtle plane identifies himself with that plane and deems this consciousness to be Perfection. Similarly, one in the mental plane identifies himself with the mental plane and the consciousness hereof is considered as Perfection. It is no Perfection at all; it is an illusion, rather self-delusion.

You can now understand why one gets stuck in the plane where one is. It is extremely difficult for such an one to step into the mental plane from the subtle. It is impossible for one to go from the mental into the supra-mental unless helped by a Master.

There is as much difference between the consciousness (in extensiveness) of the sixth and seventh plane, as that between an ant and a human being. The seventh plane connotes Perfection, here one becomes consciousness itself.



Shri Meher Baba's Teaching as the Kernal of Upanishadic Wisdom

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

In Upanishads, philosophy is not divorced from religion. A story in *Katha Upanishad* brings out effectively how the earlier forms of nature worship and polytheism were superseded by philosophical monism. The gods had won a victory over demons by virtue of the power which they really derived from the Brahman; but they thought that it was their own greatness. So the Brahman appeared before the gods in order to free them from this illusion. The gods deputed Fire and Wind to find out the strength of what had appeared to them. The Brahman presented them with some straw; but Fire could not burn it, and Wind could not blow it away. But when Indra who knew the greatness of the Brahman approached it, it vanished from sight. So the story posits an all-powerful and unitary cosmic principle which *is beyond* the elements or the gods. But poly-

theism is not merely negated. The element of truth in it has been absorbed in the doctrine of the immanence of the divine life in all creation. We thus find that the *Ishavasya Upanishad* begins with the following assertion: "All that has life is pervaded by the Divine Life." (*Isha*)

The great regard for truth, in whichever form it may be, keeps the Upanishadic sages free from sectarian bias even at the cost of apparent inconsistencies. Thus when Vidagdha, the son of Shakala, asks Yadnyavalkya, "How many gods are there?" he says in the same breath, "Three and three hundred; three and three thousand." He even says that the gods might also be said to be *one and a half*, and cites in this connection the example of the wind which perceptibly increases in volume, thus becoming more than one but remaining less

* Continued from March 1939 issue.

than two entities. But he explains the position by saying that all these are Vibhutes, i. e., manifestations of Divinity, and affirms that *God is really One*. One who realizes God transcends the manifold nature of the world. "The Seer goes beyond duality and becomes one. This is his ultimate goal." (*Brihadaranyaka*)

As Shri Meher Baba puts it: "God-consciousness means to be mentally, emotionally and spiritually conscious of the One Self at all times and in all places."*

Shri Meher Baba does not put forth the idea of the Atman as some bloodless category which would merely help to solve the problems of intellectual knowledge. It is true that the ideal of a comprehensive and unified knowledge, though it is merely intellectual, requires the assumption of a basic unity in Reality; but the Atman is much more than this. Shri Meher Baba has depicted it as "the real Beloved". We find that this way of looking at reality has a parallel in the Upanishads, where the Atman is described as a life principal and regarded as

the Beloved. It should be worshipped as the Beloved. (*Brihadaranyaka*)

In fact even ordinary love of wife, son, husband, wealth, animals, people, gods, etc. is in the last analysis found to be for the sake of the Atman and not for their own sake. "Not for the sake of the beings are beings dear, but for the sake of the Atman are beings dear." (*Brihadaranyaka*) In this passage the word Atman is sometimes translated as one's own self; but such selfish hedonism is far from being consistent with the later contexts where Atman is described as the object of search. What the sage means is that although we may not always be conscious of the fact, our love for another is ultimately based in our fundamental unity with the other in the Universal Atman. The natural conclusion is that the true object of love is the Atman and not its manifestations taken in isolation. The forms are fleeting and elusive; but the Atman is eternal. Just as the sounds of the drum cannot be caught but only the drum, the forms of the Atman cannot be grasped but only the

*Sayings

Atman. Atman is, therefore, the Supreme Beloved. The philosophical monism of the Upanishads is not so rigid as not to allow room for *bhakti* or love.

The *Mundak* Upanishad describes the individual soul and the universal soul as two birds sitting on the same tree; the former is attached to the fruit of the tree, while the latter is merely a detached observer. Caught up in the bewildering and tempting multiplicity of the world, the individual soul goes through many joys and sorrows. But it also has the idea of liberation however vague, and it expresses itself as the following prayer: "Lead me from the unreal to the Real. Lead me from darkness to Light. Lead me from death to Immortality." (*Brihadaranyaka*) The life of prayer is essential. "The Atman can be obtained only through the Atman itself which is the object of prayer." (*Katha*)

After attaining the Atman the individual soul knows itself to be identical with the Universal Soul, and acquires not only highest knowledge, but also highest bliss. On one occasion Shri Meher

Baba has said, "If you realize only a portion of what I call the highest Knowledge you will experience great bliss. It will bring down heaven into your heart."* The Upanishads state that the bliss of a realized person is many times greater than the happiness of a man who is the lord of others and has at his disposal all the pleasures of life. Further, he attains to freedom from fear, for fear is rooted in duality. "Only in Brahman is there freedom from fear." (*Brihadaranyaka*)

The religion of the Upanishads is far more rationalised and evolved than the earlier nature worship, polytheism or the religion of rituals and sacrifices. The Brahman is looked upon as a principle which is both immanent and transcendent; and this truth is made a basis of a very interesting type of intellectual and emotional mysticism. But this mysticism of the Upanishads is in no way indifferent to the mundane aspect of life. It goes hand in hand with active interest in the social problems. The Upanishadic pantheism is the background of a moral

**The Perfect Master*, p. 288

philosophy according to which the highest type of action is in the spirit of an offering to God. The interest in the social good is also predominant. We have for example the following prayer in *Katha* Upanishad: "Let us join together, enjoy together, reinforce our mutual strength and shine through our learning. Let us not hate each other." (*Katha*) The individual is not thinking in terms of any private or selfish salvation for himself alone, but joins in a collective prayer for social well-being.

We find this active interest in the collective good of the whole mankind equally pronounced in the life and the teaching of Shri Meher Baba. His prospectus for the Universal Ashram announces that one of its sections "will prepare *mystics of the practical type*" and that "these mystics will inspire others to have a life in which there will be complete detachment side by side with intense creative action". In the same prospectus another section of the Universal Ashram is described as being meant "to be a training ground for a band of selfless workers who will learn how

to render real and effective service". This clearly brings out how the teaching of Shri Meher Baba is not meant to propagate some barren form of mysticism; his teaching, like that of the Upanishads, is essentially practical and humanitarian in its effects and objective.

Thus in the teaching of Shri Meher Baba, as in the main current of Upanishadic philosophy, the mundane and social aspects of life receive full recognition and attention; but these aspects of life are not looked upon as all-in-all, and are shown to be ultimately grounded in the Atman which gives to them a deeper sanctity and meaning. The Upanishads recognize the realization of the Atman as the final goal of life, and the search for this Ultimate Reality is varied and many-sided. The speculative approach is superceded by the moral approach; the moral approach is superceded by the psychological approach; the psychological approach is carried on side by side by the religious approach of Devotion or Love; and at the end of this long and varied search the individual arrives at his original

home, which is the "Truth is of truths". Shri Meher Baba and has come to bring the world closer to this Truth which is infinite: for in

Infinity alone is there final bliss and peace, and freedom from fear; and in Infinity alone is to be found the final destiny of human life.



Sufi Thoughts

VERSIFICATION BY DR. ABDUL GHANI MUNSIF

THE REAL SELF

Once again, the tulips have blazoned hill and dale;
 The singing birds have fanned my music into gale.
 Are they flowers or fairies, parading high and low,
 Draped in garments colourful—purple, blue and yellow?
 The morning breeze has adorned the rose with pearly dew;
 The solar rays, enhancing their beauty, brilliance anew.
 Beauty luxuriant and gay goes wild for self-expression;
 Which better then, for you, life with nature or the urban?
 Dive deep into SELF and fish up the life Real;
 At least be true to SELF, if not to others loyal.
 The Kingdom of the SELF, is love, joy and freedom;
 The kingdom of the body, is greed, lust and thralldom.
 The treasures of the SELF, once gained fore'er stay;
 The treasures of the body, like shadows, pass away.
 The Kingdom of the SELF, no foreigner dare rule;
 Therein no Shaikh or Brahmin can claim license to fool.
 I've melted right away, at the words of sage Qalander;
 Betrayal by mind and body follows SELF surrender.

—Iqbal.



*Interview**

BY C. B. PURDOM (LONDON)
(Author of "The Perfect Master")

Shri Meher Baba has been silent for the past fifteen years. The fact that he does not speak is significant for two reasons. The first reason is that his silence is symbolical. Baba has not come, as he says, to teach people, because all the teaching is already in existence. He has come to awaken people. Therefore, it is not necessary to speak. There is no more to be said. It is to be done. The second reason is, that by not speaking, he does not disperse in the forms of words that essential element of the human personality—the libido: the power of life, that power by which we live.

Life is expressed in all sorts of ways. In the growth of our bodies, in action, in thought, and also in words. We exhaust ourselves in talking. If you don't talk, you store up vital and soul energy. This is a very difficult thing to do. Baba uses this energy for his work on spiritual planes.

To come to what has to be done, concretely, it is, you have to do something to the very next person. It is not some tremendous plan to be thought out and executed, but very simple thing to a simple person. Do always the very first thing to the next person, and keep on doing it and the world would be transformed. This is not a new idea, but as old as human wisdom. That is putting it very simply; but constructively, the thing that has to be done is to realize one's self, to be yourself exactly as you are. That is the last thing we dare to be; we are all sorts of beings that we imagine ourselves to be, or that wish others to think we are; but our real selves—we dare not be ourselves. The meaning of it is that we should do precisely what we like, which is to be what Baba wants us to be. But this is not easy, though we wish for nothing better. When you realize that this is the meaning of life—that you should do as you

**Notes of a talk given to a group in London.*

like—you usually make this terrible discovery (and here life begins for many) that when you come to face the possibility that you can do just as you like, you discover that there is nothing you want to do. So you do nothing; and this everybody discovers.

The "Self" which Baba has come to awaken is that hidden Self, the Self which we don't realize, which lies dormant, because this little "I"-self is active which we call ourselves.

All the things we do, the whole of our existence, is a sort of panorama. It is our own play which we compose, produce and perform in. Our life in the terms of the world is really no more than a play. When we begin to look at our own selves so, we begin to live. Nothing that happens in the life of senses has any more reality than a play. We have to observe ourselves as spectators at a play, and not until then do we live according to the spirit and in accordance with Baba's sayings.

Baba's method is simple, so simple that people often don't understand it. When people come to Baba he says very little. He

will say that he likes you, or that he loves you, or that he is with you; and he always says: "Don't worry." He never asks any questions, and if you say nothing to him no more is said. It does not go beyond that. I know myself that when I have had questions on my mind, I have never asked them—I have found that it is not necessary. As soon as you sit down with him you realize it is not necessary. If you ask him what you should do—and I have done so—he will answer your question, and he expects you to carry out what he says. Once I said, "Tell me something to do," and he gave me something very simple to do. Twelve months after he said: "Did I tell you to do something when I saw you last?" I said, "Yes, but it is peculiar that I frequently forgot to do it." Baba frowned and said: "You must do it." When he tells you to do something, you must do it, especially if you ask him. It is much better not to ask him. It is very dangerous to ask him for instruction and not to follow it. In fact, it is very dangerous to meet one like Baba unless you are prepared to open yourself up to him.

The effect he has is to drive you still further in the direction of false life, because until we are living according to the spirit, we live in the flesh. To meet Baba is to increase the pace of your life in one direction or the other—it may be to destruction, because the meaning of the world is death, so that Baba is a very dangerous person, even to know about, and certainly to be in contact with. However meaningless may seem what he says to you, you must do it. And so, unless you are prepared to do what he says, I advise you not to ask him anything. He says "don't worry" always, to everyone. If we could stop worrying, our lives would be entirely different. The difficulty is that we don't trust. We haven't confidence, we don't believe, and all our troubles come from that.

Another question that is often discussed is miracles and miraculous events. Of course, Indians write about numerous things that he has done or is supposed to have done. It is not that miracles don't happen, but that they don't matter. Miracles happen in the world of mechanics. Miracles,

therefore, from a spiritual point of view, signify nothing whatever, and if I saw a series of miraculous things in connection with Baba, I should feel immediately that there was something wrong. A miracle is a miracle from the standpoint of the world—and that does not matter. There are miracles in the spiritual world. Ah! that is a different matter. The miracle in the spiritual world is to be yourself, and that is the greatest miracle—to be yourself, and only those people who get above the earth—above the terms of the world—only those people experience this. So the fact that Baba does no miracles in the physical sense is the greatest possible proof of his spiritual being. What he does in secret is his own affair. It is dangerous to become his disciple, and it is dangerous to leave him. Yet when you have become a disciple, he will do everything to make you leave him. He will hold you, but he will throw you off, if you will let him. Baba wants you to discard him, if you can. He will do everything to make it hard for you to stay. If you can be thrown off, you will be thrown off. So, if you read of

people who once were disciples and are not now, that is inevitable. Spirit is not inactivity and letting things remain as they are. The essence of Spirit is intense activity. It is matter that is not active. When you come into contact with Baba, you are coming into contact with tremendous activity. Part of that activity is to force everything away from itself. But Baba's effort to throw the disciple off is not merely as a test of his value, it is actually for his supreme good. There is a moment of ripeness. When you are thrown off, in the ripe moment you stand on the same level as he stands. The whole object of Baba is that you should stand on the same level as he, possessing the same activity, the same spiritual consciousness, and it is at that moment that the final throw-off takes place.

Otherwise you are thrown off but come back again, and Baba throws you off again and again. But once you become a disciple of Baba's, you must not allow anything to throw you off; however confusing things may become, you must hold on tight. Not until you are ripe will you be thrown off with gladness. Your

heart pulsates with joy and you get more and more insight. But you will know the ripe moment.

Finally let me say this, "What have I to do?" Acting on his instruction "don't worry", "I am with you", I suggest this: hope for the best, the very best that we can do, that we can think of in our best moments, that we can hope for. We shall get it, for we already have it. In other words, there is not anything in your most inspired moments which you have not got. All your desires and finest feelings are realized. That is the meaning of Baba.

We have to wake up so that, instead of finding that we are wretched characters, we discover that we are divine spirits, having all things, and that, instead of going about grumbling, we should be rejoicing always, for everything is ours.

That is what I understand the meaning of Baba to be, his announcement of the spiritual life, not something remote but something immediate, something we have at once, without waiting. This is so good, that it cannot be true; but the truth is that the very best is true.



Impressions

BY WILL BACKETT (London)

I first heard of Shri Meher Baba through a chance glance at a copy of "The London Forum" in the reading room of a Society in London which I happened to be visiting. This impressed my wife and me so much that we decided to get into touch with the writer to judge of the extent of his experience while with Baba. We then determined to meet the Master, but to guard ourselves from any psychic or hypnotic influence. All doubts vanished before Baba's pure ineffable radiance, when that great opportunity arrived, and on looking back we still realize the wonder of Baba's presence then. I sat quietly holding His hand. He smiled. The pure radiant Love Divine enfolded my sole being. I kissed His hand as I rose to go, and then turned again on the way to the door, to give an Indian salute. Perhaps I did it badly, but Baba smiled again in His beautiful way as an old old friend. Awkward and self-conscious one may be in such a Presence for the

first time, that smile put me at perfect ease. We knew we had met our Master and that a new life had opened.

During the following years, I had many opportunities of meeting Baba and writing to Him and also receiving letters from Him in connection with the work He gave me to do at the London office. Though He was not present, I would hear His voice speaking to me in tones more wonderful than any sound I had heard, though I have never heard His natural voice in this incarnation. On waking from sleep, I would even feel His physical presence, closer to me than my own. Once in particular, I remember, whilst taking a bath, that I saw His form like a cameo in the distance as if looking through the "wrong end" of a telescope, and with that came the realization that the leg I was bathing was actually His and not mine at all. These psychic experiences brought a great realiza-

tion of His nearness, and, I now realize, were in a sense prophetic of the time when by His Grace the union would be established outwardly as well as within.

Even in the public streets Baba's presence and power would manifest above the physical conditions of crowded London. After our first visit at Kitty Davy's house, we were mounting the steps of Charing Cross Station, when one of three out-door experiences occurred to illustrate Baba's constant presence and power.

We passed a railway porter on the steps approaching Charing Cross Station—just one of the crowd, but very tall and with his face seared with marks of debauchery. I happened to catch sight of him, and, at that very moment, his face changed, and for the moment it became the face of Baba.

About two years afterwards, I passed another man in the street of Leicester Square. He came upon me suddenly, just in time for me to see that his face was full of the signs of a loathsome disease, and his eyes filled with

the blackness of despair. It gave me such a shock that I walked on as if stunned, and then, as if a wave passed through me without any effort of my own, a great sense of love flowed out from me to him and through him to all humanity. It was not just ordinary love for an unfortunate person, but the love that Baba had given me Himself, the Divine Love pouring itself out without any effort on my part.

On the third occasion I was watching the crowd disperse after the Lord Mayor's Show at Northumberland Avenue. As they filled the roadway where the procession had passed, it seemed as if the mass of people became each separately connected with me by an invisible cord from me to each person surging in the great open space, so that I was connected with all and yet with each one separately. Now that with which I was connected in each person was Baba Himself.

The office gave opportunity for successive interviews with many people, sometimes over a period of more than twelve months and at frequent intervals, so that one could see

clearly the effect of Baba's Love on the character and consciousness of people, young and old, who came to speak of their troubles and to whom one could silently pour out His Love and sometimes speak of His Presence, Power and Love. A full record of these would fill volumes.

Some were not without humour, as for example, where members of the same family were concerned, and one interview would cease a few minutes before the second called, without knowing of the visit of the first one; had they met, complications would have ensued as neither knew that the other was in touch with Baba's office, on the same subject which interested them both.

Many times He would give guidance through dreams, appearing in person and even in sleep, to give a message to the one who was seeking His help in daily life. They were obviously real experiences as they would record some of Baba's characteristic remarks and actions in ordinary life, such as "Don't worry, I will help you." He would stroke the arm of such a person in a dream, or appear to them, so

that they could observe the characteristics of His face, hands and fingers on waking, and remember them, although they may not have met Him in real life.

One youthful and obstinate seeker whose visits were spread over a long period was very argumentative, and although the arguments put forward were defeated, that was not sufficient to alter the conduct which was so much against the party's own interests. As in daily life one could watch Baba's working out for this person allowing the difficulties to become more acute, until a serious crisis occurred which pulled up this obstinate seeker when he came into conflict with some of the authorities on the material plane. Even here Baba manifested His power and guidance in the law courts where the case was tried. And to the surprise of all concerned, justice was tempered with mercy in the verdict which proved the turning point in the career of the one who actually became a definite disciple of Baba's through all these events, before meeting Him.

(To be continued)



Hazrat Baba Tajuddin of Nagpur

BY DR. ABDUL GHANI MUNSIFF

After God-realization according to Sufis, some saints are endowed with *Shane-Nabuwwat* (potentiality of Prophethood) and others possess only *Shane-Wilayat* (potentiality of saint-hood). The former class of saints owe a duty towards the world and are the real saviours of mankind. They are known as *Kutubs* or *Sadgurus*. The latter, though perfect in the enjoyment of God-realization, have no duty to perform towards humanity. Their bodily presence, however, is a source of divine light and blessing which automatically affects and benefits the whole creation.

The *Qutubs* or *Sadgurus* who are the leading lights of the whole hierarchy of saints, are always five in number, and they are referred to by the Sufis as *Panjatan* (the five bodies), although the laity restrict the usage of the term *Panjatan* to the Arabian Prophet and his immediate successors. One amongst these five perfect ones belonging to the first quarter of the present century was

Hazrat BabaTajuddin of Nagpur whose life sketch is given in the following pages.

Hazrat Baba Tajuddin was the only child of his parents, born on 27th January 1861 at Kamptee, Central Provinces. At birth he was silent, practically dead, not showing any signs of life. In order to rouse him to life he was branded by fire, on the forehead and temples. This silent entry into the world was quite in contrast with the noise Tajuddin later created therein by the high quality of his saintliness and the quantity of his miracles.

The parents of Baba Tajuddin originally belonged to the Madras Presidency, and both the mother and the father were of military extraction. The father—Mahomed Badruddin—held the military rank of Subedar in the Madras regiment and this military service brought about a change of abode of the family when the Madras regiment was transferred to

the British military camp at Kamptee, and it is here that Tajuddin first saw the light of day.

Strange as it may seem, the inscrutable hand of Providence seldom allows the parents, wife or children of Perfect Masters to live contemporaneously with them or outlive their spiritual manifestation on earth. Explore the mythology of any religion, and it will be found that the majority of Perfect Masters were celibates and the few that were married left no progeny behind, except such ones that enhanced the spiritual reputation of the parents. The obvious explanation for this enigmatic position is that, for perfection connoting the acme of renunciation and non-attachment (*Tarko-Tajarrud*), even the most noble and chaste feeling of filial duty and parental love is an encumbrance. Hence the divine arrangement—the automatic clearance of the way for the smooth working of the spiritual mission one is endowed with. Baba Tajuddin's case, too, is not dissimilar. He became an orphan at a very early age, the father having died at the age of one and

the mother while he was nine.

Even while at school Tajuddin evinced unmistakable signs of his future spiritual greatness, and the seers of the age could not but remark about it. Once, the much revered saint of the place, Hazrat Abdulla Shah (whose shrine is at Kamptee) happened to visit the school which Tajuddin used to attend. The Saint, on seeing Tajuddin who was six years of age at the time, re-marked, "This boy needs no education; he is already an *Arif* (possessed of divine gnosis)." Tajuddin's secular education, however, continued up to the age of 15 years during which period he became fairly conversant with Arabic, Persian, Urdu and a little of English.

Like his forebears Tajuddin also took to a military career, and at the age of 18 years joined the 8th Madras Regiment as a sepoy. This Regiment was for a time posted to Saugor which place will ever remain associated with the turning point in his career, ushering in a new era of spiritual bliss and knowledge. One night, while on guard duty, Tajuddin heard a voice calling

him by his name. Although it was past midnight, the eerie stillness of the atmosphere and the inky darkness of the night did not scare him. He became curious and began to investigate. The more he followed the direction of the voice, the more it seemed to recede. After a good long trudge in the jungle led by the voice, he suddenly came upon a small habitation occupied by a venerable looking old man who seemed to be the only living being in that forlorn and deserted part of the jungle. This old man was none else but the Saint known as Hazrat Dawood Chisti who, without raising his head, asked Tajuddin to get a cup of tea. Nothing daunted, he retraced his steps and managed to get the beverage demanded. When the tea was offered, the Saint sipped it a little and again handed it back ordering Tajuddin to drink away the remnant. No sooner he did this, the least expected happened—the greatest miracle that a saint can perform in the life of a human being was achieved—Tajuddin became God-realized.

The suddenness of the spiri-

tual experience left Tajuddin dazed and stupified. To the world he did not seem to be normal, and the suspicion that he was mentally unhinged grew into conviction when he left the military service for no apparent reason. Tajuddin's grandmother had arranged for a suitable match for him, but the marriage proposition had to be given up, as being not possible under the circumstances. Everyone around Tajuddin took him for mad, and no suspicion of his spiritual state ever dawned upon them. The grandmother took charge of him and brought him down from Saugor to Kamptee for medical treatment. All indigenous and foreign methods of treatment were tried upon him, but to no purpose. Tajuddin's so-called madness continued just the same. In time the grandmother also passed away, leaving Tajuddin alone, uncared for and unattended in this mad frame of mind. Not one from amongst the relatives was near him at the time, as they all left him to himself finding the malady incurable. Tajuddin thus passed 4 years at Kamptee suffering great pains,

privations and hardships.

At this stage one maternal uncle of Tajuddin took pity on him and had him brought over to Chanda where he (uncle) was in service. Here too the best of medical treatment was given, but to no avail. Finding his condition hopelessly incurable, the uncle sent Tajuddin back to Kamptee to breathe away his days as best as he could.

On his return to Kamptee Tajuddin underwent the severest of ordeals, mental and physical, for nearly two years. He used to pass a good deal of his time in ravines and valleys indulging in the severest of austerities. It is during this period of self-imposed asceticism at Kamptee, that the world was accorded the first glimpses as to the real state of things behind the apparent madness of Tajuddin. Many miraculous incidents happening at this time dispelled all doubts; and the jeers and the sneers of the people turned into respect and reverence for his spiritual state.

The children of the place, however, continued pestering him and pelted him with stones taking him to be a mad man.

But Tajuddin never showed any resentment nor scolded them. On the contrary he seemed to enjoy the situation by going to the length of collecting the stones thrown at him into small heaps and piles.

A belief is current in the East and round which beautiful gems of poetry have been sung by the Sufi poets that the sure sign of divine madness having reached the summit of its achievement is, when the head becomes the target for the stones of children. Accept this or reject, Tajuddin surely fulfilled this condition. It is common knowledge with everyone that children only dare to be mischievous towards a mad person when they find that the will or power to retaliate is not there. And what better form of divine blandishment and coquetry would the God-mad (who see their own Self as the self in all) enjoy than being stoned by the children?

The last four years of Baba Tajuddin's stay at Kamptee are full of miraculous incidents of his spiritual career, and naturally people began to crowd upon him. Not relishing this worldly gathering which

somehow he felt was premature or was interfering with his spiritual work, Tajuddin one day declared to the people around him that he would very shortly be going to a lunatic asylum. True to his words the next day he indulged in a strangely unsophisticated spree which succeeded in landing him behind the four walls of a mad house at Nagpur. The trick that he played was that he walked in a nude condition straight on to the tennis court of an English club where some ladies were playing tennis. They immediately got him arrested by the cantonment police, and the local authorities concerned, taking into consideration his previous abnormal life and living, certified him for admission to an asylum for lunatics. Thus Baba Tajuddin passed 18 years in the Government lunatic asylum at Nagpur, and this phase of his spiritual manifestation is replete with happenings of a miraculous nature. These incidents are very intelligently and faithfully recorded by Dr. Abdul Majid Khan who was in charge of the asylum for a greater period of Tajuddin's incarceration there.

In the asylum itself Tajuddin very willingly conformed to the discipline and the rules of the institution, and even when the officials, becoming aware of his spiritual state, were inclined to giving him a preferential treatment, he would insist on being treated like any one of the other inmates of the place. Manual and physical labour he would perform along with the other mad people, but the super-natural phenomenon that was very often witnessed by the officials of the asylum left them dumb-founded. It is said that while carrying a load of material on the head, Tajuddin's load, unlike others, seemed to be resting not on his head, but it would hang a few inches above it in the air. The mad inmates also would be very docile in his presence and would even reverence him. Once a mad man while out at work absconded and was found missing at the time of the evening roll call. Dr. Abdul Majid Khan who was in charge of the institution felt very much perturbed and worried. He approached Baba Tajuddin and related the matter to him who asked him not to worry, as

the man would return. Surprisingly enough the next morning the renegade was seen at the gates of the asylum asking to be admitted. When asked as to where he had gone, he said that he had been to his native place, and when further questioned as to why he had returned of his own accord, he replied that Tajuddin met him and gave him two slaps reprimanding him to return immediately.

News of such miraculous happenings reached the outside world, and people from far and near began to pour into the asylum clamouring for Baba Tajuddin's *darshan*. The jail authorities were hard put to it to manage the situation which was daily growing unwieldy. In order to check and curtail the crowd of daily visitors, Government even went to the length of levying a nominal charge for admission, but still the number of visitors continued unabated.

One of the most notable visitors to Baba Tajuddin in the asylum was Bi-Amma who needs mention here, as without it this life sketch would be incomplete. From her childhood she develop-

ed mystical tendencies and was wholly given to very pious and meditative pursuits which her loving father, himself an unpretentious mystic, helped in fostering and developing. Ultimately it was Hazrat Dawood Shah Chisti, the *Murshid* (Master) of Baba Tajuddin, who ordered her to visit the latter in the asylum, and which she did. No sooner Baba Tajuddin saw her, he flared up and threw a piece of stone at her shattering all the bangles she wore. After this concrete demonstration signifying the annihilation of all her worldly ties, Tajuddin addressed her thus: "I have been waiting for you these twelve years and you have come at last." Bi-Amma continued paying visits to Baba Tajuddin in the asylum and even after his release from the place. Nothing would so easily succeed in putting Tajuddin into a child-like happy mood than the presence of Bi-Amma. In matters of food and drink which others had failed in coaxing him to accept, Bi-Amma would invariably succeed. It was to her only that Tajuddin one day divulged the name of his *Piro-Murshid*

(Master), viz., Hazrat Dawood Shah Chisti which fact the world at large till then never knew anything about.

In spite of Bi-Amma's early life of piety and self-denial, Baba Tajuddin exacted from her the full prize in the form of suffering prior to teaching her the name of God. She was made to go through the severest of ordeals in spite of her sex, by being ordered to live in solitude all alone for a number of years in the densest part of a jungle infested with wild animals. Unflinchingly she went through all these trials and eventually succeeded in inducing the divine grace of the Master—Baba Tajuddin.

Without detracting from Bi-Amma's spiritual greatness and accepting *in toto* the truism that nothing goes to the undeserving, still one is constrained to say that a Perfect Master's vigilant guidance makes anything and everything possible and easy for the aspirant, provided the will-to-be obedient and submissive is there. No sooner a disciple luckily comes in the selection grade, the divine wisdom of the Master lays down the tests and sees to it that

the disciple passes them successfully. Some would stretch the point still further and say that even the will to surrender and submit is a gift from the Master, and who can say it is not so? The fact is that the eligibility of the disciple and the grace of the Master are compatibles and cannot long resist each other. As such Bi-Amma became God-realized, and to this day one cannot speak of Baba Tajuddin without remembering her. Many miracles are attributed to her, and her shrine at Waki attracts thousands of visitors and pilgrims every year.

The spiritual fame of Baba Tajuddin was daily spreading far and wide, and with it the number of visitors to the asylum also increased considerably. Finding the regulations and restrictions of the place entailing a lot of inconvenience to the visitors, the great admirer of Tajuddin, Raja Raghujirao of Nagpur, appealed to the Government for his release. The Government agreed to the proposition provided a security of two thousand rupees was furnished on his behalf. Raja Raghujirao

willingly gave the security for the requisite amount, and thus Baba Tajuddin's self-invited incarceration of 18 years in the lunatic asylum came to an end in the year 1907.

The question must have automatically suggested itself to some of the readers as to why a Perfect Master like Baba Tajuddin suffered the hardships and discomforts of a lunatic asylum even after God-realization. This is a very interesting point which needs explanation, as it has given rise under similar circumstances to a good deal of misunderstanding, and it has led even enlightened people into misinterpreting and ignoring perfection when confronted with it.

According to Sufis the saints fall into two distinct categories, viz., *Kasbi* (men-God) and *Wahbi* (God-men). The former, by their self-exertion, raise themselves to the state of Godhood, and the latter are born saints—the sure medium for the manifestation of Divinity in their lifetime. The majority of saints belong to the *Kasbi* class, and their asceticism (*Fagah*) is the means of their spiritual exaltation. This self-

exertion is termed *Mujahida* which invariably precedes realization. The self-denial (*Eesar*) of the *Wahbi* class of saints, whose number is very limited, is meant for the spiritual uplift of others, which duty is divinely ordained and follows God-realization. This legacy of self-realization the Sufis term a *s Shahadat* (crucifixion) and connotes real *Faqiri* (perfection). Baba Tajuddin's asylum phase, therefore, becomes pregnant with meaning when interpreted in the light of the above explanation, and surely the much misunderstood silence of Hazrat Meher Baba extending into fourteen years now is of a piece with the above.

After his release from the asylum, Baba Tajuddin was removed to the palatial quarters of Raja Raghuji Rao at Shakerdara, but he refused to stay there. Although Baba Tajuddin very much appreciated the concern of the Raja on his account, he preferred to roam about free in the jungles of Waki all by himself.

After some time Baba Tajuddin settled down permanently at Waki, a suburb of Nagpur,

and in due course a small colony grew up there which he named as 'Chhota Nagpur'. This Waki phase really inaugurates the public manifestation of Baba Tajuddin's spiritual mission in life which lasted for nearly eighteen years till his death in the year 1925.

As is usual with such spiritual geniuses, Baba Tajuddin evolved his own peculiar and whimsical ways and means of spiritual dispensation for those approaching him for relief and advice. A few departments and institutions that sprung up around his residence and to which he gave suggestive names significant of the spiritual work enacted there are worth mentioning here:

1 To the west about two furlongs from Baba Tajuddin's seat was a place called 'Hospital' where healing was undertaken. People suffering from physical diseases were asked to attend there.

2 Nearly in the same direction is a mango-tree which was styled as the 'School'. Those desiring success in examinations and educational pursuits were required to report themselves there.

3 Another place in the vicinity was known as the 'Court of Justice', where questions of worldly life such as finance, business dealings, breach of law, etc., were dealt with.

4 Spiritual aspirants were usually granted interviews in the 'Mosque' situated within the precincts of Baba Tajuddin's residential area.

5 To the north is an open piece of ground called the 'Parade Ground', where Baba Tajuddin used to order some visitors to perform drill which had a spiritual significance. This exercise was meant to train people to fight the battle of life and also to enable them to overcome obstacles standing in the way of their material and spiritual progress.

These are some of the ways and means whereby Baba Tajuddin imparted spiritual and material relief to mankind, and, if at all, anything they only substantiate and emphasize the plea that the spiritual *modus operandi* of the Perfect Ones is inscrutable even as the *lila* (divine sport) of the God they have attained is unfathomable. To really understand them is to become one

like them.

The physical existence of Baba Tajuddin came to an end on the 17th of August 1925, and even the elementary world mourned the loss of this spiritual giant of the time. Even such a cynical paper as "The Times of India", Bombay, could not but take notice of the news that the stone deity in the household of Raja Raghujirao was seen to shed tears

at the time of Baba Tajuddin's death.

Hazrat Meher Baba is indirectly connected with Baba Tajuddin, and has physically met him once in his lifetime at Nagpur during his wanderings immediately after attaining realization from Hazrat Babajan.

The miracles of Hazrat Baba Tajuddin shall form the subject matter of another article later



NOTES FROM MY DIARY

F. H. DADACHANJI

THE MASTER'S SPECIAL WORK IN AJMER

It was from Delhi that the trend of our tour was altered and assumed a different aspect. The Master's mission in life, as he has himself repeatedly declared, is the spiritual upliftment of humanity. Hence all his work, movements, visits, etc. to different places under-taken with whatever external or apparent motives, have

always a spiritual aim and background. Whatever opportunities his intimate group had in seeing planes of interest during this tour since November last, they all knew that a different internal object was behind each of these moves in company with Baba. But in Delhi, the Master's specific object of this tour was more clearly understood when he explained that instead of going

North—towards Sind, Punjab and Kashmir as intended—he had decided to go South to a place where he had important spiritual work, in fact the most important work in this period of his activities in which he also wanted to have some of the members of the group actively to participate. Any hopes which he had himself created and engendered in the group accompanying of visiting Kashmir—the accredited "Paradise on Earth"—was for the time being abandoned.

Baba has always said that he goes wherever there is the greatest *need*. The Master's selection for this particular nature of work that he wanted to do fell on Ajmer, the most important city in Rajputana and a place of historical importance due to its connection with the great king and warrior Prithviraj Chowhan who for some time had removed his capital here from Delhi. Besides, it was the seat and centre of one of the most renowned saints of India, the Khwaja Moenuddin Chisti. Hundreds of thousands of his devotees and even others from all over India visit this place during the anniversary of the

Khwaja and also throughout the year. The religious significance of the Khwaja's, *nazar* (tomb), especially for the Mohamedans, is very great, as this revered Saint who lived here and lies buried here holds a very high distinction spiritually, and is venerated alike by Hindus, Mohamedans and even by other communities in India. So great was the importance of pilgrimage to this place amongst the Mohamedans, that the great Mogul Emperor Shah Jehan had his devout mother's desire fulfilled, by having his time of arrival at Ajmer and of prostration before the great living Saint announced in Delhi in a unique manner. The Emperor had small minarets erected at every mile all the way from Delhi to Ajmer a distance of about 200 miles—and on each of these minarets, he had special beaters of drums installed who passed on the message from one to another by the sound of the drums thereby announcing that the emperor had arrived in Ajmer and had prostrated before the great Saint. Thus it was made possible for the queen-mother to join with her son, at the

same time in paying her reverential homage to the great Saint.

Lacs of pilgrims still come today to the sacred tomb to pay their respects to Khwaja Moenuddin. Thousands of others come to Ajmer for sight-seeing—Pushkar, Anna Sagar Lake, the red temple of the Jains, the "Arhai din ki Zhopri" (or the mosque supposed to have been miraculously built in two days and a half) for the saint who is buried there, and the Tara Garha. However, hardly any will have come to seek, amongst the poor, decrepit, spiritually-dazed souls, loitering in these surroundings near the seat of the Khwaja some lovers of Divinity, who, through their intense love and longing for union with the Divine Beloved, are dazed by a flash of Divine Light and have lost themselves on the Path without a *Guru* to guide them, are oblivious to the outer world and indifferent to their own bodily needs, and as such are taken for mad by a world ignorant of their true condition.

One of Baba's special tasks seems to be the finding of these spiritually-advanced but dazed

souls, and through his personal *sahavas* and touch, help them onward in the Path, as well as restore their normal consciousness. This particular phase of his work, as we know, commenced since the establishment of the special Ashram for the God-mad at Rahuri in 1936, and continues unbroken till this day. Mahomed, the principal inmate of this Ashram of the God-mad since its beginning, seems to be the connecting link, and is almost always kept near the Master, even taken to the West, and during the present long tour round India, being washed and fed personally by the Master, every day. But Baba's work with and through others of this type during the present tour commenced in Delhi where the first was brought, washed and fed by him, and from there, Baba seems to have restarted this phase of his work actively again.

For a long stay with a big party of about 30 touring with Baba, also to collect a number of these God-mad and keep some of them with him, give them bath and food and his personal touch daily, a big bungalow to accommodate all, in

a quiet, secluded locality where he could work undisturbed, is essential. To have one suited for the important work contemplated would not ordinarily be easy to secure, immediately. But where he wills it everything is possible; and an ideal bungalow in an ideally suitable locality is found and hired surprisingly within a few hours. I refer to this to present a vivid contrast between conditions of work when Baba wills, and otherwise when he leaves things to take their natural course, as experienced during work under him. Hyderabad, Benares, Agra, Delhi in this respect actually presented and became *problems*, and days of hard labour and search throughout these cities for available places of residence would bring us nowhere until eventually Baba and party would actually be on the spot or very near, and shove in quarters where it would take time to adjust themselves and which we would leave just when we feel a bit settled. In short, wherever Baba had just a short stay for his internal work, incidentally giving the group an opportunity of a little sight-seeing, difficulties of

all sorts presented themselves during the preliminary search for residential quarters, and everywhere the party had to put up with some sort of inconvenience due to delays in making these arrangements. But where Baba wants to work on the gross plane, it is a mere question of the Divine Will. All the imminent difficulties seem to disappear, the person deputed on duty is internally directed to step into just the right place, it seems ideal, is easily available, the party concerned (owner or manager) is readily found, terms are favourable and all the arrangements are made, even coping with a thousand and one details of peculiar requirements of a party like ours, in a surprisingly short time. To put it in a nutshell, instead of ourselves trying to find things, things come to us automatically one after the other. It is one of the most wonderful experiences the Master's disciples have in working under his directions.

In Ajmer, all are enthusiastic and look forward for some surprise in this work of Baba's, and they truly had one of the most unusual treats in

life during their month of stay and work in this new undertaking in Ajmer. It forms a special chapter in itself, details of which will be given in our next issues from different angles as observed by different persons. Some striking traits of these *masts* (God-mad) brought over and treated here, their strangely amusing talks and murmurs with Baba, like seeming prattle of innocent babes, will provide very interesting reading. Besides it will give our readers an idea of Baba's work even on this material plane with these peculiar beings: how in their dimly visible perception of things above the normal and imperceptible to ordinary vision, they see and inwardly recognise the Master (Baba), although faintly, and allude or refer to these strange experiences and things they see, in a language that is significantly mystical.

The importance of this particular work could be judged from the facts that Baba literally cut himself off to the outside world during this period, keeping himself entirely occupied with these masts to the exclusion of all else.

In order to avoid all external disturbances, not only from visitors but also from members of his own group coming from other places, he kept his visit and stay at Ajmer strictly private and unknown to anyone except those staying with him. And although his contact with the outside world continued through correspondence, telegrams and cables, etc., these were also diverted to and from a distant place—about 85 miles away from Ajmer, which would hardly give clue to anyone about Baba being in Ajmer. None of course knew in Ajmer who Baba was, as also his party, our identity being kept absolutely undisclosed, and information when necessary was given out that it was a touring party. Nor did his own *mandali* know of this at Meherabad, his principal and original centre, from where all correspondence for Baba and party is redirected to wherever we are. All mail, wires and cables for the entire party were instructed to be redirected care Station Master, Marwar Junction, from where these were received and sent out. A member of the party

was specially deputed for this duty to travel between Ajmer and Marwar every alternate day. This might seem so strange, and it did, but it had to be done. Else there was always a risk of any of his devotees or disciples from other places running up to him, if the place of Baba's residence were known, for *darshana*, advice and guidance which they all seek from him in all the multifarious problems of life. But at certain times, when the Master wants to do certain important work, undisturbed, he has to keep himself aloof and away and unknown, or has to issue any special instructions forbidding to come to him, for certain periods. This does NOT mean and should not be misunderstood that the Master neglects those who depend on him and need his advice or guidance. His real contact and help is more internal than external. Has he not said that, "Things which are real and lasting are given and taken in silence!" Thus does he help all internally, irrespective of time or space, whenever his help is truly needed. No voice is left unheard with Masters of Perfection who control

the universe internally as well as externally. It is a different mode or method of working that they adopt according to time and circumstances. His dear loving children, especially those who call for his help in their hours of need, cannot be left unheeded. So during Baba's special work at Ajmer with these *masts*, although he literally kept himself out of all external touch and contact with the outside world, he did this work *internally*, giving the desired guidance and help wherever needed, as was experienced by so many of his devotees and even others who talked of it later to him and to other members of his *mandali*.

BABA'S BIRTHDAY

This time, Baba was in the midst of his activities with the God-mad at Ajmer, on his 45th Birthday. It was his own wish that this year there will be no celebration.

It was rather desired and decreed by Baba to be a day of great work that he wished to do. He ordered a specific number of the *masts* (20) to be brought to him from all around the city, whom he would personally wash and

feed during this day, and only after finishing work with all these would he partake of food himself. To collect and bring this required, number took hours for the *mandali* whose hard labours could not be left unnoticed. It is easy to find and, feed any number of vagrants rambling around in streets in India, particularly in the surroundings of the Khwaja's mosque in Ajmer, but it is very *difficult* to get hold of *masts*, to induce them to leave their places where they have stayed for long years, since they avoid any outer disturbance to their spiritual ecstasy. They are sensitive to change, lose their moods and sometimes even become enraged, and if not tackled very tactfully, mildly and lovingly, it may lead to a row in public in their surroundings where they are so revered. This would spoil the work intended. It needs rather a special technique of this particular type of work in which the Master's *mandali* have become adepts, particularly K.. who might be said to be an expert in this task of bringing the *masts* after hours of patient and loving persuasions

in various manners according to their different natures and types.

People who knew these holy men and actually revered them as *Valis* and Pirs (saints of the 5th and 6th spiritual planes) would dissuade the Master's *mandali* from trying to get hold of them, saying it was impossible, and it actually created a stir when some of these were finally persuaded and did come out of their dug-outs to follow Baba's disciples going over to where Baba wanted them. The bystanders could not believe their eyes, and huge crowds followed in procession through the streets of the city as if it were a big festival, when these *masts* were driven in *tongas* from their remote dwelling places to the bungalow where the Master was expecting them. It was still quite another task of infinite patience and mild loving persuasions for hours to induce them for a bath, or food, or a shave, as they wouldn't let anyone touch even a hair of their shabby, unclean beard or on head, nor even would they allow anyone to touch their dirty clothes. One of these would at times

take hours to get rid of his clothes and be given the bath and food by the Master. These *masts* are oblivious to all external surroundings and utterly indifferent even to their own bodily needs for food or clothing, yet remain blissfully happy being all the time engrossed in spiritual ecstasy. What a contrast does this present between our worldly ideas of superficial neatness and cleanliness on the surface and the true inner cleanliness of the heart, drowned in Divinity, ecstatic in Divine intoxication, even with rags and dirt! It is indeed beyond our ordinary intellect to have an idea of their spiritual state.

AN INTERVIEW

On the 18th of March last, Mr. K., a great Congress worker, visited Shri Baba and had conversation with him also of general interest which we reproduce hereunder:—

When Mr. K. was introduced to Shri Baba, it was explained that he was an Indian Civil Servant (I. C. S.) and held responsible Government posts, but gave it all up for service to the Country through Congress. Baba

thereupon remarked with regard to the spirit of true sacrifice: "Sacrifice is sweet when it is for a good cause."

Question

Is faith in God essential?

Answer

That depends on how you interpret faith. Some who have faith and believe in God, lead a life without character and fail to make any spiritual progress, while there are others who do not even believe in God but lead such a noble life that they automatically come closer to God.

Question

What is the goal of creation?

Answer

To know the Self as the infinite eternal existence and to enable others to realize this same Self.

Question

How did the Universe come about?

Answer

This needs long explanation. (In "Philosophy and Teachings" it is explained.) Universe, if understood as created, has an entirely different meaning from our viewpoint that universe does not exist. Actually it is only God who appears as universe. But it is

necessary to creation to have this dual idea of God and universe.

To know the exact meaning of the "awake" state, one has to experience the "dream" state. Dreams can be good and bad. In dream you can suffer or enjoy. But when you wake up, you find it is all a dream. But this dream should be so adjusted that it awakens you soon. Sacrifice, character and selfless service help in waking you soon.

Question

Why do forces of evil predominate over forces of virtue?

Answer

It is all in the scope of Universal Law. The suffering that appears so grave is necessary for happiness, as binding is necessary to experience freedom. Unless evil temporarily triumphs, suffering cannot be experienced. This universe is based on duality. Binding and freedom, bad and good, evil and virtue are interdependent. If only one aspect existed, there would be no meaning or interest in life. For the attainment of ultimate freedom and happiness, temporary victory of evil over virtue is necessary.

Question

Why does God who is so kind and merciful give suffering and pain to so many?

Answer

God has nothing to do with this. God is all One-in-One. He is aloof and yet so attached that whatever is done is by His Law of Love and Will. For example, when you sleep you enjoy a dream, and the enjoyment is so intense that this dream of happiness does not wake you soon. But if in the midst of the dream you suddenly saw a snake you would at once wake up. This is the Law of God. God is neither merciful nor cruel in your "awakened" state.

Question

Is renunciation of the world necessary for spiritual attainment?

Answer

Internal renunciation is necessary, but not external renunciation. It is not the outward escape from the world that leads you to God. You have to live in the world, do all your duties, and yet feel as detached as if you were living in seclusion in the midst of intense activity. How can you renounce this body and

mind by retiring into the jungles?

Question

In a slavish country like India, is it not the duty of every Indian to work for the liberation of his country?

Answer

Yes, but the aspect must be from *spiritual* standpoint. If material freedom binds you to *maya* and leads to spiritual avoidance, it is no freedom. You must try heart and soul to have India free, but it must be the freedom that helps you towards Truth and spirituality.

Question

Will India come in the forefront, as in days of old, to lead the world?

Answer

It is the duty of India to lead the world spiritually.

Question

When will your Holiness manifest yourself?

Answer

The time is very near.

Question

Is the path shown by Gandhiji the only path to attain India's freedom?

Answer

In some respects it is. It depends on the circumstances. If India were not so disunited internally as it is now, the policy of Mr. Gandhi would bring freedom in a few moments, but it is so difficult for the Hindus and Mohammedans to unite. Mr. Gandhi saw me four times and I said the same thing to him that unless the hearts of Hindus and Mohammedans are united, little progress can be expected.

Work with all your heart, with the one motive of making India *truly* free, but do not think of the results of your work. Men like you can do what millions cannot do, as you have heart, intellect and sincerity. This selfless service of yours in striving for India's freedom will lead you ultimately to God.



MEHER BABA JOURNAL
A MONTHLY PUBLICATION
Elizabeth O. Patterson, *Managing Editor and Publisher*
for the "Meher Editorial Committee"
"Meherabad", Ahmednagar, India

MEHER EDITORIAL COMMITTEE
C. V. Sampath Aiyangar,
(*Late of Madras Judicial Service*)
Dr. Abdul Ghani Munsiff, Princess Norina Matchabelli, Adi K. Irani,
Elizabeth C. Patterson, Estelle Gayley,
F. H. Dadachanji,
Abdul Kareem Abdulla.

Contributions of manuscripts will be welcomed, and it is requested that they should be typed. No manuscript will be returned unless accompanied by a self-addressed stamped envelope. All communications regarding same should be addressed to Princess Norina Matchabelli, *Literary Manager*, Meher Baba Journal, " Meherabad ", Ahmednagar, India.

Enquiries concerning subscriptions and notice of change of address should be addressed to Estelle Gayley, *Secretary*, Meher Baba Journal, "Meherabad ", Ahmednagar, India.

Postal Money Orders and cheques should be made payable to Elizabeth C. Patterson, *Treasurer*, Meher Baba Journal, " Meherabad ", Ahmednagar, India.

SUBSCRIPTION RATES

Twelve months (including Inland or Foreign postage) *India* Rs. 3; *England* sh. 8; U. S. A. \$ 2. (Single copies ; 6 annas, or 1 shilling, or 25 cents.)

*Printer:—*R. B. Hiray, Mohan Printers, Near Cotton Market, Ahmednagar

MEHER BABA JOURNAL
Vol. 1 March 1939 No. 6

NOTE

Meher Baba Journal was originally printed in India 1938-42. In these early days Indian printers and type-setters were not always at home with the English language. Naturally enough, certain mistakes in language did find their way into the original publication but, considering circumstances, these mistakes were minor and remarkably few in number. The following list of corrections is a current addition to what is otherwise original text.

ERRATA

page	col	para	line	original text	corrections
5		1	4	witheld	withheld
11	2 nd	1	5	'NETI' 'NETI'	"NETI, NETI"
12		1	16	opponents	opposites
22	2	2	19	carresses	caressess
29	1	2	8	spirtual	spiritual
34	2	2	9	are there?", he says	are there?" he says
38	verse		12	thraldom	thralldom
46	1	2	3	heirarchy	hierarchy
46	2	1	2	skecth	sketch
47	1	2	2	unscrutable	inscrutable
47	1	2	10	celebrates	celibates
50	1	1	18	cantonement	cantonment
52	1	2	3	In toto	<i>In toto</i>
56	2	1	21	minarettes	minarets
56	2	1	25	minarettes	minarets
57	2	2	7	accomodate	accommodate
61	1	1	24	suroundings	surroundings
62	1	1	5	suroundings	surroundings