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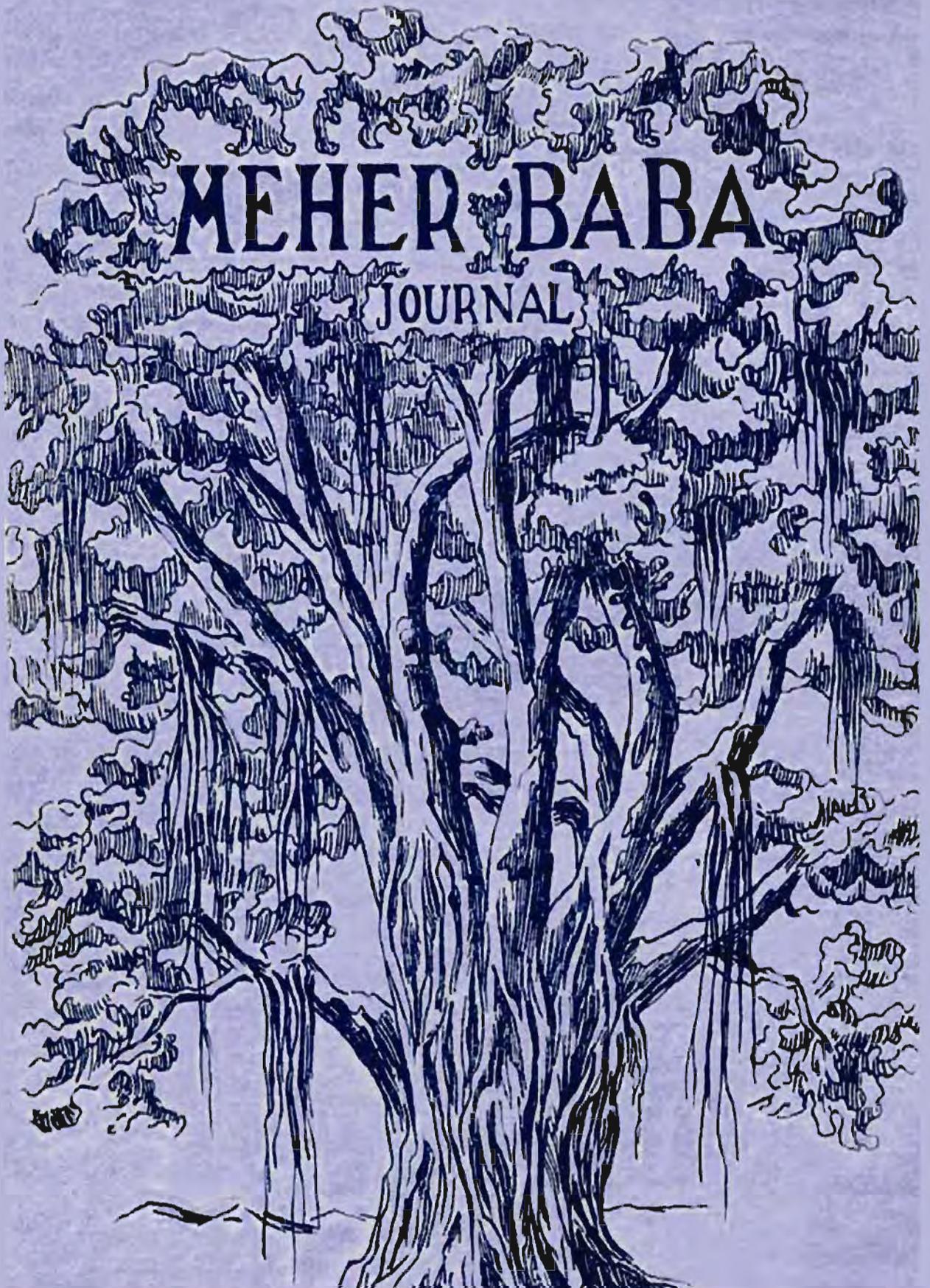
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MEHER BABA

JOURNAL



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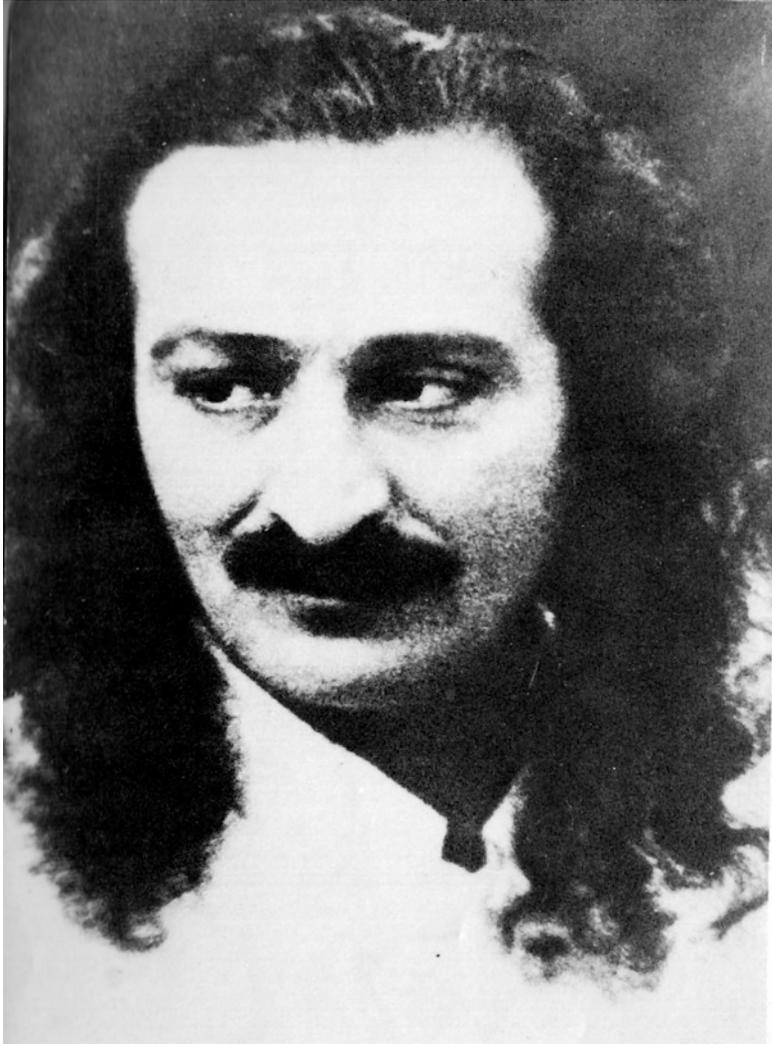
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“I have not come to teach but to awaken”
—SHRI MEHER BABA



Shri Meher Baba

MEHER BABA

JOURNAL

VOL. 3

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Meher Baba

on

The Types of Meditation

Part III

GENERAL CLASSIFICATION OF THE
FORMS OF MEDITATION

THE process of meditation aims at *understanding and transcending the wide and varied range of experience*. When meditation is interpreted in this manner, it is at once seen to be

Meditation is an Attempt to Understand Experience

something which is not peculiar to a few aspirants; it turns out to be a *process in which every living creature is, in some way, engaged*.

The tiger, which is going to devour a lamb, which it has sighted, 'meditates' upon the lamb; the lamb, in its turn, having sighted the tiger, 'meditates' upon the

Meditation is Universal

tiger. The man who waits for the train at the platform is 'meditating' upon the train and the driver of the train, who expects to be relieved at the next station, is 'meditating' upon the station. The scientist, who works upon an unsolved problem 'meditates' upon that problem. The patient, who is waiting for the doctor with tense anxiety, is 'meditating' upon the doctor; and the doctor, who is waiting for

his bill, is 'meditating' upon the bill. When the police tries to catch the thief, they both 'meditate' upon each other. The person who 'falls in love' is 'meditating' upon the beloved; the man, who is jealously watchful about his rival is 'meditating' on his rival; the man, who is struck with grief at the bereavement of a friend is 'meditating' upon the friend; and the person who seeks a revenge upon his enemy, 'meditates' upon his enemy. The man, who is lost, in making himself presentable by a suitable dress is 'meditating' upon himself as the body; and the person who boasts of his intellectual or psychic attainments, is 'meditating' upon himself as the mind.

All these are, in a way, forms of 'meditation'; but, in spiritual discourses, the term meditation is usually restricted to those forms of meditation, which tackle the problem of understanding experience *intensively* and *systematically*. In the above examples, meditation is a result of the natural application of the

Spiritually Important Meditation is Conscious of its Aim

mind to the objects, with which it is presented; and, in this application of the mind the subject is almost unconscious of the ultimate purpose of the process of meditation. But, in the spiritual field, meditation is, at least in the initial stages, deliberate; and the subject, during such meditation, is more specifically conscious of the ultimate objective of the process of meditation. The forms of meditation which are characteristic of the spiritual field, however, are *continuous* with the forms of meditation, which are found throughout the world of consciousness; and, *the spiritual forms of meditation spring into existence only when the other more general forms of meditation have brought the person to a certain crisis or 'blind alley'*, so that he is forced to choose his object of meditation, in the light of some spiritual ideal and is also required to revise the manner of meditation, to which he might have been hitherto accustomed.

The spiritually important forms of meditation are of two kinds: (1) *General* meditation, which consists in the assimilation

of the Divine Truths and (2) *Specialised* meditation, in which the mind *selects* some definite item of experience and is *exclusively* concerned about it.

General Meditation and Specialised Meditation

General meditation is only a carrying further of the ordinary thought-processes systematically and intensively. It is different from the many pre-spiritual meditations of the *non-sadhaka* only in so far as (i) the thought-processes now come to be directed towards realities, which have spiritual importance and (ii) the mind makes intelligent use of the expositions of the Divine Truths, given by those who *know*, without renouncing its critical powers and the inherent zest for the Truth.

The specialized forms of meditation, on the other hand, imply and require something more than a purely intellectual approach to the Truth. In the specialised

Specialised Meditation Aims at more than Intellectual Understanding

forms of meditation, as in general meditation, the mind has an opportunity to have an *intellectual* understanding of the object of meditation; but they also, in addition, help to *cultivate mental discipline, develop capabilities, which were hitherto inactive and dormant and unfold latent possibilities of personality.*

The problem for the specialised forms of meditation is not theoretical but practical. *Specialised forms of meditation are helpful for overcoming some specific obstacles in the way of*

The Problem for Specialised Meditation is Practical

enlightenment and realization; they aim at controlling the mind and going beyond it. Specialised forms of meditation are more like the desperate attempts of a man to break through the walls of his prison than like the idle speculative activity of forming 'opinions' about the strength of the different parts of the prison-walls or about what may become visible after coming into the open.

In spiritual life, even a sincere mistake, which is taken seriously, may have more value than half-hearted allegiance to

theoretical or formal truth. The *practical* purpose in the specialised forms of meditation must sometimes prevail

Practical Purpose *even at the cost of formal and theoretical truth.* Thus, while concentrating on a particular formula or form, no other formula or form can be allowed

may Over-ride access to the mind, although, intrinsically, this other formula or form may have the same or even greater spiritual importance. If an aspirant has been meditating upon one Master, he has to exclude from his mind all ideas of any other Masters, though these Masters may, in reality, be as perfect as the Master, on whom he is meditating. In the same way, intensive thinking about the nature of the soul cannot be carried on while trying to make the mind blank although intensive thinking might be as helpful towards the achievement of the goal as the process of making the mind blank.

As a rule, (excepting exceptions), *mixing* up of the specialised forms of meditation is not desirable though theoretically they may equally be directed towards different aspects of the Truth.

Function of General Meditation *The task of bringing together the different facets of the Truth and building up a whole and*

complete view of life is attempted by general meditation, in which thought is free, comprehensive and receptive to all aspects of the Truth. Such general meditation has its own value and justification. *General meditation is helpful before trying specialised forms of meditation as well as after trying them.* But, it cannot take the place of the specialised forms of meditation, because the specialised forms of meditation have a different purpose and function.

The different forms of Specialised Meditation are comparable to the different forms of *exercise*, which may have some specific purpose or justification. The

Specialised Meditation is like Specific Exercise *exercise for the muscles is meant only for the strengthening of the muscles; but this does not mean that the bowels are not an important part of the body. In the same way, the exercise for the bowels is meant only for the strengthening of the bowels;*

but this does not mean that the muscles are not an important part of the body. Both types of exercise are important for securing the general health of the body, although it may not be possible to take to both of them at one and the same time. While performing the exercise for the bowels there need be no undue anxiety about the muscles; and while performing the exercise for the muscles there need be no undue anxiety of the bowels.

The functions of the different specialised forms of exercise have, however, to be correlated and governed in the light of our knowledge of true health or proportionate development of the body; and in the same way, the functions of the specialised forms of meditation have to be correlated and governed by the whole and complete ideal of life, which the aspirant constructs through the process of *general meditation* or *unrestrained thought, which knows no law except that of finding the Truth, in all its aspects. Just as specialised forms of meditation cannot be replaced by general meditation, general meditation also cannot be replaced by specialised forms of meditation.* Both are necessary and have their own value.

For enumerative purposes, the different specialised forms of meditation can be conveniently classified *on the basis of those items of experience, which the mind tries to understand.* Human

Different Kinds of Specialised Meditation experience, in all its variety, is throughout characterised by the dual aspect of subject and object.

Some forms of meditation are concerned with the *objects of experience*; some forms of meditation are concerned with the *subject of experience*; and some forms of meditation are concerned with the *mental operations*, which are involved in the interaction of the subject and the object. Thus, we get *three* kinds of meditation.

All the forms of meditation, which the aspirant (*sadhak*) might adopt, ultimately culminate in the goal of all meditation, which is to get

Two Forms of established in *Sahaj Samadhi* or
Sahaj Samadhi Spontaneous Meditation of the spiri-
 tually perfected soul. The *Sahaj Samadhi* has two forms: (i) *Nirvana* or *absorption* and (ii) *Nirvikalpa Samadhi* or *Divinity in expression*.

The Table of General Classification of the Types of Meditation

A	THE VARIED FORMS OF 'MEDITATION' BEFORE A PERSON BECOMES AN ASPIRANT. (<i>Sadhaka</i>)				
B	FORMS OF THE MEDITATION OF THE ASPIRANT	i	General Meditation or The assimilation of the Divine Truth	1	Philosophical thinking.
				2	Hearing a discourse from the Masters.
				3	Reading the written expositions of the Masters.
	ii	<i>Specialised Meditation</i> which selects some definite items of experience	1	Meditation concerned with the <i>objects</i> of experience	
			2	Meditation concerned with the <i>subject</i> of experience	
			3	Meditation concerned with <i>mental operations</i>	
C	SAHAJ SAMADHI OR THE MEDITATION OF THOSE WHO ARE SPIRITUALLY PERFECT (<i>Siddha</i>)			1	<i>Nirvana</i> or Absorption
				2	<i>Nirvikalpa Samadhi</i> or Divinity in expression

The general classification of the types of Meditation has been given in the form of a table, which serves the purpose of *summarising* the results of this article. Out of the different kinds

The Table of of meditation which are men-
General Classifica- tioned in this *Table of general*
tion *classification*, the varied forms of

'meditation', which are resorted to before the stage of the *sadhaka* (A), have been already illustrated in the beginning of this article; the different forms of *General Meditation* (B-i) will be dealt with in Part IV; the different forms of Specialised Meditation (B-ii), *along with their subdivisions*, will each be individually explained in Parts V and VI. *Sahaj Samadhi* (C) and its forms will be explained in Parts VII and VIII.

The Supernatural in Scotland in the Sixth Century

BY WILL BACKETT (LONDON)

NO more fitting stage for the play of fear and imagination could be found than the glens and tarns and solitary places of the Highlands in that remote age. The belief that monsters and serpents haunted certain rivers and lakes was firmly held, for then as now, there were those who had either seen or heard them and communicated their terrors to others to whom their experiences were retold. Even the powers of nature were said to be controlled by spirits, malevolent or otherwise, and woe to the careless or ignorant who failed to appease them.

But the advent of St. Columba to Iona, brought light into many minds darkened by fear and ignorance, to peasants and Chiefs. With a few devoted monks, he penetrated the hilly fastnesses of the ancient Piete, facing dangers without flinching and carrying the message to which his life was devoted.

As in other lands and earlier ages, his work is recorded amidst signs and wonders that convinced many, high and low. So potent were the blessings pronounced by him that inanimate objects, as well as the forces of nature respond; poisonous reptiles lost their venom, the sick were healed and the gift of prophecy manifested.

St. Adamana, his kinsman and chronicler, is careful to quote the names of those who were actually present on many such occasions, and of others who gave him the details they had themselves received from eyewitnesses.

Thus the Saint and his companions moved amidst the life of the people, revealing in the record of events, how they met their simple needs while winning their living from Nature, and how the clash of personalities complicated affairs bringing discord even in that remote time.

The powers invoked by the

Saint often carried fear into the minds of those who opposed his work, though many as recorded by the ancient writer, altered their lives and beliefs in response. To his own closest disciples he would reveal the inner spiritual aspect of the outer events, as on the occasion Lugbe Mocublai, one of the monks, besought him to reveal how such revelations in prophecy, manifested to him, "whether by sight or hearing or in some other manner unknown to men".

St. Columba, in the course of his reading had suddenly "sighed with a sorrowful sigh", which Lugbe heard and asked his Master the cause of his sudden grief and the Saint gave this answer:

"Two men of royal race in Ireland have just perished, pierced by wounds mutually inflicted... But O my little son, tell this to no man so long as I live... Another man coming from Ireland will shout across the sound, on the 8th day from now, and tell thee that these deeds have actually happened."

The Saint then explained to Lugbe that this was a very subtle matter, and made him promise not to reveal 'this most secret mystery' to

any during his life.

"Some there are", he added, "though very few to whom Divine Grace has granted this:

That they can clearly and most distinctly see, at one and the same moment, as though under one ray of the sun even, the entire circuit of the whole world with its surroundings of ocean and the sky, the inmost part of their mind being marvellously enlarged."

The conquest of air and ocean has developed through mechanical means during the intervening thirteen centuries, but it remains for a teacher to arise and declare how these faculties, exercised by St. Columba and other sages and holy ones in various ages, are developed until all the mysteries of life and death are revealed to the soul.

Some there are who have indicated this inner pathway, that must be experienced to be understood. There are powers dormant within man which develop through inner senses corresponding to those we possess physically, more subtle and extended than the physical eye and ear, palate and touch can record. St. Columba

witnesses to the fact that his own mind responded thus, and elsewhere it is recorded (see *Meher Message*, April 1930) that it is in the second of the seven inner spheres of consciousness that the faculty manifests that St. Columba describes. This is also accompanied by the power to read the mind of any ordinary person whether present or absent, and confers the wonder of Inspiration greater far than the ordinary inspirational faculty of poet, painter, artist, scientist or philosopher, as the understanding of man is superior to that of the animal creation.

Shri Meher Baba's explanation of such experiences which pilgrims on the spiritual Path may meet, is very clear. "Those powers of extended sight, are due to the subtle light which manifests on the second cosmic plane of consciousness; here the light is seen as one unbreakable but apparently limitless whole, so that the entire world becomes revealed," just as St. Columba expresses it.

Baba further explains that in the previous stage of cosmic experience the subtle light is also seen, but only in steady circles,

enabling the seer to see limited parts of the physical world at will.

He further tells us that this "subtle sphere of consciousness" opens up through the mind being impressed with the experiences of "subtle senses" just as a man of the world experiences through the medium of the mind and the gross (physical) organs, the gross sphere in full consciousness.

The question then arises as to the part played by this "subtle body of sensation". Sight and hearing are amongst its qualities, as in the case of its physical counterpart which it interpenetrates, for it acts as the body of feeling or emotion, vibrating according to the sensitiveness in development of every person.

Thus there is opened up an inner world of experience, which may become available independently of physical contact, sight, or the exercise of any of the five physical senses. Baba explains that this trend in the man's life indicates that the mind is turning inward, away from physical sense impressions and that there is a definite plan of growth innate in everyone along this path-

way. The difficulty lies in enabling the subtle body to function fully and completely, for owing to the proximity of the physical world, the mind has become trained to respond to it, rather than to finer vibrations.

There are further complications awaiting a certain type of super-sensitive mind, which Baba terms the "semi-subtle sphere" to which the physical senses may respond. These constitute a snare in that they are not purely physical, and therefore cannot be interpreted and applied after the fashion of ordinary physical law, nor are they in the "subtle" sphere entirely, seeing that they are experienced through the operation of the physical senses. Spirit communication and other aspects of mediumship come within this category.

St. Teresa of Avila records in her autobiography some of her own experiences which illustrate Baba's description of the ordered unfold-

ment of the higher powers within mankind. "The 'subtle organs' become so very receptive," he explains, "as to convey subjective experiences in the shape of feelings. The pilgrim feels the subtle light, and if one may say so, is drowned with feelings in the subtle light, becoming totally unconscious of everything else". This was also the experience of St. Teresa, which mystified some of her spiritual advisers who even attributed it to the work of Satan, as they had no real spiritual experience themselves, by which to judge her case.

Some may approach the inner path without a reliable spiritual guide, and thus expose themselves to the risks that await the inexperienced, and the delays which ignorance cannot avoid. Happy indeed are they who have for their guide a Perfect Master by whose Love and prevision, certain pitfalls are avoided.



*The Four Stages of Life**

BY C. V. SAMPATH AIYANGAR

THE SECOND STAGE OF LIFE

"The wise man saved his little city, 'yet no man remembered that same poor man', and no one had better take to his way of saving England if what he wants is public distinction."

"It will be a career as undistinguished as that of one of the extra corpuscles formed in the blood to enable a lowland man to live on Himalayan heights."

"Our best friends for a long time to come will not be any of the standing cynosures of reporters' eyes; they will find a part of their satisfaction in being nobodies; assured of the truth of the saying that there is no limit to what a man can do as long as he does not care a straw who gets the credit for it."

(From Montague's *Disenchantment*).

IN the first stage of life we have seen what a *brahmachari* or *brahmacharini* has to do. In this important period of their lives they should have practised the virtues of *Sama*, *Dama*, *Tapa*, *Saucham*, *Kshanti*, *Arjavam*, *Jnanam*, *Vigyanam* and *Asthikyam*. That is, they should not entertain sinful thoughts, should keep the senses pure, live a chaste life, keep the body clean, have firm faith in truth and righteousness, acquire profound knowledge, try to understand material and spiritual laws, and have belief in the One

Paramatman. As the *Gita* says, they should learn humility, have an enquiring mind, and do selfless service. They should read and digest the three golden rules given by Sri Baba on Service, and every second put them into practice. The Master says:—

(1) "*That is real service where there is no thought of self at all.*"

(Selfless service may not only bring you to the foot of that mystical mountain whose summit is self-realization, but it may enable you to climb far on

* Continued from April 1941 issue.

the Path. Finally, it may bring you in contact with a Perfect Master and cause you to surrender to him.)

(2) "True *Karma* (service) means the rendering of service to others, without any thought of gain or reward, and also without the least intention of putting others under an obligation.

(3) "Never think that by helping another you have put him under any obligation to you. On the contrary, believe that the recipient of your generosity gives you an opportunity to serve yourself."

As Montague truly says, "There is no limit to what a man can do as long as he does not care a straw who gets the credit for it." This is *bonafide* spirituality *par excellence*. Teachers, who should set a good example to their pupils by doing 'selfless' work, *preach* 'selfless' duty, but allow themselves to be transported to ethereal regions when they are garlanded and flattered for their 'selfless' work! It is nauseating to see the so-called selfless patriotic demagogues, with flowing rose garlands, looking like fresh bridegrooms, and surrounded by self-seeking sycophants, harang-

uing sermons on *Nishkama Karma*, or selfless duty. Montague says that silent, honest work is one's duty; he suggests that as the panacea for England's woes. Even to this holy land of '*Nishkama Karma*', now torn to pieces, this is to my humble mind the only solution. Titles and flattery rouse the animal in a person and, to him the idea of selfless service will be as remote as the North Pole from the South. Unless we have teachers and parents imbued with the spiritual spirit of 'nobody', our further decadence as a nation is certain. Dear India to-day wants *bonafide* 'nobody' workers and, not Birmingham—spurious demagogues—who ever have an eye only on their personal aggrandizement. I do not think I have digressed. The first stage of life must produce true, unalloyed, selfless *brahmacharis* and *brahmacharinis*.

The great law giver Manu says that after acquiring knowledge under service discipline in the final stage, "and without breaking celibacy", let the student enter the most important stage of the householder (*Grihastha*). He says, "The

Vedas say that the *grihasta* order is the best, as the *grihasta* is the supporter of the other three orders."

The best time for marriage for a girl is from the 16th to 24th year, and for a man from the 25th to 48th year. Swami Dayananda Saraswathi says that a marriage between a man of 48 with a girl of 24 is "Superior marriage". In beautiful language, resonant with truth that great Master said, "Down into the depths of misery sinks that country wherein the people do not practise *brahmacharya*, nor acquire knowledge, where early marriage and marriage between the unsuitable, are prevalent, for, marriage preceded by the practice of *brahmacharya* and perfection of knowledge is the basis of all true reform and the source of all true happiness; the reverse of it brings on the absolute ruin of people who follow it."

To us the marriage ritual is a symbolic representation of the highest spiritual ideal of *grihasta dharma* or married life. I shall briefly try to explain it. When a person, male or female, rigorously undergoes the *brahmacharya* discipline, he or she is trying to under-

stand the Spiritual beauty of One, which is without a second. To the ordinary soul, experience alone can give it the secrets of self-realization in the school of forms. And this is the great University of *Grihasta Asramam* (the second stage of the life of the householder). It is only the earnest sincere student who gets the highest degree in this university that will be fit to receive the diploma, which would enable that person to taste the *amrit* of self-realization. The *brahmacharya* one gets the experiences of Diversity—husband or wife and progeny—and then the happy soul eventually experiences the Truth—unity in diversity, which is the *summum bonum* of our existence.

The marriage ritual is not an empty, useless affair. Will and love sum up the evolution of forms: We see this process everywhere. It is the will that creates, it is love that sustains, and it is through Divine Love that Unity is realized. In *Grihasta Asrama* the husband represents the will, the wife represents the love; and from both Unity is evolved. Lord Siva and Parvati, Vishnu and

Lakshmi, are emblematic of this spiritual Unity.

I shall briefly explain the real meaning of a portion of the Hindu marriage ritual, which will be useful to all spiritually-minded persons. I have often said in this *Journal* that the Vedas emphatically taught, "He is one, but the wise call Him by different names; such as Indra, Mitra, Varuna, Agni....," which explodes the stupid allegation that the Hindus worshipped innumerable *gods*. Manu clearly says that the several names are connotative. That One is called *Agni* because he is all-glorious. It is why the marriage takes place before the sacred Fire (the all-glorious Almighty). The seizing of the hand of the bride by the bridegroom makes them equal partners in life. The oblation of fried grains in the fire signifies the readiness of the couple to sacrifice their all for furthering the Evolution of God. The bride then says: "May my husband live long: May my kinsmen increase," a *mantra* which can be uttered only by a spiritually-educated *brahmacharini*—bride.

The seven steps (*Saptha pathi*)

which completes the union, are very significant. In the first step the pair think of proper 'nutrition', in the second, 'strength', in the third, 'increase in wealth', in the fourth, 'health', in the fifth, 'healthy progeny,' in the sixth, 'good seasons', and in the last step the *mantra* chanted is "*Sakha Satapathi bhava*—Treading the seventh step, be my *friend*". The union is completed and the pair begin their worldly career with the best of intentions and the blessings of the one, who protects the good and the faithful.

Such is the Vedic marriage.

The *brahmacharini*—young woman—chooses a proper husband (*Rig Veda*, 10.27.12: *Atharva Veda* 11.15.18), marries him, both promising unadulterated fidelity to each other. Then, Mother India produced stalwart teachers—men and women—who spiritualised the world. Her sons and daughters, in course of time, forgot Universal Spiritual Truths, and their present deplorable condition is due to this unhappy fall. It is never too late to mend, says the proverb, and it is true.

I may also state here one important fact. Suppose a

girl is not able to get a suitable husband. I have heard many so-called educated wiseacres saying, "Girls should be married anyhow. That is the *shastra*. If they remain unmarried, we will go to hell." I told one, "If you are such a victim, better you go to hell than marry your girl to a horse-groom." In explicit language Manu says, "Let a girl remain unmarried even till death, rather than being wedded to a characterless (*Gunaheenaya*) man." Under conditions mentioned above there were few virgin widows and fewer divorces in the Land.

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

"Where women are honoured in that family great *men* are born; but where they are not honoured, there all acts will be fruitless."

So says Manu: That was the conception of wedlock in Vedic times. As the great Law-giver says, as all rivers find a resting place in the ocean, all *asramas* find protection in the *House-holder Asrama*.

Husband and wife should constantly perform the five great daily duties or *Yajnas*. They are these:—

- (i) *Brahma Yajnah*
- (ii) *Deva Yajnah*
- (iii) *Pitri Yajnah*
- (iv) *Bhuta Yajnah*
- (v) *Manushya Yajnah*

Brahma Yajnah.—We must study our scriptures and other sacred books every day and teach others.

Deva Yajnah.—It consists of

- (i) Association with learned men,
- (ii) Cultivation of purity and other good qualities,
- (iii) Doing '*Homa*' and keep the air pure.

Pitri Yajnah.—It consists in serving learned men, one's parents, great *yogis*, and other great people.

Bhuta Yajnah.—Sacrifice to the dumb millions.

Manushya Yajnah.—Sacrifice to humanity.

Thus the couple spend their second stage of life. It is orderly and regulated. In course of time they begin to realize that they have no separate existence, and that it is linked with humanity. They produce children, and all work,

together for the evolution of the Universe. Let every householder do his daily duties without hurry and with wisdom, and he will slowly understand the beauty of *Santi* or Peace.

I shall wind up this short article on the *Asrama* of householders with a quotation from Swami Dayanand Saraswathi's "Light of Truth".

"All the concerns of life are, therefore, dependent on the order of house-holders. If this order did not exist, the human species would not

be propagated, and consequently the orders of *Brahmacharya*, *Vanaprastha*, and *Sanyasa* could not be called into existence. Whoever speaks ill of this order is himself worthy of contempt, but whoever speaks well of it, deserves all praise. But be it remembered that this order can be fruitful of happiness only when both the husband and wife are contented with each other, are learned and energetic, and fully know their duties."

(To be continued)



Your Garden

BY BABA'S SISTER

Every simple selfless thought
No matter what shape or size,
Is like the little drops of rain
That's sprinkled from the skies.

For, like the glittering drops a-falling
From the fleeting clouds above,
They will shower in your heart
Where He has sown the seeds of love.

When these sparkling drops will touch
Forsaken spots, dreary and bare,
Lonesome you need no more be,
For all the flowers will spring up there.

And all your friends will stop to listen
To the birds within you sing,
It's worth-while just to see their smiles
Reflect this happiness of Spring.

The Instrument Divine

BY COUNTESS NADINE TOLSTOY

I am an instrument of One string.
One note is its ever-sounding melody,
One and the same Soul is singing its tune,
One Perfect Artist is its Eternal Singer.
Eternal is that Sound,
As it sings of the One Infinite Beauty.
Deeper than all known tunes,
As it sings the Innermost Secrets
Of the Hidden Heart!
Sweeter than all songs of love,
As it has only One Lover,
And its Lover is One Love.
Purer than any crystalline lake,
As it can never be disturbed,
Quieter than any known stillness,
As it has to be discovered where no mortals seek.
The never-ending Joy of that One Tune
Is a wonder.
It opens the Beauty never faced before.
Unknown yet familiar and dear
It takes your heart into Ecstasy,
It makes you close your eyes
In search of the seat of that mystery!
It reverses your steps
From the outward into the inward,
It makes you bewildered and still.
In stillness of death for mortals,
In Stillness of Bliss to the Immortals!
Still is the heart of the Single Tune!
Still is the Harmony of Oneness!



Spiritual Anecdote

BY DR. ABDUL GHANI MUNSIFF

SALAMAN AND ABSAL* is a less famous poem by the 'Persian Petrarch' Mulla Nuruddin Abdur Rehman (1414-92) popularly known by his pen name 'Jami'. Nevertheless this poem inculcates very arrestingly the Sufistic idea of pantheism, by its parabolic presentation of the journey of the individual Soul to the Oversoul. Another notable feature of this piece is that unlike many of its kind, the allegory is not left to the imagination of the readers to unravel, but is very interestingly interpreted by the poet himself.

As customary with Muslim authors and poets, Jami commences the theme by the formal invocation of the Eternal Being—Allah, and thereby developing a contemplative mood he prays to Him thus:—

Do thou my separate and derived self
Make one with Thy essential! Leave
me room,
On that Divan which leaves no room
for twain;

Lest, like the simple Arab in the tale,
I grow perplexed, oh God, 'twixt Me and
Thee.

If I—this spirit that inspires me
whence?

If Thou—then what this sensual impo-
tence?

Thus letting in some light on the esoteric side of the theme which concerns the return journey of the Soul to its very Essence in God, the author very cleverly throws in an Arab story before diving into the subject proper:

A rustic from the deserts of Arabia happened to come to the city of Baghdad and found himself quite bewildered and dismayed amidst the hustle and bustle of a city life. The huge concourse of people in such a small area was an unusual experience for him and for fear of losing himself in the crowd he betook himself to a lonely corner for some respite and sleep:—

* Relevant passages, enhancing the beauty of this anecdote, have been freely drawn upon from the English translation of the poem by Fitzgerald of Omar Khayyam fame.

But then, on waking
 'How', quoth he, 'amid so many
 Waking know myself again?'
 So to make the matter certain,
 Strung a gourd about his ankle,
 And, unto a corner creeping,
 Baghdad and himself and people
 soon were blotted from his brain.
 But one that heard him, and divined
 His purpose, slyly crept behind;
 From the sleeper's ankle slipping,
 Round his own the pumpkin tied,
 Then laid him down to sleep beside.
 By and by the Arab waking
 Looks directly for his signal,
 Sees it on another's ankle,
 Cries aloud, 'oh good-for-nothing
 Rascal to perplex me so!
 That by you I am bewildered,
 Whether I be I or no!
 If I—the pumpkin why on you?
 If you—then where am I and who?'

The above is characteristic of many an Eastern writer dealing with humorous and lighter subjects to yield high moral lessons or spiritual concepts. With such a serio-comic introduction the poet Jami introduces the story 'Salaman and Absal.'—

A king from the dynasty of Sikander commanded the services of an all-wise minister of state whose foresight and wisdom spread the fame of his justice and administration throughout the

length and breadth of the geographical limits—Koh-i-qaf—of the then known world. The result was that the king held undisputed sway over his kingdom and none dared challenge his authority. In spite of this power and plenty there was something rankling in the heart of the king and he felt unhappy. It was the want of a progeny—a son to succeed to his name and fame. He held many consultations with the sage—the minister and laid open his heart's painful desire to him with a view to be advised in the matter of a remedy from him. The sage did his best to render solace to the king by describing at length the mental tortures of a possible situation if the son born proved to be anything and everything than good and virtuous. He advised the king to reconcile himself to the situation for fear of such a possible eventuality, because no body could guarantee a worthy son to a worthy father.

According to a trite saying 'a man convinced against his will, is of the same opinion still', the king continued nurturing his fond grief in spite of the best counsels of his minister. The intensity of the king's desire for a son developed

in him the 'will' to create a successor for him on earth and miraculously the desired son, not of earthly taint, came into being. He was named Salaman. Since this offspring had no mother to nurse him, the services of a beautiful young and intelligent governess were requisitioned for the purpose. This governess whose name was Absal was soon procured and the child grew up to manly stature in the lap of luxury and the fond attentions of the nurse concerned. In proportion to the growth of Salaman physically and mentally, the love and fondness of the nurse Absal also expanded towards him so much so that she exercised all her wiles and charms to possess him for herself. Having been nurtured in her lap of care Salaman falls an easy victim to her blandishments, and forgets altogether his original status and ultimate destiny by abandoning himself wholesale to the pleasures of the flesh.

The king and the Sage felt dismayed at this unhappy turn of affairs, and they utilised all their ingenuities of providing games, horse rides, hunts and various innocent hobbies with a view to

wean away his love from the scheming siren. These failing to achieve the desired object, the Sage tried to argue him out from this false position, but Salaman had gone in the matter too far to recede. Finding himself too weak to withstand their entreaties and reasonings, Salaman decides to flee with his beloved from the scene of his fall and disgrace. One night riding a fleet camel with Absal by his side, he escapes from his kingdom and this flight of his after continuous riding for six days and nights was brought to a halt by being confronted with a mighty sea. Feeling not quite secure on land, the lovers determined to risk the high seas for which a small boat was improvised. Ultimately they came up to an island rich with flowers and fruits and singing birds of varied colours which they looked upon as a veritable haven of refuge and they decided to land there. The scenic beauty of the surroundings and the feeling of safety engendered, made them again lapse into a life of happiness and pleasure, and they gave up all thoughts of prosecuting the journey further.

In the meanwhile, the king was mourning the loss of his son, and giving up his throne and kingdom, took to a rambling life of a mendicant with the fond hope of meeting his son somewhere. The long search proved of no avail, whereupon the faithful Sage comes to his rescue. The Sage by means of his magic art devised a mirror wherein the whole cosmos could be reviewed. The king looked into the mirror and:

Beheld his son now in the woman
lost,
And still the crown that should
adorn his head,
And still the throne that waited for
his foot,
Both trampled under by a base
desire,
Of which the soul was still
unsatisfied.

Waiting indefinitely for re-claiming his son the king lost all patience and exerted all his will-power on the renegade son. This had the effect of hypnotizing Salaman who although seeing the beloved before him, could not reach up to her physically. Feeling utterly distracted and stupified at his predicament Salaman turns to his father for help and solace. The father was all ready and anxious to come to his rescue, but he could not

do so as the allurements and charms of Absal were yet too overpowering for an easy freedom. Salaman like a weakling allows himself to flee further away with the beautiful seducer—Absal. This time their escapade lands them in no earthly paradise, but in a place surcharged with the atmosphere of annihilation, desolation and death. Utterly sad and disappointed the lovers decide to immolate themselves on a funeral pyre and finally consign themselves to its devouring flame.

But the Sage

In secret all had order'd, and the
flame
Directed by his self-fulfilling will
Devouring her to ashes, left
untouched
Salaman—all the baser metal
burn'd,
And to itself the authentic gold
returned.

After this fiery purification, Salaman discovers his individual glory but the utter loneliness resulting from this lofty experience was simply staggering. He began to weep tears of blood and his burning sighs even threatened to consume the heavens. The Sage once again tempts him back to normality by raising the phantom of Absal by his magic powers. It was a transitory experience which was

soon lost into oblivion. This fleeting phantom had however the desired effect on Salaman who regained his normal composure but the sight rekindled in him the forgotten love. Foreseeing this state of his mind, the Sage tries a diversion by recounting the celestial beauty of Zuhra (Venus) compared to which the loveliness of Absal was like a ray to the sun. Salaman in the process of avidly taking in the transcendental beauty of Zuhra finds himself standing besides her and it had the magical effect of obliterating completely and for ever the haunting memory of Absal. This enables him to shake off his earthly taint and to drink deep at the fountain-head of Eternal love which claimed him at long last for ever.

In celebration of this happy climax the court of the king indulged in great festivities; and potentates, princes and noblemen from far and near in response to the king's (*firman*) command, came to pay their respects and homage to the lost but regained son and heir to the throne and kingdom.

* * *

This earthly story, the poet Jami proceeds to interpret in his own illuminating manner inci-

dentally bringing to light many a spiritual truth peculiar to the Sufi cosmogony:

The incomparable Creator, when
this world

He did create, created first of all
The first intelligence—first of a
chain of ten Intelligences, of
which the last

Sole agent is in this our universe,
Active intelligence so called—the
one

Distributor of evil and of good,
Of joy and sorrow. Himself apart
from matter

In essence and in energy, he yet
Hath fashioned all that is—material
form

And spiritual, all from Him, by Him
Directed all, and in His bounty
drown'd.

Therefore is He that *firman*-issuing
Shah

To whom the world was subject.

The higher power is the Wisdom—the Sage who distributes his bounties through the medium of Shah—the king. This abstract divine wisdom (Sage) through the first intelligence representing the king, brings into being the Individual Soul—Salaman—the pure spirit untainted by matter. This soul requires a garment of body—Absal through which the senses of pain and pleasure express themselves. The island on the ocean of existence is

this material world in which the Individual Soul forgets its relationship with its creator. Salaman—the Individual Soul after a time feels disgusted with the body of desires and appetites—Absal, and turns to his father—the first Intelligence for solace and comfort. Even with the Creator the Soul finds itself not altogether devoid of its earthly taint, and it therefore must needs undergo a little discipline and purification. The fiery trial that the individual soul undergoes, results in self-purification after a time and the temporary resurrection of the phantom of Absal by the all-knowing Sage is followed up by the revelation to Salaman of one far purer and lovelier to abide with for ever. This knowledge removes for ever the tinge of attachment to things material and sensual and the Individual Soul once again enjoys Eternal Bliss and rest in the company of the first and the last intelligence.

The remarkable feature of the above allegory consists in this that Salaman returns not to the absolute wisdom—God—the Creator, but to the Last and First Intelligence. Jami certainly makes

the individual soul return to the First Intelligence—represented in the allegory or story as the king.

This position of the return journey of the individual soul is quite in conformity with the idea of perfection advocated by Meher Baba. According to him the return of the soul to the Absolute State of Knowledge, Power and Bliss is known to different religions as *Mukti-Najat*—Salvation, which is not to be aspired for and it certainly is not the highest reward to the individual soul after going through all the travails of the evolutionary process. In *Mukti-Najat*, the soul gets merged in the original Absolute State which it already enjoyed before starting on its downward journey. In this state of oneness with the Absolute God, the Soul has no consciousness of itself or anything and loses all individuality (*Fana*). The purpose of the whole creation in the light of Meher Baba's Gnosis is to achieve the goal of Perfection which consists in realizing the transcendental experience of the Supreme State 'I'. It is to have the experience of the 'I' state with full consciousness; and to

feel and experience simultaneously at the end of the return journey of the individual soul that it is limited and unlimited—the state of "I am man and I am God" at one and the same time. This

according to the Sufis is the state (*Baqa*) connoted by the term *Haqiqat-e-Mohomedi* (the reality of Mohomed) which is the highest state of Perfection to be reached by the individual soul.



The Healing That Matters

BY DR. WILLIAM DONKIN, M.B.B.S. (LONDON)

RARE is the man who has never wished to be immune from pain in body, mind, or spirit. At such times of natural, albeit unwise desire to banish pain for all eternity, it is wise to recall that were the body (to take the lowest example) never to suffer pain, it would inevitably be destroyed. There are certain diseases in which an area of the body loses its ability to feel pain, and becomes therefore repeatedly injured, and finally, partly or entirely destroyed. Thus pain acts as a signal that the flesh calls for help.

Pain in the mind is a signal of injury to the mind, and is essential to mental health. In the same way spiritual pain has its function in regulating the well-being of the

Spiritual Man.

When an individual senses mere physical pain he is commonly the victim of a confused and half-hidden instinctive apprehension that his illness may be the messenger of death. Yet when the purely physical injury is healed, fear, anxiety and depression, those subtle partners of sickness, withdraw of themselves, and pass from memory.

In sickness and injury of the body, though the entire man is out of ease, the discomfort, has a physical cause, demanding physical treatment.

In mental sickness there is likewise a suffering of the entire man, which vanishes when the

disease of the mind has been treated by specific methods.

In spiritual sickness, spiritual healing alone relieves the agony of the Spiritual Man, and so of the whole man.

This last to my mind, alone deserves the name of spiritual healing. It is as foolish for an ordinary doctor or psychiatrist to try his hand at spiritual healing, as to permit a novice without preparation or study to practise surgery.

Only those who are spiritually awake are capable of using spiritual therapy, and the average doctor or priest has certainly not this rare qualification.

Who in fact is spiritually awake, save a Spiritual Master?

Genuine spiritual healing, or as it is better expressed healing of the Spirit, is the most excellent of all forms of relief, and is one of the important tasks which Spiritual Masters constantly and tirelessly perform. Christ, Mohomed, Buddha, Krishna, all these and others past and present, gifted with spiritual awareness, have poured balm upon the aching souls of mankind.

To ask a Spiritual Master to heal the body or mind by occult power,

at the expense of the spiritual welfare of the individual, is to ask him to betray his trust. The duty of a Master is to clear away the *sanskaras* obscuring the soul, and bring all men by this means a little closer to God. If healing the body or mind is essential for a man's spiritual development, a Master may use his power to cure him, or may prescribe for ordinary methods of treatment. Furthermore, if physical or mental sickness is the most effective way of dealing with some particular *sanskaras*, the Master may inflict an individual with suffering of this kind, solely for the man's ultimate spiritual good.

Only a Spiritual Master knows both the why and wherefore of our suffering, and what is ultimately best for us.

When a man is spiritually sick, he should ask the help of a doctor of the Spirit, whose wisdom and compassion, which embrace all creation, will heal the wounds of his soul.

This is the way in which Baba works when approached for healing. So many have come to him craving for physical or mental cure. Some he has advised to consult doctor

or surgeon; for some he has himself outlined a course of medical treatment; some he has ordered to fast or meditate, or repeat some exercise of spiritual significance, and some, though indeed rarely, he has cured in body or mind by spiritual means.

There are but few, sad to say, who come to Baba not for comfort of body, or mind but for the satisfaction of their innermost Spirit: upon such rare souls he lavishes his boundless spiritual help.

We may, in conclusion, recall how the saints and mystics have undergone all manner of bodily ills, which helped them towards their

spiritual goal.

The great Masters and *Avatars* also, forerunners of a new age, who abide on the Earth for the welfare of others, have suffered agony of body mind, and spirit in order that our human transgressions may be lessened. They are the Saviours who propel us relentlessly to our inescapable spiritual destiny of becoming one with God.

When these Great Souls have suffered for others, should not the ordinary mortal bear patiently the little or great pains he sometimes finds upon the uneven pathway of life?



THE SAYING OF MEHER BABA

Though the heart cannot take the place of the head nor the head that of the heart, they are not necessarily enemies of each other. Intellect counts for very little in the Spiritual Life. When the heart and the head are equally developed and balanced, man's progress on the path is more rapid.



*Bhrigu-Samhita**

BHRIGU RISHI was one of the great *Rishis* of ancient times. He lived about 4,000 years ago on the banks of the Narmada River and the present city of Broach derives its name from this great *Rishi* who lived there. His knowledge of the science of Astrology was very deep and proficient, and in his own life-time and ever since has been considered an authority on the subject. The *Bhrigu-Samhita* written by him, is a compilation of thousands of *Kundalis*—life-charts.

The *Bhrigu-Samhita* derives its name of the great sage, Bhrigu, who wrote it. *Samhita* is a Sanskrit word meaning an arrangement of the hymnical texts of the *Vedas* into short sentences, named after the person by whom it was made; a compilation or compendium of laws; a code; a digest.

The *Bhrigu-Samhita* would thus mean a compilation, or code (on Astrology) written by Bhrigu. These life-readings are wonderfully accurate, as testified by all experts and others during all ages after the book was written by the great *Rishi*..... Every astrologer worth the name knows of its existence, but very few possess it. None hitherto succeeded in securing the whole of it; and it is only lately that some parts of the work have been published in Meerut.

A word about the nature of this important work must be said here. It gives innumerable horoscopes of persons that can be born at all points of time, on every day of every month of every year. So that no horoscope of any person escapes being laid out in it; and the past, present and future events of all persons

* Note—An astrologer in Bombay, Govind Janardan Borkar, possesses a copy of this work and gave this reading from it to one of Meher Baba's devotees, who on his own initiative submitted his master's birth date but did not reveal the name of the person to whom it belonged. The devotee found the reading so remarkable that he thought others might be interested. The *Journal* has decided to print it allowing the astrological reading to speak for itself. —EDITOR.

have been told with admirable accuracy with the help of astrological science

*Chart No. 299-300 from
Bhrigu-Samhita*

The person born under the Planetary effects as delineated in this chart would be very happy in life, the supporter of a family and the doer of great and good deeds.

Besides, he would attain to *Yogavastha*—the higher consciousness of the *Yoga* state.

The Ruler of the Rising sign being Saturn and in the ninth House in its exaltation, denotes that this person would become a great *Yogi*.

Venus situated in the Rising sign indicates that the person would be very illustrious and would attain to glory and fame all over the world.

Again, the Ascendant being in trine aspect with Jupiter, his devotion would be deep and intense, and with his blessings he would do good to others.

Mars in the twelfth House would create a desire for renunciation and he would be separated from his family. He would accidentally feel conscious that the

world is unreal and life an illusion, and having a distaste for all things mundane would feel tired of the worldly life and renounce all.

Jupiter being in trine aspect with the Ascendant would indicate that his Word would be prophetic and must be fulfilled. He would always carry out whatever he thinks of and determines, and wouldn't leave undone any plan or project that he undertakes. So he would think out and plan big projects for the welfare of humanity and world-wide in their beneficial aspects and would successfully carry these all out.

Mars being in the twelfth, there is a likelihood of some quarrels during life, but after he leaves his corporeal body, he would be acclaimed and worshipped as a Great Being (Master).

He would be born in a good family.

His childhood would be quite peculiar; that is, his characteristics and inclinations would be strangely wonderful.

His whole life would be changed between the age of 25 to 30 and after 3 years the transformation would be phenomenal.

This person would be pure and good at heart.

He would be indifferent to food and drink and wouldn't care if he had his meals or not.

Although apparently he is in a human body, internally he would be full of the Divine element in him, which would only be known to those who come in contact with him.

His fame would spread far and wide, even in foreign countries and nations where people would be deeply and well impressed.

Many will witness and experience miracles at his hands.

He would attain to glory and power and would be esteemed even amongst the great personalities in the world.

He would attain to fame and glory even greater than his *Guru* (Master).

The enemy who would come to disturb and defeat him would find himself defeated (baffled) and would look to him with reverence. (Those who come to scoff would remain to pray.)

Anyone coming under his gaze or influence would be captivated and charmed. For his power of attraction and personality are

marvellous.

He would be eternally happy.

He would always think of and do good to all. Would never harbour ill-feelings or do harm to any, for he has no malice.

Money would come to him in abundance. But he will spend and utilize it all to good purpose—for the welfare of humanity.

He would establish *Ashrams* (Retreats) even in foreign countries, and people over there would worship him.

The general tendency and state of his health would be quite peculiar—quite alright and well one moment, weak and unwell at the very next moment.

But this soul would be quite indifferent to all conditions of health, happiness, misery or suffering—considering and taking all conditions alike.

By nature, he would be very firm and indomitable of purpose. Would never leave things half done.

He has observed and undergone such severe penances and austerities in past lives as are sure to bring him definite fruits.

Why is he born? What is his life-purpose? For the

uplift of his own community (race) and country, the spirit of God entered into his body and incarnated in human form for His great work.

The Sun being exalted and in the second House, the person could accomplish whatever he wishes. If he wishes good for others good would surely be done, and evil too if he ever wishes. But he would never wish or do evil to any, and would do good even to his enemies.

He would be indifferent to all the amounts of money he would receive and spend. This soul has to do much good work in the world and he would do it both ways, externally as well as internally.

When he observes silence, the power of his penance would increase, and when he would break his silence and commence speaking, it would create an upheaval, not only in India but all over the world. And he would break his silence only for the great beneficial work for the world and for the uplift of humanity,

His coming in Divine contact with his Master is also miraculous, and just as a piece of stone would turn into gold by coming in contact

with the philosopher's stone, his Master's name and fame would increase immensely through coming in contact with him.

His power of attraction would be magnetic and wonderful, and one who comes unto him would not go away uninfluenced.

If people should try to think of all his situations and circumstances, they would be surprised and say, "What is all this?" Even slanderers would be amazed.

A doctor is authorised to prescribe medicine for patients after he has passed his examinations, but this soul would cure people with ordinary pure water, and would be acclaimed a 'doctor of doctors'.

Whosoever comes in his contact becomes a devotee, and coming into contact with him, one would derive as much benefit as by coming in contact with a saintly person, or by having gone to a sacred place of pilgrimage. Even *Sadhus* and Saints would desire his contact.

In short, this soul would do some great work. Being born to carry out the will and work of God on earth, he would be

the doer of deeds that would benefit the whole world.

This illustrious soul will not only prove to be the Saviour of his own family, but will be the medium of salvation for all who come in contact with him.

Yearly Aspects

- 1 to 5.—Happy years in family and social conditions.
 6 to 10.—Education good; intellect sharp.
 11 to 15.—Progress in studies. Happy with brothers.
 16.—Good progress in studies.
 17.—Miraculous Divine experience while studying.
 18 to 23.—Higher spiritual experiences of planes, and absolute indifference and aloofness from life and things mundane.
 24 to 30.—Beginning of fame. Will be publicly known to people.
 31 to 32.—Change in physical conditions. Fast, silence and solitude.
 32 to 40.—Would find some great inner purpose or motive for observing silence, as otherwise everything would be upset. People would be perplexed as to why he observes silence, and none could understand why he is doing all this.

Yet, in spite of his silence, he would go on doing his wonderful work, as ever.

(The great sage, Bhṛigu Rishi, who wrote this great work of *Bhṛigu-Samhita*, says here that while writing this particular *Kundali*—life-chart—he himself was in a trance—*Samadhi*—and blissfully happy.)

46.—Failing health.

47 to 50.—Will create a great disciple, through his Grace. There is a likelihood of his appearing in the dreams of many, guiding them on in the Path, and would also direct or instruct remedies to which they would all say, "It is all truly amazing!" His energy would be tremendous, to such an extent that he would see, instruct and satisfy thousands during a day; working spontaneously from morning till evening. Whosoever comes for debate or discussion would find himself lost in his presence and acknowledge defeat with reverence.

50.—Likelihood of travels up to 50. His biography will be written in the West.

51 to 52.—Some new project for the welfare of humanity.

53.—His miracles will create

enmity, but he wouldn't care, for he feels no enmity or ill-feeling for any.

54 to 60.—Great and well-known personages in the world will come to him. Will attain to great glory and accomplish great work.

61 to 63.—Splendid years. His great work for humanity will

continue.

64.—Critical year (danger to life).

65 to 78.—His good work would go on increasing, spreading far and wide. His *personal* activities as an *Avataric Atma* (Incarnation of an *Avatar*) will cease.

79.—Passing off of the great soul from its mortal coil.



Sudra

BY MARGARET CRASKE

The sunlight drips down the long pointed
fingers of the palm leaves,

Let us gaze at this golden green water,
lovely child of sun and tree.

It is born of their joy.

See it falls down, down to where the Master's
Sudra sways softly below.

Ecstatically it weaves its radiant life into
the mesh of the drying garment;

Oh blissful immolation!

For will not the sudra enfold the sweetness
of the Beloved?



*Those Who Follow the Master**

BEHRAMSHA D. JESSAWALA hails from Nagpur, C.P., where he was in Government service as Inspector of Boilers till his retirement on a well-earned pension in the year 1939. His long career and proficiency as a mechanical engineer were duly recognized by being admitted to the "Associate Membership of British Engineers", followed soon after by the award of the "Fellowship of the Royal Society of Arts (London)".

At Nagpur, Behramsha was not only held in high esteem by the members of his profession but he was also quite a popular figure in the civic life of the city. Unlike other members of his family (in particular his wife), he never thought much of *faqirs*, *sadhus* and saints from whom he always kept himself at a respectable distance. Inscrutable indeed are the ways of saints which determine the eligibility of a person for a spiritual life. The spiritual eyes of saints discern much deeper than is

warranted by the outward circumstances of life and typical of this is the following incident in the life of Behramsha in connection with Khawja Baba *alias* Bombaiwala Baba, the chief disciple of the famous Saint of Nagpur, Baba Tajuddin.

This Saint had at his disposal a *tonga* (a single horse-drawn vehicle) provided by his devotees and in which he would ride about in the city and suburbs of Nagpur as suited his whim and vagaries. One day Khawja Baba quite unceremoniously entered the compound of the bungalow of Behramsha and demanded of him in a peremptory manner a bagful of gram for his horse. In the light of his prejudices against such class of people before he could order him out of the precincts of his bungalow, something in the demeanour of this Saint and the bluntness of his command, cowed down Behramsha into acquiescence; as a result the order was complied

* A series of life-sketches of Meher Baba's disciples.

with soon afterwards. This explains the spiritual fact that genuine saints have always an eye for the Man within, irrespective of a person's mode of life, habits and circumstances. It is this little incident perhaps which put Behramsha into touch with Meher Baba, in whom he was to recognize his real Master.

Behramsha came into contact with Meher Baba in the year 1926 at Ahmednagar where he happened to be celebrating the thread ceremony of his two daughters. This contact left a lasting impression on his mind and his faith in Meher Baba grew with time by many an incident of a miraculous nature connoting the Master's spiritual concern direct or indirect in the circumstances of his life.

The following incident of the year 1930 was a deciding factor with Behramsha for adjusting his future relationship with the Master. Behramsha's wife at the time happened to be in indifferent health on the eve of his leaving on his official inspection tour to Jubbulpore for a week. Coupled with this anxious situation as there was no one behind to look after the family,

another problem that confronted him was his wife's insistence on going over to Bombay to see her father who was reported to be seriously ill. The wife's health was not such as to allow her to undertake such a long journey to Bombay and this and other factors found Behramsha in quite an awkward predicament which made him quite restless and worried. To his relief and utter surprise Meher Baba's arrival was announced and Behramsha was not a little moved to discover that the Master had come there to remove his dilemma and restore his peace of mind, for which purpose he had cancelled his train journey to Bijapur. Becoming aware of his troubles, he suddenly ordered booking of the journey in the opposite direction to Nagpur. This foresight and loving gesture by Meher Baba completely vanquished Behramsha and it had not a little to do in bringing about ultimately the family's final surrenderance.

Before leaving Nagpur, Meher Baba assured Mrs. Behramsha that her father would recover soon and he also

gave out that a son would be born to her in due course and he should be named 'Merwan' after him. It all came true.

Behramsha participated in the birthday celebrations of Baba at Nasik in February 1937, but his family members were denied this happy opportunity owing to the illness of his son Merwan. Later in April 1937, he and his family people went to Nasik when Baba had his *Mad-Mast-Ashram* functioning at Rahuri (Ahmednagar District). During this visit Baba with his *mandali* graced the occasion by his presence and blessed the engagement ceremony of his son Eruch and younger daughter Mehera at Ahmednagar. This happy and elevating *sahavas* (company) of Baba for two months at Nasik, Rahuri and Ahmednagar, came to an end in June 1937. As a result the return to the humdrum life of Nagpur was a painful affair for everyone concerned, and it was only relieved by the thought of Baba accepting the invitation to visit Nagpur in the near future.

In pursuance of this loving invitation Meher Baba accompanied by some of his Eastern and Western

disciples visited Nagpur during the Christmas of 1937, and the few days that he stayed there, the residence of Behramsha became a place of pilgrimage when thousands coming to know of the Master's arrival at Nagpur, turned out to avail themselves of the opportunity of his *darshan*.

The upshot of the whole situation was that Behramsha and his family members were irresistibly drawn to Meher Baba and they longed for the day when they would be allowed to dedicate themselves to his service for ever. The Master was not long in anticipating their heart's desire by permitting them to join his *ashram* immediately if they so desired. The eagerness and enthusiasm of all concerned for the benefits of the Master's *sahavas* (company) could well be imagined that they joined Baba at Meherabad on the 1st of August 1938, without waiting for Behramsha's retirement from service which was due in July 1939. No less anxious to be with the Master for ever Behramsha lived through the interim period prior to retirement all by himself at Nagpur, bracing himself with the thought that 'they also serve

who stand by and await their turn'.

Behramsha eventually became an inmate of Meher Baba's *ashram* at Meherabad in July 1939. As if to make amends for the time lost, Behramsha asserted himself in the multifarious works and activities for Baba and his cause. What with his ripe experience, untiring energy and technical knowledge he proved himself in spite of his age, indispensable in all works which the Master knowingly entrusted him with.

His organizing capacity and eye for details proved immensely useful and valuable in connection with the colossal arrangements for the Master's stay in Bangalore from August 1939 to 31st March 1940. He played an important part in the successful handling of the stupendous affair—the Foundation Laying Ceremony of Meher Baba's Universal Spiritual Centre at Byramangala (22 miles from Bangalore), and also the spade-work connected with the preparatory stages of the huge constructional project at the place.

Later he was deputed by the

Master to visit places like Karwar, Belgaum, etc., to inspect and report on suitable sites for possible spiritual centres at those places. The Master even entrusted him with an important mission to Rangoon and the small edifice at Mandla, C.P.,—the nucleus of a spiritual centre to be, was brought into being under his direct supervision. Behramsha had the unique privilege of retiring into seclusion along with a few others in the caves near Ankai Hills, (ten miles from Manmad) for a period synchronising with the Master's seclusion for one year commencing from the 1st of August 1940, and later was ordered to carry out certain special instructions during a month's stay at Udvada (Gujerat)—one of the three important centres of Zoroastrianism in India. Very recently he had the opportunity of joining the Master at Lahore in his India-wide itinerary and had the satisfaction of driving his bus from Lahore to Dehra Dun. Behramsha at the moment is with some other members of Baba's *mandali* at Meherabad (Ahmednagar).

The Way of a Disciple

BY "V" (BANGALORE)

THE word 'disciple' has the same root as the word 'discipline'. They both originate from a word which means, 'to learn'. I think herein is to be found the way of a disciple. It is merely to learn, to discipline himself. In Sanskrit the word '*Sishya*' connotes a very strict discipline, a rigid adherence to certain well-known principles which have been followed for a very long time by all students of the various *Acharyas* (teachers) who illumined life in the past.

We start with the basic truth that a person who happens to be born a human being endowed with reason, intuition and the ability to progress, verily commits suicide if he should not exert himself for self-liberation. This self-liberation, it is next postulated, is nothing more than an acceptance at first, then a growing conviction and finally the realization of one's identity with *Brahman* or the Absolute or Real. The person who yearns and strives for this liberation is a disciple; the

means he has to adopt is discipline.

Out of a really unique system of reasoning, by process of trial and error perhaps, but certainly from rich experience this discipline has assumed in India certain essential initial characteristics. I use the word initial advisedly because, once discipline in these essentials is completed, the path is an absolutely easy one.

But why do we seek self-liberation? From what do we seek liberation? In actual fact it will be found that this desire springs from a feeling of dissatisfaction, unhappiness or misery. We are not satisfied with our present condition. We do not feel happy or contented. In a world wherein we are born, suffer and die, everything appears temporary. We begin to think, "Why do we suffer? Why are we not happy with a happiness that is abiding and real? Wherein lies the evil?", and in thinking on these lines we are struck immediately with the fact that most of our

feelings of pleasure and pain, happiness and misery, have a physical basis, a sensory foundation. Our attachments are to things physical; our satisfactions arise from sensations and thoughts of those physical objects and sensations. We begin to wonder if there is nothing permanent beyond and outside this flux, whether there is not something real, something permanent. From these considerations arise naturally two of the essential requisites of discipline. Discipline, it must be remembered, is after all a logical process, dependent on natural causes and serving definite ends. Firstly then there arises a longing towards liberation, a desire to know. This is the first demand from a disciple, the yearning for freedom and this is the natural outcome of the train of thought noticed above.

Secondly there is demanded a conscious, deliberate and voluntary dissociation from all physical and sensory objects. Their patent transience, their logical and experienced end in pain and suffering, and what is really more dangerous, their apparent satisfaction of sensory desires and the temporary pleasure derived there-

by, all these unfit them for contact. What is demanded, however, is not an avoidance of such contact, not even a repression of physical desires and cravings. What is demanded is something deeper even than an actual abhorrence of them. The demand is for an absolute disinterestedness or non-attachment best expressed by the word *Asanga*. It is renunciation of desire itself.

Such a *Tyaga* or renunciation will release the mind from its normal usual natural association with objects and the senses through which it contacts the objects and will leave it free to pursue an inward path—the path of liberation.

There is a further reason advanced for such renunciation. It is said that when the end is neared, even the desire for liberation should be eliminated before the Divine Vision is vouchsafed, before the end is finally and for ever reached. The growing rejection of all desires can be considered therefore as a preparation for this final rejection of the desire for liberation itself. This discipline of the mind and the consequent control of thought is of

the first importance to a disciple.

The mind and thought should be free, freed from the bondage of the flesh. The subsequent progress of discipline will then be one of directing the mind thus freed of its trammels, along proper paths. For this a Master is necessary. In all systems of discipline, the need for a Master at this stage is indicated and insisted upon as absolutely essential. I have already indicated the need for a Master in the article "Why a Master" (*Meher Baba Journal*, November 1940, Vol. III, No. 1, page 51). This need now becomes clear. The freed mind cannot remain static ever. It is not of its nature. Nor is it the way of a disciple to allow the mind to become inert. In a disciple there should always be movement, a striving forward, a process of progress till the end of all becoming is reached, till the Being is apprehended. For this process, the freed mind requires to be directed along other than the usual which have been closed by the drawing in. This direction has to be given by a Master who has himself traversed the path and knows its pitfalls and abysses and can there-

fore lead the active and free mind safely to its goal.

There have been Masters, there are many paths. The particular path best suited to a disciple is a Personal and individual question that requires a personal and individual solution. The Master, the *Sadguru* knows it and he alone.

But no Master, it must be reiterated, can ever liberate anybody who does not yearn for such freedom. Nor can a Master profit that disciple in the least, who does not give up all worldly ambitions and aspirations and desires. None can consider these important and worth troubling about and at the same time want to experience Reality. Real desire for the latter is interdependent on real non-attachment to the former.

If the "Twelve Ways of Realizing Me" dictated by Shri Meher Baba are studied again in the light of what is stated above, their message becomes clear. The whole system of discipline, the way of a disciple, the path to freedom are contained and completely contained in these ways. "Surrender" is nothing more

than a surrender of all things impermanent, a surrender mentally and whole-heartedly of the cause of pain and suffering. Who would not like to surrender the cause of misery? "Sacrifice" is a sacrifice of desires, the root of all outward mental activity. To look inward such outward activity should be reduced to a nothing. How can the mind look inward if there is no sacrifice of desires, sacrifice of this motive power of *Maya*?

Love for the Master is a new way merely of expressing the idea of *Shraddha* (faith). Without faith what can be achieved? Without faith in a Master, absolute faith that makes a disciple believe that it is night when it is day, how can the Master lead his disciple into regions new, across untrodden paths and uncharted oceans? The least doubt, the least fear, will make the mind roll back, roll down into the abyss and into darkness. Without faith nothing can be achieved. With love what cannot be conquered? Love, faith, surrender, sacrifice, these are the catch-words, of a perfect discipline. They are the *sine qua non* of a disciple.

The initial necessities have been set out. What follows is in the

Master's hands. With love and faith, why worry? Where He leads us, we go with faith, with sincerity and with hope.

Guided by Masters who are in our midst who are moving with us, having their being away from us, what more need we in the way of help!

Even when a desire for liberation is not manifest, even while we continue to have our interests in this world, it has been stated on authority and it is borne out by actual experience, that association with Masters is beneficial as it will induce such desire and bring about the necessary change of heart towards the world.

To those who desire liberation from all the ills that the flesh is heir to, as well as to those who do not, the one sane counsel would therefore be, go to the Masters, think of them, develop faith in them, grow to love them. try to follow their guidance and all will be well.

Each one of us is a disciple ultimately. Each one of us has to undergo discipline. The sooner we realise this great truth, the earlier we will reach the final goal. Then while the Master is here, why wait?

Meher Baba Through Hafiz

BY DR. ABDUL GHANI MUNSIF

SHAMSUDDIN MOHOMED (1320-1388) of Shiraz (Persia) popularly known as Hafiz, stands unrivalled as the best exponent of the art of lyric poetry and his odes (*Gazals*) have a sort of a mystic appeal to those who are familiar with Persian literature and language. Authorities on the subject and literary critics have given their unanimous verdict that Hafiz perfected the vogue of *Gazal* started by Saadi and later nurtured by Khusroo and he easily stands head and shoulders above his contemporaries Khajoo and Salman in that art. As a moralist and behaviourist he has been adjudged to excel even Saadi's prose in that department since Hafiz successfully achieved the feat of playing the preacher in the particular form of poetry—the *Gazal*, which admittedly commands a larger appeal, in that people find this method of imbibing moral lessons so very easy and comfortable to memorize, sing and quote.

It is only when it comes to

appraising the esoteric side of his poetical mind, that all his biographers without any exception, have failed miserably in giving Hafiz his due in the domain of mysticism and spirituality. All of them have paid learned tributes to his poetic genius and have written many an interesting treatise comparing and contrasting his favourite Muse with that of other luminaries from the literary firmament of Iran. Even such an eminent Orientalist as Moulana Shibli Nomani (India), consciously or unconsciously forgets to think of Hafiz as something more than a poet or higher than a mere free-thinker. He, like many others, easily disposes of the question of the poet's mystical experiences and spiritual flights on the ground of rare gift of poetical imagination and fancy. He therefore, very inconsiderately puts him in the category of Epicurean philosophers like Omar Khayyam even after taking note of the following

significant episode* in the early life of the poet:

In the early youth of Hafiz he was eking out a meagre living by working in a bakery, and in the surroundings in which he lived, it was the fashion of the day to sing and compose poetry. Naturally he was fired with the desire to learn reading and writing and consequently he diverted one-third of his earnings which he gave his mother to a teacher from a local *madrasa* (school). In course of time he began to compose poetry, but being a novice in the art, his early attempts devoid of all rhyme and reason, provided a good deal of fun to the local poets, who deliberately invited him for a little pastime. Hafiz was alive to the situation that the praise of people was not sincere and it was only meant to hold him up to ridicule, which provided them a little entertainment at his expense.

When this tomfoolery with him and his poetry exceeded its limits he could stand it no longer. Breaking down with grief and shame, one day he repaired to the shrine of a saint

known as Baba Kohi and there he cried out his grief to his heart's content. Falling asleep that night near the shrine in that grief-stricken mood, he saw a wonderful dream. Hafiz in the dream state finds a venerable old-looking saint putting a morsel of food in his mouth and saying to him, "Go now. All the gates of knowledge have to-day been opened for you." Hafiz on inquiring the name of the saint, was informed that it was Hazarat Ali—the Amir-ul-Mominin.

Inspired by the dream, Hafiz the next morning composed the *gazal* beginning with the couplet:

*Doosh waqte saher az ghussa najatam
dadand*

*Wandran Zulmate shab abey hayatam
dadand.*

Tr.—Overnight towards morning, they freed me for ever from pain and grief; in the darkness of the night I was made to drink the elixir of life.

Now this experience of Hafiz is treated by the Moulana as of no spiritual significance and

* Originally recorded in the biography of Hafiz known as "Maikhana" by Abdul Nabi, published in the year 1036 A.H.

he simply refers to it as being responsible for Hafiz's later fame and perfection in *gazal* writing. But the language and the sublimity of thought employed by Hafiz in the particular *gazal* could with no stretch of imagination and concession be said to relate to the gift of poetry only, and no poet with an ultra-sense of hyperbolism would refer to that particular experience as described in the couplet, another one from the same *Gazal*:

*Che mubarak sahari bood o che
farkhanda shabi.*

*An shabe qadr ke in taza baratam
dadand.*

Tr.—What an auspicious morning it was and what a blissful night; The night (*shabe qadr*) wherein I was showered with these blessings.

Now no Muslim poet with any sense of proportion would compare the night wherein the gift of poetry is bestowed to the night of the Arabian Prophet's *Meraj—Nirvikalpa Samadhi* and much less it is expected of Hafiz to do so. To me the particular experience of the night sung by Hafiz connotes a spiritual

vision whereby the flood gates of *Irfan* (Knowledge) were opened unto him, and it is this which accounts for the exposition of occult secrets and divine knowledge by Hafiz in his *gazals* as will be testified to herein later.

It was but natural for Muslim orthodoxy to look askance at Hafiz's unconventional manner of presenting the Divine Theme and its realization by man, by profusely employing sensual and material symbolism like the 'cup', 'wine', 'tavern-keeper', 'Love', 'Lover' and the 'Beloved' and the 'eyes', 'lips', 'chin', 'the cheeks', 'the mole', 'ringlets', etc, No wonder Hafiz was misunderstood by the religionists of his time; and there is a story about his death when there arose a dispute as to whether he should be accorded a Muslim burial. After some deliberation it was decided to consult the poet's *Diwan* (a compilation of *Gazal* poems in the alphabetical order) to which many people of the time gave oracular importance and it is said, to the surprise of everyone, the following couplet caught their eyes:

*Qadam deregh madar az
janazæ Hafiz*

*Ke gar che gharqe gunah hast
meerawad ba behisht.*

Tr.—Don't withhold yourself from the funeral bier of Hafiz; although he is steeped in sin, he has been admitted to paradise.

This discovery tided over the unhappy situation and all unhesitatingly joined in laying Hafiz to his final rest.

Hafiz himself is to a great extent responsible for the estrangement of the custodians of the religious law. In fact the poet is at his best when dealing with the established church and its representatives and his pointed humour and piercing sarcasm depicted in the situation is even delectable to those against whom it is directed. As a consequence, the majority of Muslims, admitting the justification of his critical analysis, fail to concede any spiritual status to Hafiz, and they merely tolerate his latitudinarianism on the score of poetical license.

It was Meher Baba who first roused my interest in the spirituality of Hafiz, and in fact the incipient doses of esoteric knowledge for his Muslim disciples were given by him

in the language of the odes of Hafiz. It is pretty well recognised that Meher Baba has a happy knack of imparting spiritual truths to the listeners, in the terminology of the scriptural background best suited for the occasion: but the Muslim disciples know that he is simply superb in his esoteric discourses when he talks in the language of the Sufis, and drives home convincingly an occult truth or a spiritual moral to the aspirant of the Path, by citing a Persian couplet, more frequently from that of his favourite Sufi poet Hafiz.

Any one conversant with the works of poets in Arabic, Persian or Urdu, is only too familiar with the eternally inevitable theme—Love, the Lover and the Beloved, and they have all combined to raise a colossal epic on the subject replete with literary hyperbolism and nauseating exaggeration without any sense or proportion. This style of description in spite of its poetic merits, ultimately satiates and looks offensive when it is applied to a worldly romance however idealistic. But the very same description with all its hyperbolic charac-

teristic sounds inadequate when describing the Divine Beloved—a realized Master and the aspirants of the Path. There are so many facets to this Divine Theme and such numerous aspects to the *Lila* (game) which eternally takes place between a spiritual Master and his disciples; and this makes one feel that enough has not been said on the subject.

However, Hafiz is the only Sufi poet who has successfully approached the depiction of the divine tug-of-war that eternally exists between the lover and the beloved. No aspect of the beloved escapes his keen insight, and no situation of the lover has gone unrepresented. This characteristic of Hafiz, according to Meher Baba, is the outcome of his spiritual enlightenment very rarely found in a *Gazal* writer, and the disciples of the Master have had the unique opportunity of being pointed out in the odes of Hafiz the various stages of the Path culminating in the highest stage, that of God-realization. Interspersed in the various odes of Hafiz are to be found subtle references to the different planes (seven) of the soul's journey

(*Sair-e-Jan* or *Sair-e-Jahan*), and these in the light of Baba's interpretation will be recounted herein in due course. It will convincingly remove the common belief that Hafiz was a mere poet with no tinge of spirituality about Him.

The disciples of Meher Baba in particular will immensely relish the description of their spiritual life, their trials and tribulations; their hopes and aspirations in their long association with the Master, attempted herein in the words of Hafiz, and each one, I am sure, will be happy to find a particular couplet from Hafiz as best depicting a certain intimate aspect of his situation and its reaction thereto by the Master.

Having immensely enjoyed this situation by the study of Hafiz on my own, and in the company of the Master, I take this opportunity of sharing my pleasure with others in a like situation. As Hafiz puts it,

*Maslehate deede man anast
ke yaran hamakar
Be guzarand wa sare zulfe
nigari geerand.*

Tr.—The purpose behind my researches is this, that friends should disengage themselves

from all materiality and get themselves entangled in the ringlets of the Beloved.

Diving straight into the storehouse of information concerning man's sojourn on earth and the purpose behind it, I leave the couplets of Hafiz on numerous items of life, speak for themselves, allowing myself the indulgence of a little commentary wherever necessary.

LOVE

*Shahri pur az harifan wa ze
har taraf nigari
Yaran salae ishq ast gar mi
kunid kari.*

Tr.—The citadel of life is assailed on all sides by rivals (the external senses) and the beauties of the world (the desires); I advise my friends if at all they wish to do any thing, to abandon themselves to Love—Divine.

He sings the advantages of Love in the following strain:—

*Hargiz na meerad an ke
dilash zinda, shud ba ishq
Sabt ast bar jaridæ alam
dawame ma.*

Tr.—One whose heart is enlivened by Love he never dies; the records of the world can testify to

such instances of everlasting life.

He says:-

*Gar noore ishqe huq ba dilo
janat ooftad
Walla kaz aftabe falak khoob
tar shawi.*

Tr.—If a spark of Divine Love were to enkindle your heart and soul, by God, you will excel the sun of the skies in your effulgence and light.

He says:-

*Aql agar danad ke dil dar
bande zulfash chun khush ast,
Aqilan diwana gardand az
paye zanjire ma.*

Tr.—If the intellect were to realize the fact of how much the heart (lover) is happy in the snares of the ringlets (of the Beloved); the worldly wise would go mad (over exchanging their so-called freedom) for these chains.

Referring to the immanence of Love, he says:—

*Ishqe to dar wajudam o mehere
to dar dilam;
Ba sheer dar badan shud o ba
jan ba dar shawad.*

Tr.—Love Divine has permeated throughout my being and my heart is full of His mercies and bounties; these have come to me with the

mother's milk and they will only depart when I die.

Hafiz therefore advises the best manner of leaving footprints on the sands of time in the couplet:—

*Az hadisay sukhane ishq na
didam khush tar;*

*Yadgari ke dareen gumbade
dawwar bemand.*

Tr.—Excepting talks and words of Love I have seen nothing more beautiful, to leave behind by way of a memory underneath this revolving dome (the sky).

(To be continued)



When the Heart Speaks

F. H. DADACHANJI

Expressions of the heart spontaneously poured out in grateful acceptance of the Master's Grace, loving guidance and inner help, gathered from letters to the Master

(33)

New York, U.S.A.

22nd March 1941.

TO BABA,

Ages have passed since last we met, my Beloved. Through the days of the years of this life I have been watching and waiting, amid vague whisperings and dreamings of the time when we should meet again. Somehow, I always knew we would meet in this life, and I knew that I would know you, whatever name or form you wore.

You came to me in subtle ways to remind me of my rendezvous

with you, and my lonely heart was gladdened with your remembrance of me, and though earth had many claims on me, I knew that I had come forth to live and to die for you, only you.

You sent me forth empty handed into a strange world, but you filled my heart with the flower of your love, and I asked nothing more than to adore you from eternity unto eternity.

I knew we should meet again. Even if my love should get lost on the way and I should sink in the mire of despair.

Somehow, I knew your love would find me again, that I would be your lover as of old, and you my Divine Beloved.

You came into my life like the unasked answer to the mystery of beauty, and though I had dreamed that I might see you from afar, how could I dare to hope that your love might come to flower in my heart.

You plucked from my garden the flowers I had come to cherish, and the weeds you trampled underfoot, but in my loneliness I felt no sorrow, for I had seen the radiance of your smile.

You stood at my door and knocked, nor went away when I answered not your call. You knew I would grow weary of day-dreaming and lay in longing wakefulness throughout the night.

Your love has come to blossom in my heart.

D. S.

* * *

(34)

*New Jersey, U.S.A.,
March 8, 1941.*

TO MY DEAR MASTER,
The sighing of the wind
Is but Thy Voice,
And Thou art here, in the
stillness,

Burning within my
heart,
Belov'd! Belov'd! there
are no words
For that which I would
utter

J. R.

* * *

(35)

New York,

13th March 1933.

MY DEAR AND REVERED

SHRI MEHER BABA,

Princess Matchabelli and Mrs. Patterson carry with them the greetings and love of all those of us who have come in contact with you and from many who have not. But I want to write this individual word to tell you how we long for your coming, how sorely we have missed you and how much more sorely we need you here.

Our *Maya* is in a state of chaos and the people need a stirring of their spirit back to life. They need hope in their depression and light in their darkness. If my own individual problems, I cannot bring myself to write, though they are numerous, when so many are staggering under so much heavier burdens and are in so much greater need.

So please, even before you come here, send us your thoughts and your blessings and all your help towards a greater courage and hope and a revived spirituality.

I, like the rest of us who know you, wish you god-speed on your journey hitherward, and my thoughts will be moving with you, wherever you are. Please think of me at times with benevolence—if I am not too unworthy.

With all good wishes and warm love,

Your devoted friend

H. J. F.

* * *

(36)

Paris,
16-12-'32

BELOVED BABA,

It is just a year ago here in Paris that I saw you on the physical plane, followed by that wonderful week in April in East Challacombe.

I am wondering now if you will be coming to Paris again soon; you surely will do so at times on your many travels. If and when you do so, I should be more than grateful if you would let me know and if I may come and see you; even if you are only passing through, I could

come to the station and see you for a few minutes. I have *such a longing to see you again*.

It was so lovely to have S.H. to stay with me a few days on return from Santa Margherita and to hear about you; and thank you so much for your message and blessings;..

I have a flat here which is always at your disposal if it can be of any use to you at any time. There is a beautiful sunset this evening which I see from the windows and which tells me of your everlasting love and glory.

L. C.

* * *

(37)

New York,
March. 15, 1933,

DEAR BABA,

I wish to thank you for the inspiration I have received from you through your faithful disciple N... She has made me impatient to give myself wholly to the Perfect Master whose coming I have so long awaited. I hope that when that time comes, He shall not find me wanting.

Humbly,

J. D. M.

* * *

(38)
Buckingham Gate,
S. W.1.

MASTER,

Make my love for you grow
 until I am lost in it. We all miss
 you so.

L.

* * *

(39)

New York,
March 11, 1933.

DEAR BABA

This is to wish you sincere

greetings and salutations. I have
 pondered daily upon your words.

"Within Me lies the Source
 of all Existence and
 all Bliss, and I am One
 with It."

And I know those words are true.

All good go with you,
 always.

E. B.

With deep appreciation of your
 Holy message.

D. B.



Notes from My Diary

BY F. H. DADACHANJI

QUETTA TO DEHRA DUN

AFTER enriching experiences
 of the last road-journey from
 Mooltan to Quetta through wild
 desert tracts and dangerous
 crossings of the Indus, the
 question of another long journey
 of over a thousand miles came up
 unexpectedly. The Master's work
 at Quetta was done and a shift was
 deemed necessary. The group,
 trained to hard life and to face all
 eventualities, readily prepared
 themselves for another long
 Journey.

Baba arranged it differently this
 time. The first part of the long
 journey from Quetta to Lahore
 was to be covered by rail, and the
 remaining portion from Lahore to
 Debra Dun, by road, in the bus.
 For the seclusion that the Master's
 select group have been observing
 for years and also for avoiding all
 contacts *en route* and pass off
 unobserved during the period of
 his own seclusion, a special third
 class tourist car was reserved
 exclusively for the group. In the
 scorching heat of the

summer and in the tropical regions of Sind and Punjab, even this journey by rail for two nights and a day was none too pleasant.

Without stopping at Lahore for more than a couple of hours, the party proceeded by car and bus, as usual, on the road-journey towards Khanna which was their first halt.

During the drive from Lahore to Khanna, Baba contacted a *mast* at Amritsar.

Troubles started shortly afterwards. Something went wrong with the bus engine which could not immediately be traced, and they had to drive slowly and with care. The next big place for repairs was Ludhiana, a few miles away. On arrival there, due repairs were carried out, and the party proceeded further, but to face a great dust-storm which raged furiously and incessantly for an hour, raising clouds of dust all around, obscuring visibility on the road. It made driving very difficult. This was later followed by a down-pour of showers. Thus welcomed by nature in its full elements, the party proceeded onwards with great difficulty, and arrived at Khanna late in the afternoon.

On arrival here, the search for *masts* started. Two good *masts* were brought, who were fed by the Master and sent away,

After resting for the night at Khanna, the party proceeded next morning towards Dehra Dun, arriving there in the afternoon.

BABA'S FASTS DURING APRIL

During the month of April, Baba observed fasts, remaining at first on fruits, then on tea, and thereafter only on water in different periods as under:

For the first 14 days, taking fruits.

For the next 7 days, taking tea, only 3 cups a day.

For the last 7 days, taking only water.

On the 27th midnight, he broke his fast (on water) at first with orange-juice. The *mandali* was kept awake until midnight, and at the stroke of 12, Baba first gave each member of the *mandali* one teaspoonful of the orange-juice, and then he drank about a cup of the same. He continued taking fruit-juice for 2 days and after taking only vegetable soup for a day on the last (30th) day

of the month, he commenced taking a little quantity of food (rice and *dal*) from the 1st of May.

KARACHI

Karachi seems to have had some special significance and importance in Baba's working of late. Unlike Quetta, where he stayed with the group for over 3 weeks but had no external activities, Karachi witnessed marked difference in great activities, both public and private. Baba had declared, even before coming over to Quetta that Karachi would be the next place of residence for himself and his group and that he would be glad to go there to stay and work, during the period of his six months of complete seclusion after July, *provided* quiet residential quarters for him to work and for the group to stay could be available. To that end, his ardent disciples and devotees in Karachi worked most enthusiastically, moving around the whole city for over a fortnight. Karachi's most popular and prominent figure—brother Jamshed N. R. Mehta—in spite of his multifarious activities gave a most loving and whole-hearted co-operation in this search for a house. But in spite of

strenuous efforts of all, and for reasons best known to the Master himself, none suited to the group's requirements of absolute seclusion, could be found till the beginning of April.

Meanwhile, Baba decided to leave Quetta, and instructed to look for suitable quarters in Dehra Dun simultaneously. It is strange that where a number of his disciples in spite of their strenuous efforts for a number of days failed, only a couple of his *mandali* within two days succeeded. Immediately after suitable quarters were found in Dehra Dun, Baba moved with the group from Quetta to that side of the Himalayas.

It was sad for the devoted souls in Karachi to let a chance of the Master's presence and stay amidst them go by for want of suitable lodgings. The Master, knowing their heart's desire, as also for his work, gave them a month's time to find one, and still expressed his willingness to come over to Karachi for his work during the period of his seclusion. With renewed hopes they have been moving about in Karachi, sparing no pains to bring the

Master in their midst, Karachi is thus offered a chance at this most important period of his universal working. How far it responds remains to be seen.

LECTURES IN KARACHI AND SUKKUR

After Nagpur and Jaipur, comes Karachi in the list of places visited for a lecture tour by the Master's disciples—Princess Norina Matchabelli and Dr. C. D. Deshmukh, M.A., Ph.D. (London). Unlike any other place upto now visited by his disciples for lectures, Karachi had three separate lectures—one for the public in general, the other for the Maharashtrian group and the third specially arranged for the Parsis. Besides, "Personal Talks" were also arranged for 3 days after the first lectures when a number of interesting questions were asked by true aspirants and discussions on spiritual topics in general and about the Masters and *Avatars* in particular were carried. Personal and more intimate contact with others, who were more deeply touched and felt the Master's contact through his disciples and came to see them at home, were also established.

Sukkur was the next place of visit by the lecturers, who had a hearty reception and felt the warmth of truly loving and aspiring souls.

The details of these lectures at different places will be published later. Meanwhile the gist of their talks is given below.

PREPARING GROUNDS

With their usual fervour and depth of feeling, both the speakers dealt with the subject-matter—"*The Present Spiritual Crisis and the Need of an Awakener*," with special reference to their Master, MEHER BABA—in a most convincing manner. Their spontaneous expressions of the Master's Divinity and Love not only impressed the hundreds that had gathered in all lectures, but also touched many true, loving hearts that responded readily to the call of the Master to prepare themselves to participate in his future world-work. These were no ordinary lectures that the people are accustomed to hear from platform speakers and orators on various topics of public interest. These were the natural and heartfelt effusions of the souls that were touched and awakened by a

Master of Divinity, whose silent voice spoke through them. They said nothing of themselves, but becoming the perfect vehicles for the Master, conveyed his message of Love, Hope and Peace to the tortured heart of humanity now crushed under the throes of ignorance, subjugation, persecution and abject savagery. Nor was this a presentation of dry-as-dust dogmas or cold philosophy of words as propounded by exponents of science or philosophy. This was a frank and courageous admission and exposition of two highly cultured souls who had experienced something amazing, something extraordinary in their own inner beings which were literally transformed by the magic touch of the Master; they had been given the glimpses of bliss through the grace of their *Guru*. They desired and invited their fellow-beings to have the same awakening and the blissful experiences by coming in contact with the Divine Being who had been with and among mankind to lift them from illusion (*Maya*) to Reality. It was a loving gesture and process of drawing the masses of

humanity, now passing through grave crisis, towards the Fountain-Source of All peace and Bliss which they beheld and experienced at the feet of the Master, MEHER BABA—whose mission in life is to awaken humanity to its true and Divine heritage. With hearts full of Love that the Master awakened in them, they carried the Master's Message of Hope for mankind now on the verge of despair in all departments and phases of life through the muddle that is becoming more and more complicated every day almost every hour.

IMPRESSIONS

Thousands have heard their spontaneous outpourings in various places they have visited already. Thousands more will hear these. How far they have succeeded in carrying the Master's Message has only to be seen to be believed. No words or description can adequately give any idea of the impressions created. The soul hunger is a sign which is unmistakable. It does not speak through words. It creates profound spiritual commotion which is stirred up by the true, divine element—love, that love

which no man can create in himself, but which is awakened by the Grace of the God-man within true aspirants who crave for nothing but union with the Divine Beloved. In the world of *Maya*, the masses invariably prefer to remain in ignorance. Those who follow the LIGHT are very few. Fewer still accept it. Fewest and rarest—one in millions—become the Light itself.

* * *

The real seekers that have come seeking light from the Master and his Grace for admittance to his Infinite Heart of Love can truly vouchsafe for the touch of the Master they have felt through the heart-felt expressions and the Messages conveyed by his disciples. In

the eyes of the disciples they have seen the Light of the Master. In their spontaneous words and talks, they have listened to the Voice of the Master. In their presence, they have felt the Divine presence of the Master.

Such is the way Masters, to contact truly loving and responsive hearts and give them his Divine touch and feeling even without physical nearness. Once an inner contact is established, the Divine Shepherd feeds His sheep with his Love, wherever he is, wherever they are, irrespective of time or space. Those are truly blessed who have established contact with a Perfect Master.



Register of Editorial Alterations Vol. 3, issue 7

- Page 382, para 1, line 10, change meditaing to meditating
Page 382, para 3, line 2, change froms to forms
Page 383, para 2, line 15, change "*can also cannot*" to "*also cannot*"
Page 384, para 1, line 8, change *Nirwikalpa* to *Nirvikalpa*
Page 386, col 2, para 2, line 1, change kinman to kinsman
Page 391, col 2, para 1, line 3, change He to he
Page 392, col 2, para 1, line 6, change *Grihasta* to *Grihastha*
Page 393, col 1, para 2, line 8, change differet to different
Page 394, col 1, para 1, line 3, change educted to educated
Page 395, col 1, para 2, line 4, change Sarawsathi's to Saraswathi's
Page 398, col 1, para 1, line 8, change where to were
Page 398, col 1, para 1, line 10, change slily to slyly
Page 399, col 1, para 1, line 15, change "the the" to "the"
Page 400, col 2, para 1, line 13, change pier to pyre
Page 401, col 2, para 1, line 3, change cosmogomy to cosmogony
Page 407, col 1, para 6, line 1, change Ascendent to Ascendant
Page 407, col 2, para 2, line 2, change Ascendent to Ascendant
Page 407, col 2, para 2, line 6, change would'nt to wouldn't
Page 412, col 2, para 2, line 11, change peremtory to preemptory
Page 420, col 1, para 1, line 20, change sucessfully to successfully
Page 420, col 2, para 1, line 26, change Epicurian to Epicurean
Page 430, col 2, para 3, line 4, change therefater to thereafter
Page 430, col 2, para 3, line 5, change priods to periods
Page 431, col 1, para 1, line 2, change *dall* to *dal*
Page 432, col 2, para 3, line 14, change "many a" to "many"
Page 432, col 2, para 3, line 25, change awkened to awakened
Page 433, col 2, para 1, line 4, change exprienced to experienced