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MEHER BABA

JOURNAL

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"I have come not to teach but to awaken"

-Shri Meher Baba

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***Shri Meher Baba
on God and the Individual***

God is infinite. He is beyond the opposites of good and bad, right and wrong, virtue and vice, birth and death, pleasures and suffering. Such dual aspects do not belong to God. If we take God as
GOD IS THE ONLY REALITY one separate entity, he becomes one term in relational existence.

Just as good is the counterpart of bad, God becomes the counterpart of not-God, and the Infinite comes to be looked upon as the opposite of the finite. When we talk of the Infinite and the finite, we are referring to them as two, and the Infinite has already become the second part of the duality. But the Infinite belongs to the non-dual order of being. If the Infinite is looked upon as the counterpart of the finite, it is strictly speaking no longer infinite but a species of the finite, for it stands outside the finite as its opposite, and is thus limited.

And since the Infinite cannot be the second part of the finite, the apparent existence of the finite is false. The Infinite alone exists. God cannot be brought down to the domain of duality. There is only one being in reality and it is the Universal Soul. The existence of the finite or the limited is only apparent or imaginary.

You are infinite. You are really everywhere. But you think that you are the body, and therefore consider yourself limited. If you think you are the body which is THE APPARENT EXISTENCE OF THE FINITE sitting, you do not know your true nature. If you look within and experience your own soul in its true nature, you would realize that you are infinite and beyond all creation. But you identify yourself with the body, and this false identification is due to ignorance which makes itself effective through the medium of the mind. Ordinary man thinks that he is the physical body. A spiritually advanced man thinks that he is the subtle body. The saint thinks that he is the mind. But in all of them the soul is not having direct self-knowledge. It is not a case of pure thinking unmixed with illusion. The soul as soul is Infinite—aloof from mind or body. But owing to ignorance the soul comes under the sway of the mind and becomes a 'thinker'—sometimes identifying itself with the body and sometimes with the mind. And from the limited point of view of such a person who has not gone beyond the domain of *maya*, there are numberless

individuals. It seems that there are as many individuals as there are minds and bodies. In fact there is only one Universal Soul, but the individual thinks that he is different from other individuals. One and the same soul is ultimately behind the minds of seemingly different individuals, and through them it has the multifarious experiences of duality. The One *in* the many comes to experience itself as one of the many. And this is due to imagination or false thinking.

Thinking becomes false owing to the interference of *sanskaras* accumulated during the process of the evolution of consciousness. The function of consciousness is perverted by the operation of *sanskaras* which manifest themselves as desires.

THE CAUSE OF FALSE THINKING

Through many lives consciousness is continually being burdened by the after-effects of experience. And the perception of the soul is limited by these after-effects. The thinking of the soul cannot break through the hedge created by *sanskaras*, and *consciousness becomes a helpless captive of illusions projected by its own false thinking*. And this falsification of thought is present not only in cases where consciousness is partly developed, but also in men where it is fully developed.

THE SCOPE OF FULL CONSCIOUSNESS

The progressive evolution of consciousness beginning with the stone stage culminates in man. History of evolution is the history of gradual development of consciousness; and the

fruit of evolution is full consciousness which is characteristic of man. But even this full consciousness is like a mirror covered by dust. Owing to the operation of the sanskaras it does not yield clear and true knowledge of nature of the soul. Though fully developed it yields, not truth but imaginative construction, since its free functioning is hindered by the weight of the *sanskaras*. Moreover it cannot extend beyond the cage created by its desires, and therefore is limited in its scope.

The boundary in which consciousness can move prescribed by the *sanskaras* and its functioning is also determined by the desires. But as desires aim at self-

THE INDIVIDUALISATION OF CONSCIOUSNESS

satisfaction, the whole consciousness becomes self-centred and individualised. *The individualisation of consciousness may in a sense be said to be the effect of the vortex of desires.* The soul gets enmeshed in the desires, and cannot step out of the circumscribed individuality constituted by these desires. It imagines these barriers and becomes *self-hypnotised*. It looks upon itself as being limited and separate from other individuals. It gets entangled in individualistic existence and imagines a world of manifold separateness with many individuals with their respective minds and bodies.

When the rays of the sun are made to pass through a prism, they get dispersed and become separate owing to refraction. If each of these rays

SEPARATENESS
EXISTS ONLY IN
IMAGINATION

had consciousness, it would consider itself as being separate from the other rays, forgetting entirely that at source and on the other side of the prism it had no separate existence. In the same way the One Supreme Being descends in the domain of *maya* and assumes a multiplicity which does not in fact exist. The separateness of individuals does not exist in *reality* but only in *imagination*. The one universal soul imagines separateness in itself. And out of this division there arises the thought of 'I' and 'mine' as opposed to 'you' and 'yours'. Although the soul is in reality an undivided and absolute unity, it appears as being manifold and divided owing to the working of its own imagination. Imagination is not a reality. Even in its highest flight it is a departure from truth. It is anything but the truth. The experience which the soul gathers in terms of the individualised ego is all imagination. It is a misapprehension of the soul. Out of the imagination of the universal soul are born many individuals. This is *maya* or ignorance.

Side by side with the birth of the separate and limited individuality there also comes into existence the objective universe. As the limited individuality has OBJECTIVE separate existence not in fact but only UNIVERSE in imagination, the objective universe also has no independent and separate reality. It is the One Universal itself appearing in

the second role of manifestation through the attributes. When the soul descends in the domain of *maya*, it takes upon itself the limitations of manifold existence. This self-limitation of the soul might be looked upon as its self-sacrifice on the altar of consciousness. Although it eternally remains the same Infinite Absolute, it suffers a kind of *timeless* contraction through its apparent descent in the world of time and variety and evolution. What, however, really evolves is not the soul itself but only the consciousness, which, owing to its limitations, gives rise to the limited individuality.

The history of the limited individuality is a history of the development of triple entanglement with mind, energy and matter (body). Duality prevails in all these domains, and the soul gets entangled in this duality, although it is in essence beyond duality. Duality implies the existence of opposites limiting and balancing each other through mutual tension. Good and bad, virtue and vice are examples of such opposites. The ignorant soul enmeshed in duality is in the clutches of both good and bad. The duality of good and bad arises due to ignorance. But once the soul gets entangled with it, it comes under its sway. During the evolution of the triple entanglement with matter (body), energy and mind, the ignorant soul is continually in the grip of wanting. It wants good and bad of the *gross* world; it wants good and bad of the

THE TRIPLE
ENTANGLEMENT
AND DUALITY

subtle world; and it wants good and bad of the *mental* world. And owing to the distinction of good and bad, wanting itself becomes good and bad. Wanting thus comes to be inevitably limited by the perpetual tension of the opposites. This gives rise to unending oscillation from one state to another, without arriving at the unlimited state which can only be discovered in the unchanging and eternal aspect of life. The Infinite is to be sought for beyond the domain of duality. And this becomes possible only when consciousness can step out of the limited individuality by breaking through the barriers of *sanskaras*.

We have seen that the possible field of consciousness is limited by the *sanskaras*. This limitation creates a division of the human psyche into two parts.

THE CHASM BETWEEN CONSCIOUSNESS AND UNCONSCIOUSNESS

One part falls within the range of consciousness part falls beyond it. This unconscious part taken in its full extent is identical with

the power which is also behind matter. And it is referred to as God by the orthodox religions. The Ultimate Reality which symbolically represented through such concepts can be known in its truth only by *bringing the unconscious into consciousness*. An extension of consciousness consists in being conscious of that which was formerly unconscious. The progressive conquest of the unconscious by the conscious culminates in *consummate* consciousness which is unlimited in scope

and unhindered in function. Between this highest state of consciousness and the limited though full consciousness of average humanity there are about forty-nine degrees of illumined consciousness. They mark the important stages of growing illumination.

The gulf between the clouded consciousness of average humanity and the fully illumined consciousness of a Perfect Master is created by *sanskaras* which SPRITUAL gives rise to egoism. These can ADVANCEMENT be removed through perfect character, devotion and selfless service. But the best results in this direction are attained through the help of a Perfect Master. Spiritual advancement consists not in the further *development* of consciousness (for it is already fully developed in man), but in the *emancipation* of consciousness from the bondage of the *sanskaras*. Although in essence consciousness is the same in all the different states of existence, it can never be consummate unless it can reflect the knowledge of Infinity without the least shadow of ignorance, and also extensively cover the whole stretch of the universe illuminating the different spheres of existence.

Every time you go to sleep you are unconsciously united with the Infinite Reality. This unification involves the extension of unconsciousness over con-
DEEP SLEEP sciousness. It thus bridges over the chasm between the unconscious and the conscious. But being unconscious of this union you do not con-

sciously derive any benefit from it. This is the reason why when you wake up again from deep sleep you become aware of the self-same hum-drum individual, and you begin to act and experience exactly as you acted and experienced before going to sleep. If your union with the Supreme Reality had been a conscious union, you would have awakened into a completely new and infinitely rich life.

A Perfect Master is consciously united with the Infinite Reality. In his case the chasm between consciousness and unconsciousness is bridged not by CONSCIOUS UNION WITH REALITY the extension of the unconscious over the conscious as in the man who enjoys deep sleep but by the extension of consciousness over unconsciousness. The waxing and waning of consciousness is applicable only to the limited individual. In the case of the Perfect Master the conquest of the unconscious by the conscious is final and permanent, and therefore his state of self-knowledge is continuous and unbroken, and remains the same at all times without any diminution. From this you can see that the Perfect Master never sleeps in the ordinary sense of the word. When he rests his body he experiences no gap in his consciousness.

In the state of perfection full consciousness becomes consummate by the disappearance of all obstacles to illumination. The conquest of the unconscious by

**THE STATE OF
PERFECTION**

the conscious is complete, and the person continuously dwells in the full blaze of illumination or as one with illumination. He becomes illumination itself. As long as a person remains under the sway of duality and looks upon the manifoldness of experience as being true and final, he has not traversed the domain of ignorance. In the state of final understanding a person realizes that the Infinite, which is one without a second, is the only reality. The Infinite pervades and includes all existence leaving nothing as its rival. A person who has such realization has attained the highest state of consciousness. In this state the full consciousness which is the fruit of evolution is retained, but the limitations of *sanskaras* and desires are completely transcended. The limited individuality, which is the creation of ignorance, is transformed into the Divine individuality which is unlimited. The illimitable consciousness of the Universal Soul becomes individualised in this focus without giving rise to any form of illusion. The person is free from all self-centred desires, and he becomes the medium of the spontaneous flow of the supreme and universal Will which expresses divinity. *Individuality becomes limitless by the disappearance of ignorance.* As it is unimpaired by the separateness of *maya* and unentangled in its duality, it enjoys the state of liberation, in which there is objectless awareness, pure being and unclouded joy. Such a person has no longer any illusions which

perplex and bewilder man. In one sense he is dead. The personal ego which is the source of the sense of separateness has been for ever annihilated. But in another sense he is alive for-ever-more with unconquerable love and eternal bliss. He has infinite power and wisdom, and the whole universe is to him a field for his spiritual work of perfecting mankind.



NEW YEAR

1939

BY ABDULKARIM ABDULLA

The new measurement of immeasurable time commences with the beginning of the year 1939 and we take this opportunity to offer our hearty best wishes for a spiritually happy New Year to all people the world over for the New Year starting on January first, the New Year already in force since the recent *Pateti* of the Parsis and *Divali* of the Hindus and the New Year that will shortly commence for the Muslims in Moharrum.

According to the law of cause and effect, as long as space remains to be accounted for, time has necessarily to be reckoned with. If religion and philosophy start with a definite beginning and a distinct end for time in the ultimate Reality, science and mathematics end in admitting an incalculable past and an unfathomable future for the same in the ever-shifting and never-stationary present.

For everyday purposes mankind rightly measures time in years and, in

spite of the glaring diversities in the day-to-day affairs in life, humanity is fortunately one in the method of calculating year by year this fundamental factor of all earthly life. A remarkable feature in this connection is the worldwide consistency in maintaining a common compass of a comprehensible hold on the fast slipping time. The last point to which the mass mind can conveniently stretch and strain itself backwards appears again to be an unanimously fixed limit of about two thousand years. Even those who claim the origin of their culture and civilization in the hoary past have found an outstanding event of singular importance in history to hook on the immediate present within this period. In fact all the outstanding current eras on the face of the globe are well within this particular orbit.

Hindu 1995 Sanvat;
Christian 1939 A.D.;
Muslim 1358 Hijri;
Zoroastrian 1308 Yazdezardi.

Amongst many other unmistakable signs, the approaching end of the 20th century in which all the other eras are passing through almost their last quarters, portends producing one universal New Year at no distant date. Time alone will tell the exact day when Baba speaks and the first New Year 'after Silence' begins to enable hopelessly divided humanity to drown its petty selfish differences into the past of pardon and forgetfulness.

In the meantime we join in the ensuing joys and prayers of another year in the spirit of the immortal Hafiz:

"Transitory is life, its pain,
and pleasures,
Then to laugh out of it, the
wise one prefers."

To laugh into the New Year with merry-making is a good beginning to pass out of it happily. But only a few succeed to this end. The majority who indulge in the New Year festivities of laughter and lights, do it simply in a sense of superstition as if the happy beginning of a year is in itself a passport to peace and plenty of succeeding days and months.

There can be no better example to

believe such a notion than the Muslim New Year that always commences in mourning with the month of Moharrum, since about thirteen hundred years, on the tenth of that month, the two grandsons of the Arabian Prophet preferred to lay down their lives than give up the principles of truth and fair play. In spite of the dutiful mourning of the Mahomedan world every New Year in commemoration of one of the greatest spiritual tragedies on earth, the history of Islam differs in no way in the usual ups and downs of time and tide compared with any other history in the world.

We pray that India, the land of saints, will soon succeed to put an end to the unhappy struggle long going on between the Hindus and the Muslims, the sons and the daughters of the same motherland regarding the two different aspects and two diverse manifestations of the same Truth which will ever remain One without a second.

When ordinary buildings in a thickly populated area are pulled down, extraordinary is the cost to build better ones and make good the incidental damages. The sacrifices re-

quired to atone for pulling down violently the structures of settled humanity and disrupting whole countries seething with men, women and children is beyond calculation and imagination. It is, therefore, all the more necessary to pray for strength and fortitude for the apparently fortunate countries to be able to bear the colossal suffering and infinite privations destined to follow in the wake of their gigantic undertakings for the supposed betterment and welfare not only of themselves but other nations and races that necessarily involve numberless sins of commission and omission against God's own creation.

The little message of hope and cheer that we can give to races that appear for the moment to be unfortunate is, that it is better to be sinned against than to sin, and that one of the greatest spiritual blessings and boons is, uncalled for and uninvited suffering. Sooner or later, as surely as daylight follows darkness, such calamities are bound by the universal law of nature to bear fruit of freedom and salvation.

We cannot at this juncture forget to

remind those homeless, friendless and helpless victims of natural calamities like flying storms and forging floods, raging epidemics and heart-rending accidents that there is no new life without its twin of a birth pang; for all its horrors are soon rewarded with a greater happiness.

It is beyond us to say anything in the limited language of the lay mind for those grand souls *consciously* basking in the sunshine of the spiritual path, but we wish many happy returns of the day to all those who may have even once remembered God for the sake of God, or done even a whit of service, or loved anyone or anything for the sake of love without hope of return and longing for reward, without fear of punishment and fettish of privileges.

We dare say that a New Year is an occasion of deep lamentation for those who consider the world to be the 'be all' and 'end all' of life, and who have consciously and actively done nothing towards understanding life's true purport. The year passed is certainly a year lost for them.

Although during the last fourteen years of Baba's silence

it has been repeated more than fourteen times, nothing can yet be sweeter for

his group to hear that Baba will speak and speak soon.

Sufi Thoughts

VERSIFICATION By Dr. ABDUL GHANI MUNSIFF

SACRIFICE

Stint not wealth, to preserve life,
A precious gift from God;
Spare not both — wealth and life,
One's honour to safeguard.

If Truth be endangered,
To save it sacrifice
Wealth, honour, everything,
Nay even your life.

If luckily a Master comes,
And offers God-realization;
Without scruple, surrender all,
Wealth and honour, life, religion.

God is the goal of all creation,
Be ready for the call;
By losing everything for Him,
In Him you regain all.

—Kabir



Arangaon Dispute

BY ELIZABETH C. PATTERSON

Staying at "Meherabad" I feel that I live everywhere and nowhere. Yet through Baba this speck on the map of India which is unknown to the world seems like the pin of the hub that fastens the giant wheel, with its spoke radiating out to the throbbing cities, the arteries of civilization, and to the furthermost ends of the earth.

Colourful local events assume importance which could have their counterpart in other communities of the world, only against different backgrounds.

The little village of Arangaon about a quarter mile from "Meherabad", the temple bells of which we can hear from our hill top, has four hundred inhabitants. It had its importance, together with Ahmednagar in the time of the brave Mahomedan Queen, Chandbibi, who lived several hundred years ago in the Mogul period and led her armies to victory, although she, riding on her white horse, was killed in

the battle. At present in Arangaon there are interesting architectural facades, doorways, windows and other relics of past grandeur including parts of the old wall, but the place is crumbling and poor. The great picturesque fort in Ahmednagar which is large enough to house whole barracks of British troops today, was constructed by Chandbibi.

There is an ancient feud existing, in Arangaon, the true details of which are lost, but it is kept alive in the village through the inhabitants taking sides, and two parties have long been formed. The village has always been *divided against itself*, despite the fact that the inhabitants are practically of one caste.

On Baba's birthday, or other occasions when the villagers come to see him, or they invite Baba to their village for a *fete*, are the rare occasions when they come together (both parties) peaceably. Recently Baba was invited by the headman of Arangaon, as spokesman, to come to their great

fete day and give the villagers *Darshan* or blessings. Knowing that his Western disciples had never seen anything of the kind, Baba invited us to accompany him on what turned out to be a touching miniature "triumphant tour", for every villager was there lining the cobble-stoned streets and throwing flowers before the car in which Baba rode. He smiled upon them as the *divine parent*, which he is in truth, and we could feel their hearts respond. The headman of the village together with musicians and native dancers who were escorting, slowly walked or danced the half a mile distance from 'Meherabad' to Arangaon with its winding streets. At a place especially prepared for Baba near the ancient gateway on the far side of Arangaon, the villagers each in turn passed in front of him and, in the manner which is as old as the East itself, prostrated themselves before his feet, and he touched their heads in blessing. *Baba always lets happen that which is prompted by the human heart.*

It occurred a few days later that some minor crime was committed in Arangaon and the ancient feud flared

up, the village party was on the point of killing the other when they remembered Baba. They sent a delegation to him saying that only Baba could settle their differences. He returned word that he would meet a contingent from either side, both at the same time, at the Ashram in "Meherabad" that evening. As we rode up the two 'parties' were seated, divided on either side of the building, and Baba arranged that they were kept waiting for a few moments and then suddenly called into the Ashram. In this way they came inside all mixed as one party, and Baba requested them at once to be seated on the floor. One villager with murderous thought against the other, found himself seated next to another of the opposite party—but they were so intent upon putting their side of the question before Baba believing him to be the True Judge—that they did what on other occasions would have been impossible without bloodshed. Baba had several of his able, staunch men disciples conduct the gathering and, if more than one villager spoke at a time, they were quietly

but strongly kept in order. Baba showed extreme patience and listened to about forty anguished souls, with all they had to say. Finally one old woman came forward and swayed back and forth, almost as if she were reciting an incantation of all the woes of the race. One of the village men stepped forward and pushed her aside, as even they could not stand so many woes! At another point, when evidently the particular offender was speaking, about ten men arose and commenced yelling at one another. Baba smiled benignly and then clapped his hands for silence. The effect was instantaneous and amazing, for the men so rough and loud, with Baba so gentle in comparison and not speaking, but with only a hand clap of command abated their storm of passion. On his board, interpreted by one of his disciples, he informed the gathering that as evidently they had made up their minds not to be peaceable, there was nothing to do but to leave the matter to take its course, and when it reaches the authorities, they would deal with it in their own way. Baba arose to leave. Upon this the

villagers who were enjoying their ill feelings towards one another and wished to talk all night, were taken aback and their faces visibly fell, for suddenly the arguers were left without an argument, as fire without fuel !

Baba paused at the doorway, and seeing them crestfallen, stated that he would remain only if they would abide by his decision—to which they agreed. First he took the headman to task for not having kept better order in the village. Some began to feel rather sorry because they felt in their hearts that they were really to blame in the matter. Then he told the dissenters that they must "*Forgive and forget and become one.*" As long as they had two 'parties' they could never accomplish this. There was much discussion amongst themselves, and I thought, of course, they were objecting to giving up the two 'parties', but instead there was objection to eating together, as it had been proposed that a village feast be held. The question at issue appeared that one side would not accept food from the other. In Indian custom if both parties accepted to eat

together it becomes a bond; the same as in our Christian Bible if refers to "breaking bread together" as something sacred, but we in the West have lost the significance that the East still has for this rite.

It was agreed finally that if Baba himself would give the food, they would both accept from him and thereby become *one* family. In this concrete manner, a few days after Baba thus blessed this flock of black and white sheep, by uniting them from ancient hatred into fellowship.

On twenty-sixth of November last, as the Arangaon villagers wished to express their appreciation to Baba and to cement their union by coming to him, a gathering was arranged which commenced at sunset time. A long line consisting of the four hundred inhabitants, together with their children, came up the hill where we are residing, led by their musicians who kept time in a slow rhythm of dance. Baba was seated on the ground in front of the place where once he had retired in seclusion for a year and where now there is erected,

over his cave, a white domed structure.

The evening ceremony consisted of a *bhajan*, or sacred recital, sung before Baba. Until now the former 'parties' had kept back one thing, which Baba knew, and that was sitting next to each other in the temple. Instead they held the weekly *bhajans* separately. This sacred song recital in Baba's presence commenced by one of the former 'parties' singing accompanied by bell-like instruments and then, that which had not happened for years occurred, the other party joined in unison. At this point Baba, who knows so well the child-like need of the people for a material symbol, gave to the villagers a long-shaped drum, which is an ancient sign of 'peace of unity'. Hereafter at the *bhajan* in the temple they will sing together accompanied by its rhythmic beat, which in their orchestration is played as recurrently as the beat of the human heart.

All the assembly of men, women and children came forward to receive Baba's *Darshana* and *Prasad* before returning to their homes and took leave with song and blessings in their hearts.



The Vaishnavite Saints of Southern India and their Hagiology.*

THE LIFE OF ST. TONDAR—ADI—PPODI AZHVAR

(ORIGINAL NAME—VIPRA NARAYAN)
BY C. V. SAMPATH AIYANGAR

The path of loving devotion secured by *Juana* and *Karma*, which is the burden of Vedanta teaching as taught by *Visishtadvaitins*,† is best illustrated by the life of our Saint Vipra Narayan. That also shows how one suffers when he forgets his kinship to God, and how he enjoys his life when he is recognized. God is in us and we should not forget Him. As Dr. F. W. Faber so beautifully said : "God possessed, our own God, that is Creation's Home, that our Last End, there only is our rest. O that the winds of Grace would blow that we might sail more swiftly over this broad sea to our Eternal Home! Another day is gone, another week is passed, another year is told—Blessed be God then, we are nearer to the end. It comes swiftly; yet it comes slowly

too. Come it must, and then it will all be but a dream to look back upon."

Our Saint was born in Southern India, at Mandangudi (in 2 Chola Country).§ The month *Margasirsha* (December-January) is consecrated to Lord Shree Krishna, and it was in this month that he was born in a *Brahmin* family. Even in his youth he learnt all the sacred lore, the four *Vedas*, the six *Angas* and the other sciences useful for successfully living this mundane life. But, in the language of Thomas A. Kempis, he said to himself addressing Him, "Most beloved spouse of my Soul, supreme source of Light and Love, and sovereign Lord of Universal Nature! When shall I lose in the Love of Thee, all perception of myself, and have no sense of any being but Thine?" He went on a visit to Sriranga,

* Continued from December 1938 issue.

† A set of philosophers, followers of Shri Ramanuja.

§ One of the four important old kingdoms of Southern India.

the sacred town which is between the two branches of the river Kaveri, and settled there in the temple of Shri Ranganatha, the Lord Resident of the place. There he spent his time in divine contemplation, concentrating his mind on the Divine Beauty of the One cause of everything. Everyday he used to prepare a floral wreath with eight select species of flowers, and offer it to Him who is the Lord of all beings. The esoteric meaning of this very interesting fact is this: It was typical of the chief eight kinds of mental worship and service to mankind. They are:

1. Non-injury (*Ahimsa*), 2. Conquest of the senses (*Indriya Nigrah*), 3. Kindness to all creatures (*Sarva bhuta daya*), 4. Forgiveness (*Kshama*), 5. Prayer (*Dhyana*), 6. Austerity (*Tapas*), 7. Mental culture (*Jnana*), 8. Truth (*Satyam*). Worship with these flowers is the real communion with God. That joy with God is really above all other joys. It was in such a state of ecstatic bliss that Saint Nammazhvar exclaimed that he seemed to be all in all in the Almighty's creation which contained heaven and hell. To a person who

enjoys such a bliss, says the commentator, heaven and hell make no difference.

Our Saint was called *Tondak Adipodi* (meaning the dust of the feet of the slaves of God). He loved humanity and worked for their salvation. And to him all things reminded of God.

The great Saint Nammazhvar wrote on the days and nights of the soul of vicissitudes in spiritual life. Referring to this Thomas A. Kempis says, "This vicissitude of day and night in the spiritual life is neither new nor unexpected to those who are acquainted with the ways of God; for the ancient prophets and the most eminent saints have all experienced an alternative of visitation and desertion." As an instance of this, the royal prophet describes his own case. "When I was in prosperity," says he, "and my heart was filled with the treasures of grace, I said I should never be moved." But these treasures being soon taken away and feeling in himself the poverty of fallen nature he adds: "Thou didst turn Thy face from me and I was troubled." Yet in this disconsolate state he does

not despair, but with more ardour raises his desire and prays to God: "Unto Thee, O, Lord, will I cry, and I will make my supplication unto my God." Our Saint had his own vicissitude of day and night in his spiritual life. When his love to Him departed, a chaos wide and vast and dark as hell was opened in him. But when the departed love returned, the gloomy scene was past and he saw the One God Supreme above all others. This is the incident in his life to which I refer.

In the town of Tiru-Kkarambanur there lived one Devadevi, a courtesan of matchless beauty. She was connected with the Court of the King Chola, whose capital was Uraiylur. She, on her way home, halted in the flower garden of our Saint. She, with her maids, was taking rest under a shady tree. A thousand trees there were of various kinds. Beautiful birds of various colours were singing their rapturous songs. This beautiful garden was a veritable garden of Eden, and there amidst the music of the spheres rested the young damsel. She saw our Saint working in the parterres. He was

watering the plants and collecting flowers. The damsel saw him, but his mind was concentrated in his work. Devadevi and her maid wondered why he did not see them at least once. How could he be so indifferent to their fascinating charm? The maid said that he was wholly absorbed in divine service, and was, therefore, indifferent to what took place around him. She then said that Devadevi could not captivate him, but the latter swore that she would. So saying she removed all her jewels and sent them home through her maids. She then went and stood before our Saint. Then she prostrated before him. The Saint saw her and asked her who she was. She said that she was leading a vicious life, and that she came to him for redemption and salvation. She agreed to work in the garden and help him in all possible ways. She worked under him, and he shared his frugal fare with her. Some days passed. and one day she was allowed to shampoo his weary limbs. He then became a slave to her furtive glances. and fell.

"Ah! how I have virtue
forsworn!

Her anklets gingling, me
unnerved!
Oh! how her eyes so wide
and dark
Has witching spelled my
Saintly Soul!"

The God's garden became Cupid's parterres! The wily strumpet stripped Vipra Narayan of all his worldly goods and left him helpless. He ran after her and submitted himself to all the indignities of an unscrupulous harlot. He was lying helpless at her door side. He then thought of Him: And it was truly said that it is the only sovereign remedy for all ills. King Chola had a dream about our Vipra. He was told that the latter had suffered at the hands of Devadevi on account of his past deeds, and that the end of justice was satisfied. When the king met Vipra the next day and

told him about the dream, old recollections came to our Saint, and there he stood regenerate. So far as Devadevi was concerned her association with the Saint completely reformed her. She also became a new being. In his beautiful devotional hymn *Tiru-malai*, the Saint sings :

"Whom dare we fear now?
So panoplied are we
With His All-holy name,
E'en death from our door
Oh, ousted, headlong flies."

It teaches that the soul must always work subject to the will of God. In his second work, *Tirup-palli-Yezhucchi* (Waking of the Lord), he teaches that the only way to salvation is disinterested service. For 105 years he lived in the sacred town of Shrirangam, preaching what he *felt* and *saw* of God.

To be continued)



Shri Meher Baba

IMPRESSIONS*

BY PRINCESS NORINA MATCHABELLI

So often in still contemplation, sitting in groups around Him we spend hours of supreme inspiration when into the awed stillness of our hearts His unfathomable words resound: "I am the only Reality."

To someone kneeling before Him in adoration, He says: "She is all love—no desire—I am above purity."

To another among His children, demonstrating love in their own individual way, He says: "It is all the same love."

Someone of fierce nature, a man insatiable in self-satisfaction of life, spiritually yet immature, too proud to dare to be confronted with one like Shri Meher Baba, who after having met Him said: "I went determined to oppose, my mind was full of doubts. When I entered the room, I felt disarmed by His look as of a pure child. That experience I can hardly describe. I

thought I was going to see a man, but I met someone far above the ordinary. His form, though looking natural and human, was of different texture. He appeared translucent. He knew all about my life as if it were His own. He read my most remote thoughts. He moved within me a realm of feeling which I had ignored, one commonly calls it heart; but it is that real heart which we know only because throughout all life, we long for its better feelings. When I told Him about my struggles, I saw that my suffering had left traces of its unworthy drama on His face. I had to kiss His compassionate face. I shall never forget His super-human kindness and tolerance and His child-like humour. We talked about things worldly and matters of everyday. I realized that all was the clean clear expression of some unfathomable just and lawful plan which since I have accepted by the grace of faith that

* Continued from December 1938 issue.

He awakened in me."

Someone else said to Him:

"As soon as I saw Him I broke out in loud laughter of joy. He and I at once felt like two pals on some vacation game. I embraced Him like my nearest friend. He appeared so white. I thought I had dreamt of purity when I was a boy, but I can, for the first time, say I experienced *Purity*."

Children are more able to recognize Him. How often do we witness the intuitive feeling guiding them, making them see what we cannot see; in the most unexpected manner they are caught in His Divine Ray. Once, while walking in the private grounds belonging to one of His Swiss disciples, He approached a little girl of seven picking apples from under a tree. Baba graciously bending over her looked deep into her eyes. Startled, in awe, by the blessing that she had received, she ran to her mother to share her sweet experience calling out: "O Mummy, Mummy, never has anyone looked at me with so much love."

Wherever He appears, here or there in East or West, His miraculous body

of superhuman texture projects the divine fluid substance with equal grace to respond to the need of all.

In New York in one of the greater gatherings held in the private home of one of Baba's friends, this startling fact happened. Many people are standing in line to pay their respects to Him, when suddenly, Baba, interrupting the ceremony, is pointing to a person standing far back in the crowd, a lady none of us knew. Baba's persistent sign meant for the person to come to meet Him before any other. To the message given by one of us she responded in embarrassed manner as if wanting to evade the call apologetically, explaining that she merely had come to accompany a friend. Baba repeats the insistent sign for the second time. Her attitude suddenly changes and she walks toward Him as if irresistibly drawn. Baba's hand stretches toward her with visible expression of joy. Her embarrassment grows almost to a state of confusion which Baba with the following words instantaneously counteracts: "Do not worry," He said, "I know everything and I will help you." Involuntarily she sheds tears. After a few moments

Baba bids her leave, and again she disappears in the crowd while the reception is ordered to continue. He has found the old needing soul which, for some unfathomable reason, that day was due to meet Him. A week later this stranger calls me over the phone. She said: "I am the woman you so graciously introduced to the Master. May I come and see you as something wonderful has happened to me?" On acquaintance she told me her life story and impressed me with the sorrowful and tragic conditions in her family life, because of the hatred between herself and her own child, a girl of twenty. Mother and child had persecuted each other for twenty years. The mother said, "I have never been able to understand this as my child was born in love. Never have I been able to overcome the detestation for my child; I have never felt inclined to kiss her. When the Master asked me to meet Him I did not know why. My own unhappiness had become so much of a habit that I did not even know that I was in need of help. When the Master greeted me with so much kindness I did not remember

being impressed in any way, not even to have been able to objectively observe Him. I was like one in a dream who suddenly wakes up and feels carried off, led by an invisible friend for some good reason. This morning I awakened from an unusually deep sleep bathed in ecstasy of love and bliss. I could not understand what had happened to me. It was so powerfully active making me react without the use of my will. I rose from my bed and walked into the room of my child who was still asleep. Drawn by irresistible love I embraced her...For the first time, in both of our lives, did we feel a bond—a bond that was more than mother love and child love. My experience was contagiously felt in her, and is today a tender relationship which reflects happiness for the whole family. Dear friend," she continued, "who is this man? I remember similar stories about Jesus imparting Grace of Love."

"I am in you, with you always," He says.

If one of us fell ill, He feels it. From a distance before we call for help, He cables, advising some cure that He the

Knower of all science, diagnosing our condition as no scientific ordinary expert can, knows is right.

I have a friend, a Catholic and superstitiously drawn to anyone who demonstrates physical miracles. She was introduced to Baba at a time when very ill, with a tumour in the brain and paralysis of her right arm. Baba is indifferent to demonstrate powers, for whosoever it may be, but He granted her a short audience of 'only two minutes'. Without giving her time for explanation or complaints, He passed His hand over her forehead and over her arm, prescribing by the following statement the cure to follow: "Do as I say and I shall heal you." The woman, accustomed to conventional formalities felt shocked at Baba's short and matter-of-fact informal ways. Three days later she was attacked by acute fever and had to be taken to the hospital. In the third night Baba appears before her like a luminous projection. He holds between His finger tips a reddish bullet on which He blows His divine breath and *makes it vanish*. In that same instant the woman feels life re-entering her arm;

she has a sensation of immediate release in her head. The tumour in her brain, naturally bursting, releases the poisonous matter. The woman is healed. Today she is one of those who, by reason of a physical miracle, believes in Baba's superhuman existence. We have witnessed more than one physical healing of which this is one of the many. But the spiritual healing which cannot be reckoned by any science is of far greater importance to our life in need of resurrection in the spirit.

Shri Meher Baba says: "I have come not to teach but to awaken."

Shri Baba's internal and external work is all one. While standing before a Christian Chapel one Easter morning in Murree, Himalayas, in 1933, He said: "All worship returns to me. The sigh whithin the prayer is the same in the heart of the Christian, the Mahomedan, the Jew. They are indivisibly longing for the same God." They are unconsciously drawn to Him. They all unconsciously feel the same, but express it through different languages. There is only one fundamental Faith,

and that is the pure form of religion which Shri Meher Baba will reawaken in the *heart* of man.

His word is the will of divine origin. We often realize the immediate effect of the power of His word, and wonder in awe over the mysterious reaction. He is uninterrupted conscious action in the mental, subtle and gross spheres. In the one all pure form of 'Impersonal Love' He performs God-action. He practises God-Life. He will create God-like human beings.

We earn through Him the feeling that we in Him participate in the 'indivisible divine life,' that we and God are one pure function—one life—one working will sharing in the scope of all existence. That living trial one calls *life*, directed and used by Him, turns to be impersonal blessing. We do no more worry to lose advantages in being bad, nor do we speculate to be good for our own sake. Surrendered in Him, good or bad, our contribution in good or bad results immune.

Through the blending of head and heart we earn the impersonal viewpoint. In that viewpoint is peace.

He does not preach ... He gives us the example ... He shows us how to be tolerant, to recognize in everyone's individual viewpoint the right, yet veiled, impersonal standpoint. In a case of two opposite opinions He, the wise impartial Friend, will turn toward either of the opponents and create in both the same selfless reaction that makes them give in and understand. He will say: "How can there be misunderstanding when there is Love?" The mysterious adjusting power of His *word* makes personal motives vanish into unimportance and the pure impersonal standpoint prevails in the tranquilized minds.

Some may use strong temper to impose his own will on some one else. To the one who is weak and feels hurt He will say: "Why do you feel hurt?" and to the other who did willingly or unwillingly create pain He merely will smile in compassion. We then *know*. He does not teach—He awakens.

(*to be continued*)





HAZRAT MEHER BABA

Hazrat Meher Baba

FROM A SUFISTIC STANDPOINT *

By Dr. ABDUL GHANI MUNSIFF

Some realize after great research,
Some find Him without seeking;
Some long for Him with no response,
With some He ignores dealing.

The Sufis classify saints into two main categories, namely *Kasbi* (self-acquired) and *Wahbi* (Divinely ordained), as described in the first two lines of the above quatrain. This division is rather arbitrary and is not the whole truth. It implies injustice and favouritism by God. This viewpoint is the result of Islamic belief in predestination and the absolute *will* of God. Although well conversant with the law of cause and effect and the spiritual fact that nothing goes to the undeserving, the early Sufis under the aegis of a disciplinary church, could think of no better way of escape than fall into line with the orthodox mentality. They endorsed the latter's theory of Divine grace, with regard to saints suddenly lifted to spiritual heights irre-

spective of their previous form and life record.

Evidently Hazrat Meher Baba belongs to the second category. Looking to the early part of his life as a student in Deccan College, no one would have marked him out for a spiritual career. Undeniably, really great events in one's life do happen when least expected. And the unexpected, in the case of Meher Baba, was his memorable meeting with Hazrat Babajan (a lady saint of Poona) in the year 1913. One kiss on the forehead by the venerable old lady gave him God-realization (*mushahida-e-zat*) and the rest of the work, the return to normal consciousness (*mushahida-e-sifat*) was completed by Sadguru Upasani Maharaj of Sakori. Hazrat Meher Baba, judged from the

* Continued from December 1938 issue.

spiritual preparedness of this life of his, may be classed as *Wahbi* (Divinely ordained), but those who understand spirituality can see in him but a triumphant culmination of a long extended evolutionary struggle—yet another crest of a wave in the sea of cosmic consciousness.

Hazrat Meher Baba, a Persian Zoroastrian as far as can be ascertained, is the only non-Muslim saint of the present century except Upasani Maharaj who has attained spiritual perfection from a Muslim saint. As if they would be anyway nearer to judging the standard of his saintliness, the Muslims very often inquire, "Has Meher Baba accepted the Muslim faith?" "Is he *Bashara* (conformist) or *Bayshara* (non-conformist)?" In this small symposium, answering silly and sectarian questions like the above born of ignorance would be to no purpose. For such a class of people blissful ignorance would certainly be of more spiritual benefit than any frivolous and insincere attempt on their part to become wise in such matters, as it would react by making them lose faith

in what they are already believing and doing. Herein our only concern is for the intellectuals and the self-styled Sufis who ought to know better than give an air of finality to what they already know. To such the study of Hazrat Meher Baba from the highest Sufistic standpoint, would be illuminating and worthwhile.

There is no measure as yet evolved by which the spirituality of a person can be gauged. The only material available is the record of the ecstatic and inspired utterances of saints, that furnishes a clue to seeking minds, for determining the particular state and stage of their spiritual experience. Very often it happens that there are conflicting statements coming from the same spiritual personage or between different Masters discussing a common subject or experience. The reason for a saint contradicting himself, is a sign of his outgrowing that particular spiritual experience embodied in his utterance. Similarly saints, giving a different version of the same subject, is due to their different angle of experience, as a result of their different stages. For instance,

an astronomer, studying the sun, from an observatory, would describe it in a certain way. This description would materially differ if the astronomer were to study the sun, by stationing himself a million miles nearer to it. Again the difference in experience would be greatly accentuated if the distance be decreased by ten million miles. The sun is the same, but the various stages of approach have caused all the apparent contradiction. The gnosis of self-realization, however, is never self-contradictory. Spiritual perfection delivering itself in any language and through any person, can rarely be missed. It is the highest Sufistic standpoint that affords a rational approach to the understanding of Hazrat Meher Baba and his spirituality.

Al-Quran, the first and last text book on Sufism, in the opening verse, clearly enjoins upon the Sufis to believe that the Lord of the universe has provided equally all peoples of the earth, not only means of material and physical sustenance, but also He has bestowed on all equal opportunities of spiritual unfoldment and growth. It is unthink-

able for a Sufi to imagine for a moment that the Almighty God has favoured one particular race or class of people to the exclusion of all others. The Quran says: "There was no nation but had its teacher." Again it says, "A Divine Messenger was sent to every class of men," also "Every nation has been blessed with a guide." (XXXV 24 and X 47). Hence on the authority of Quran itself, all Prophets and Teachers of mankind, belonging to any creed and country, have a spiritual status which must be recognized. Is the attitude then of the average Muslim and the so-called Sufis quite in keeping with the spirit of the above Quranic texts? Do they really recognize all teachers of mankind, besides the names mentioned in the Quran, as Prophets and Messengers? The Muslim world computes the number of Prophets sent for the guidance of man by Divine Providence, near about one lac and twenty-four thousand. Tackle any Muslim, well informed in Islamic mythology, and he would find it impossible to enumerate and name Prophets from Adam to the present

day, aggregating to more than fifty. Such illustrious names like Rama, Krishna, Buddha, Confucius, Zoroaster would never occur to them, as being idolators and *Mushrik* (dualists). Even if they do, the Muslims would maintain that the culmination of all Messengers of God is the final and perfect manifestation of Prophet Mohomed. The Sufis, however, aver that the terminus of Prophethood does not necessarily mean the end of spirituality. If Islam, after the demise of the Arabian Prophet, has produced Saints of a high spiritual calibre, other races too have amongst them perfectly illumined souls. It is the free-lancers amongst Sufis, who have outgrown the devotional and ascetic stage and have developed a pantheistic experience, that have dared to utter the truth to those who desire to know and assimilate without being shocked. Syed Mahomed Husain—a disciple of Shah Abdul Aziz, when questioned about the spirituality (*Fakiri*) of Hindus and Muslims said, "There is no difference whatsoever in the spirituality of the two; the apparent

difference is in the terminology." A visitor once asked Ghaosali Shah Qalander, "Sire, I have heard it said that no other race besides Muslims produces Masters charged with spiritual duty (*Ahle-Khidmat*)."¹ The Saint replied, "True, the Muslims think that way, but other races also claim this monopoly. The truth is, all races more or less produce spiritual chargemen. The works of God do not depend on any single race or religion exclusively."

Hazrat Meher Baba does not conform to the external form of any religion, not even the religion of his birth. The Zoroastrian world is indifferent towards his activities for personally discarding the external signs and symbols of their religion. The Muslim, very condescendingly, would guarantee Meher Baba spiritual perfection, if only he accepts the Islamic faith. If the Muslims are told that the Perfect Masters of the present century, Baba Tajudin of Nagpur, Sai Baba of Shirdi and Babajan of Poona were all nonconformists (*Bayshara*), they would say, that the said saints were at least born

Muslims and as *Qalanders* (an order of unconventional saints), they are held excused from religious formalism. Hazrat Meher Baba says, "Religion is for man, but man is not for religion. I have become one with Truth; all religions are my religions and I have no religion." Bearing on this assertion, some ecstatic but irreligious utterances (*Shathiyat*) of perfect Sufis are worth recording.

"One who is eternally in prayers (Realization) has no need of external prayers."

—Fazal Ayaz.

"Ordinary people have to abstain from sin. I abstain from uttering '*La-Ilaha-illalah*' (there is no other God but God)."

—Buali Sindhi.

"One who has seen God, has overstepped the limits of religion (*Shara*), and one who has become God, has overstepped duality implied in seeing God."

—Yasin Bin Husain Razi.

"One who is not for realizing God in this life, God occupies him in prayers and worship. Not finding such an one fit for knowledge of Him (Gnosis), God

includes him in the common crowd."

—Abdul Husain Muzeen.

"Our primary duty (*Farz*) is to be God; our optional duty (*Sunnat*) is to be Rasul (Mohomed)."

—Ahmed Ghazali.

"One who enjoys worship, is a worshipper of worship and not of God."

—Abdul Rehman Jami.

"Abstinence from prayers due to alcoholic intoxication is respect for religion; abstinence from prayers on account of Divine intoxication is respect for Truth and Reality."

—Mulla Shah,

(Spiritual Master of Darashakoh).

The second question that automatically follows is with regard to the quality of spirituality attained by Hazrat Meher Baba. Muslim Sufis would straight off class Hazrat Baba as a *Mawahid* (one who has realized Divine unity), and according to this viewpoint generally all non-Muslims who have reached the Unitarian state are styled as such. In *Tasawwuf* (Islamic theosophy) there are two types of *Mawahid* (unitarians); one is called *Mawahid-Haneef* (informal unitarian) and the other *Mawahid-tabay* (formal

unitarian). The former attain *Taoheed* unitarian state without the inter-mediation of Prophets. To them, compliance to external form of prayer and behaviour laid down by such Prophets is optional, although at heart they acknowledge their messengership on earth. This class comprises of both Muslims and non-Muslims. *Mawahid-Tabay* (formal unitarians) consists of all Muslims who conform in all details to the external law (*Shariat*) of Mohomed the prophet.

The above classification is rather vague and far-fetched and evidently dictated by expedience. Not a few perfect Sufis maintain that all those attaining *Taoheed* (Divine unity) through the grace and mediation of a Perfect Master, cannot but recognize and experience the spiritual state called *Haqiqat-e-Mohomedi* (the reality of Mohomed). This *Haqiqat-e-Mohomedi* is the name of a state or stage and not the name of a person, and this stage is open to Muslims and non-Muslims alike. Those stationing themselves in the stage of *Haqiqat-e-Mohomedi* after realizing *Taoheed* (Divine unity) are

termed *Ahle-Maratib* (men of grades) and from these, *Ahle-Khidmat* (men of duty) on the earthly plane are recruited. Strictly speaking, a *Mawahid* (Unitarian) is one who acknowledges and desires for no intermediary between him and God; no Prophet, not even a Master. Such instances are very rare and usually to be found amongst *Yogis*. There have been some Sufis of a very extreme type, who from the standpoint of Absolute State of Unity (*Taoheed-e-Tanzihi*) consider even gradations, connoting authority and duty born of *Haqiqat-e-Mohomedi* as falling short of the mark and not true *Fakiri* (spirituality). To them prophethood and duty seem an encumbrance, which they would feign do without, and the following are a few quotations illustrative of this attitude.

"My banner of *Huyat* (absolute oneness with God) is much more exalted and high than that of Mohomed."

—Bayazid.

"In the path of Truth pay no consideration to Mohomed, Abram or Moses. By all means reverence them, as they represent God devolving into man. Beyond this attach no more

importance to them."

—Abubaker.

"*La-ilaha-illalah* (there is no other God but God) is *Shirke-Khafi* (latent duality) and *Mohomed Rassulallah Shirke-Jali* (manifest duality)."

— Fariduddin Attar.

"In the prayers of Mohomed, the archangel Gabriel has no place; in my retirement within, there is no room for Mohomed."

— Ainul-Qazat Hamdani.

"If after experiencing *Zat* (absolute oneness) one returns to *Sifat* (relative manyness), one does not know the *Zat*."

— Abu Abbas Sayyari.

"After seeing the light of Mohomed all believers *Momin* became *Kafirs* (infidels) ."

—Ainul-Qazat Hamdani.

Now it goes without saying that if non-Muslims can attain spiritual perfection they can also make others spiritually perfect. For those who are interested in matters spiritual, they will find many instances of non-Muslim saints imparting spirituality to Muslims and *vice-versa*. Ghausali Shah Qalandar (1804-1880) had contacted nineteen *Murshids* (spiritual Masters), out of

them eleven were Muslims and eight Hindus. Hazrat Babajan had two spiritual Masters, a Hindu and a Muslim. Sai Baba gave his spiritual charge to Upasani Maharaj and Hazrat Meher Baba derives perfection from Hazrat Babajan and Upasani Maharaj. It is thus patent that God and Truth is the heritage of the eligible and not the exclusive preserve of a sect or creed, as sung by the Sufi poet Jami: —

"Love's devotee, oh Jami, has no caste or pedigree.

No special status has this Path, for parentage and piety."

The wailing prayer of Dr. Iqbal "The Spiritual taverns of India have remained closed for more than three hundred years and oh *Saqi* (cup bearer), bless the world once again by your Divine Manifestation" evidently calls upon a Muslim manifestation. Like the generality of Muslims, he forgot to associate Spiritual Perfection with the Qalander type Masters of the century like Sai Baba, Baba Tajuddin and Hazrat Babajan and other non-Muslims. Anyone taking pains to study the evolution of Islamic theosophy, would be confronted with the knowledge that there is never a dearth of

Spiritual Masters and neither any decline and deterioration in Spirituality. 'Seek and ye shall find' is foreign to the make-up of the present age which believes in advertised goods. According to Sufis, the end of the hierarchy of Saints functioning on the earthly plane will synchronise with the end of the world.

The fact is the present age from the spiritual viewpoint is the Qalanderi age characterised by irreligiousness. It is common knowledge that all the religions at the present time are experiencing a wave of irreligiosity, and the present Spiritual Masters according to the law of causation are the natural outcome of the prevalent atmosphere.

The spiritual economy also is governed by the principle of supply being in accordance with the demand. It is thus evident, the world would miss the spiritual millenium, if it were to look for it through sectarian glasses. Hazrat Meher Baba, the Perfect Qalander, on all counts, is the spiritual index of the time, and if looked at dispassionately is assuredly what the world needs at the moment, the common denominator who can be approached and claimed by all, without loss of prestige, cultural and religious. The avowed spiritual mission in the life of Hazrat Meher Baba, the Perfect Sufi, can best be described in his own words:

"I have come not to teach but to awaken."



St. Teresa Of Spain*

Adapted by Will Backett (London)

Teresa's facility for describing her own inner experiences renders her a practical theologian and psychologist of real value to those who lack a spiritual Director. Those who are so fortunate to have a Master, owe much to 'His love and pre-vision' by which some difficulties are avoided.

Teresa shared with some other Saints and those who journeyed on the Path similar experiences of vision, trance and ecstasy, and heard voices guiding her, divining words of counsel from Saints like St. Clare, St. Joseph, etc., uttered to her soul without audible sound. She also experienced deceptive visions, learnt to discriminate, and warns all against *seeking* supernatural and extraordinary experiences. One of her nuns who thought she was having revelations "made her eat and sleep more, and she also reduced her penances," curing her of a subtle tendency to egoism.

After the vision had passed away, the valuable experience would follow in its fruition, when ordinary senses cease to function..."I do not say that the soul sees and hears when the rapture is at its highest. I mean by 'at its highest' when the faculties are lost, because profoundly united with God—for then it neither sees nor hears nor perceives as I believe.

"When our Lord shows the soul much of His grandeur and majesty it would be impossible for the soul to endure it if our Lord did not succour it in a most supernatural way by throwing it into a trance of ecstasy whereby the vision is lost in the fruition thereof." †

Such manifestations of finer consciousness and states of being, involve a most sensitised physical condition, often accompanied by suffering. Others have described this, as did Teresa and Anna Kingsford who passed through the

* Continued from December 1938 issue.

† Extract from "Autobiography of St. Teresa."

heaven worlds, when in vision in Paris on 23rd July 1877. She saw the ancient Gods of Greece, India, Egypt and Scandinavia, and beyond these a vision of Deity.

"Forth from His right hand streams the Universe, projected by the omnipotent repulsion of His will; back to His left... returns the Universe, drawn by the attraction of His love."‡

But Anna Kingsford also had the higher Truth given to her: "Within thee, o man, is the universe, the threshes of all the Gods are in thy Temple. I have said unto men, 'Ye are Gods. Ye are all in the image of the Most High.' No man can know God until he first understands himself. God is nothing that man is not. What man is God is likewise. As God is the heart of the outer world, so is God the heart of the world within thee. When the God within thee shall be wholly united to the God without, then thou shalt be One with the Most High. Thy will shall be God's will, and the

son shall be as the Father." §

The Infinite is beyond all forms. "In themselves the Gods have no forms. They, however, assume forms for the sake of mortals." ¶

"Consciousness alone has direct connection with God. It is not by the multiplication of phenomena, however subtle, that progress is made ... The life of an ordinary good man in the world seeking to fulfil his duty, is of more value spiritually than a Yogi's spent in exploring the heaven worlds... There is marked difference between the path of the occultist and the mystic, the former being concerned in the development of 'powers' by which to explore the wonders of the heaven worlds. Consciousness alone has direct connection with God." †

Teresa and her friends were at first puzzled at her recurring states of unconsciousness. On the spiritual path, the soul, turning inward, has consciousness on the inner

‡ Quotation from Shri Meher Baba's "Journey of the Soul through Creation to the Oversoul."

§ "Clothed with the Sun," by Anna Kingsford.

¶ "Chaldean Oracles" by G. R. S. Mead.

† Extract from "Autobiography of St. Teresa."

plane, and so the physical plane is superceded while it continues. This is called by the Sufi *Fana*, is succeeded by *Baka* 'the state of abiding'. The 'fruition' experienced by Teresa probably corresponded in some measure to this. Teresa uses the simile of the Interior Castle of the Soul "made of diamonds of most clear crystal, in which are many rooms, as in heaven there are many mansions." The seven rooms therein symbolize the seven stages of the soul, and in the innermost dwells the Divine Spark of the Soul wherein the actual union with God is experienced. She realized the spiritual gift of Grace, received in greater and increasing degree: "It is one Grace that our Lord gives Grace, and it is another Grace when the Lord gives understanding of that Grace.*

Four degrees in the stages of Prayer are indicated by her with deep insight, in the allegory of watering a garden, by hand, or with engine and bucket, or from a stream, and finally by showers of rain, when ... "The Lord waters it

without labour on our part. Throughout the earlier stages, the Soul is developing, passing from the prayer of meditation, to the prayer of Quiet, where it *begins to be recollected*. It is now in touch with the supernatural. This is a gathering together of the faculties of the soul within itself in order that it may have the fruition of that Contentment in greater Sweetness. But the faculties are not lost, neither are they asleep. The Will alone is so occupied that without knowing that it has become captive, it gives a simple consent to become the Prisoner of God. This is a little spark of the True Love of Himself which the Lord begins to enkindle in the Soul. And His Will is that the Soul should understand what Love is by the Joy it brings.

In the third degree, the Soul is awake and the rest of the world asleep and the pleasure sweetness and delight are incomparably greater than in the former state of prayer. The waters of the Grace have risen up to the neck of the Soul so that it can neither ad-

* Quotation from Shri Meher Baba's "Journey of the Soul through Creation to the Oversoul."

vance or retreat, nor does it know how to do so; it seeks only the fruition of exceeding bliss.

The fourth degree of prayer includes ecstasy and rapture and beyond there is spiritual Union. When thinking of what the Soul was doing during a period of prayer just ended, the Lord said to her: "It undoes itself utterly, my Daughter, in order that it may give itself more and more to Me. It is not itself that then lives, it is I. As it cannot comprehend what it understands, it understands by not understanding."

She described how "the soul seemed to come forth as gold out of a crucible, most refined"** after a vision when some word from the Lord had comforted her, after a misunderstanding by her confessors. She was conscious of divine guidance through visions that showed stages of significance, just as states of prayer increased by degrees: "It pleased our Lord one day that I was in prayer, to show me His Hands and His Hands only. The beauty of them was so great

that no language can describe it. A few days later, I saw His Divine Face and I was utterly entranced. Afterwards He granted me the Grace of seeing His whole Person. I could not understand why the Lord showed Himself thus by slow degrees...until afterwards I knew that His Majesty was leading me according to my human weakness."*

Again she saw the Lord who warned her against a certain friendship. "Christ stood before me stern and grave, giving me to understand what in my conduct was offensive to Him. I saw Him with the eyes of the soul, more distinctly than I could have seen Him with the eyes of the body."* After 26 years the Vision, so real then, remained as clear to her as when it occurred. On June 29th 1557, she saw, or rather felt Christ, "not with the eyes of the soul or with the eyes of the body, and He seemed to be close beside her. Thereafter His presence was her constant realization. Some times when engaged in ordinary affairs, elevation of Spirit would come so suddenly

* Extract from "Autobiography of St. Teresa."

that she could not withstand it..."The fruits and blessings it brings with it are in a moment mine...and this without my having had a vision, or heard anything, or knowing where I am, except that when the Soul seems to be lost, I see it make great progress which I could not

have made if I had laboured for a whole year. When my Soul reached that state, my wretchedness came to an end. God is the Soul of that Soul now...giving it grace on grace...I had read books... I had no Director...but I found I really understood nothing until God made me learn by experience."*

(To be continued)



* Extract from "Autobiography of St. Teresa"

The Concept of Liberation

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

ANALYSIS OF THE CONCEPT OF LIBERATION

Liberation in itself seems to be a purely negative idea, but it implies the existence of that which is in some way limited and which can be freed from these limitations. Man knows himself to be finite owing to the many limitations of which he is always conscious. The awareness of limitation or bondage is an everyday fact which no one can deny. But this consciousness of limitation is possible only if there is some objective towards which life is striving. If a person wants to get out of a room, then alone can he have the sense of being imprisoned in that room. If he wants to remain in it, there is no sense of limitation. Most people live under a sense of limitation and restriction because of their having certain desires which cannot be fulfilled. The sense of freedom can, therefore, come only in the successful attainment of some fundamental urge; if it is frustrated there

is immediately the sense of limitation.

LIBERATION AND DESIRES

Had there been only one desire in consciousness, one could have unhesitatingly said that the freedom of consciousness consists in the fulfilment of that desire. However, we actually find in consciousness a host of desires which often come into conflict with one another. Further, most of these desires are dependent upon external things or circumstances; and the freedom which the soul may have in relation to them is, therefore, not absolute but contingent. When there is a conflict, the freedom of soul makes itself felt through choice. But choice is a process of self-torture, since the person has to rule out one or more alternative desires in favour of some particular desire. Thus, in choice, the soul experiences limitation.

The search for absolute freedom, therefore, involves the search for the *ultimate purpose* of the life of the individual

Parama Purushartha. This is the *positive* aspect of liberation. This ultimate purpose is hidden by the surging of diverse desires which dominate the stream of consciousness. However, it is a mistake to think that desires are mere obstacles; for they can, if intelligently handled, be turned into so many avenues which indirectly lead to the ultimate goal by bringing about multi-form experiences and thus creating opportunities for a real understanding about the *Telos* of life.

Therefore, a purely negative method which shuns life and its experiences will not lead the individual to the perception or the realization of the goal of life. But if the individual accepts and welcomes experience and digests it through critical understanding, he can come closer to the final fulfilment of his life. The capacity of an experience for awakening the individual depends upon how rich and profound it is. The experience which is most useful in this connection is the experience of *love*. Mostly the experience is not strong enough to break down the walls of the prison of consciousness, because it is

clouded by different factors like egoism, fear, jealousy or a selfish motive. But if the power of love is freed from these encumbrances, it can lead the individual to final release and fulfilment.

THE LAW OF KARMA

The limitations of consciousness can all be ultimately traced to the effects of past actions (which include thought and feeling) which give a specific shape and character to the temperament of the individual. Just as the flow of the river cuts its own bed, so also, the action of the individual leaves behind it certain mental traces which not only serve the purpose of recalling the original situations but also operate as dispositions which give a specifically directed momentum to the subsequent mental process. The bondage of *Karma* can, in the last analysis, be reduced to unconscious mental habits which prevent intelligent response to the rapidly changing circumstances.

It is true that with regard to many technical achievements habits conserve a great deal of practical experience and usually save us from the need of

fresh efforts for adjustment and co-ordination of responses, for we are there concerned with *recurring problems which repeat themselves in uniformity*. But mental habits have a tendency to obstruct true perception of values and also to hinder the release of intelligent response, because every fresh situation in the life of the individual is unique and therefore requires critical thought and unique response.

For the limiting influence of Karma we have, in abnormal psychology, a good analogue in fixed ideas, which introduce unhealthy rigidity in mental operations. But apart from mechanization of the mind the mental habits can often limit activity from another point of view also, because most mental habits are due to ignorant and misdirected actions. They, therefore, not only make the mind a rigid and semi-mechanical instrument, but also positively pervert the mind. The problem of Liberation is, therefore, the problem of freeing the mind from the limiting influence of past actions.

FREE WILL AND FREEDOM

The psychological question with

which we are here confronted may be formulated as follows: "Is the mind eternally doomed to operate under the yoke of its own past, or is there any way for emancipating it from that influence?" It is futile to expect any clue from the solutions offered in connection with the problem of *free will*, where a reconciliation between determinists and libertarians is effected by defining freedom as self-determination, since, in such solutions, the self is tacitly identified with its character and the operation of what is called the *whole self* can hardly be distinguished from the collective result of totality of dispositions.

The cardinal fallacy of such solution lies (1) in looking upon the individual as having no being other than his psychological products which constitute his empirical self, and (2) in hastily forming a theory of human personality without thorough investigation into the nature of ultimate values or the final purpose of human existence. Having accepted narrow empiricism such theories have to be content with the *formal* freedom of self-det-

mination which secures internal harmony but fails to assure the realization of supreme values. It is, therefore, not surprising that they ignore the other important condition of *positively significant freedom* which has been beautifully expressed by Christ when He said: "You shall know the Truth, and the Truth shall make you free."

CONDITIONS OF LIBERATION

The chief condition of freedom is that the entire personality should be illumined by a comprehensive and unifying ideal. In the last analysis it will be found that nothing short of Infinity can bring real fulfilment to human personality. Whatever is fragmentary or temporary must leave the soul dissatisfied. Even the ideal of Infinity merely intensifies human discontent so long as it is objectified and apprehended as some-thing which may be realized in future, for it intensifies the awareness of existing limitations. Thus true freedom requires the transcendence of all limitations (or the bonds of *Karma*) and the *realization* of one's own Infinity *here and now*.

During the process of transcending limitations, it is however necessary that the mind should be wholly centred upon the realization of the Infinite. So long as the mind is caught up in the temporal process, owing to various desires, it is neither possible nor desirable to avoid the creation and the pursuit of the Ideal. And if the ideal is as vast as Infinity, it releases in the individual that power which enables him to transcend his spiritual limitations.

After perceiving the ultimate goal, the life force which has so far been forging for one's self the multifarious chains of trivial desires is withdrawn from all dissipating channels; and it comes to be released in a manner which will in no way create a sense of limitations. Modern psycho-analysis has not yet fully recognized (1) the possibility of completely *annulling* the effects of past experiences and actions, and the possibility of *complete sublimation of the libido*. But this is largely due to its being exclusively based upon abnormal data and its somewhat ungenerous attitude towards the

entire range of supernatural experiences.

THE CAUSE OF LIMITATION

The most essential requirement for Liberation is that the individual should be able to step outside his limiting personality in the sense that his vision is no longer clouded by exclusive concentration of interest in his own self. The limitations of consciousness are ultimately rooted in some kind of deep rooted ignorance about the place and function of the individual in the totality of life. The understanding of life is perverted by the fact that the individual has a tendency to judge everything and to react to it from the point of view of the *ego*. The ego creates duality and all the complications of duality. It divides life into fractions and destroys its harmony and integrity. The individual, therefore, constantly lives in a sense of conflict, frustration and limitations. But if through intense love and understanding, the individual succeeds in dropping the idea of his being separate from life, he breaks through his limitations and is united with the one indivisible Reality.

LIBERATION AND EXTINCTION

Those thinkers who look upon Liberation as total extinction of life and consciousness have certainly misunderstood its true nature. This view is sometimes attributed to Lord Buddha; but there is ample evidence to believe that he looks upon *Nirvana* as a positive state of consciousness. Extinction as such can hardly have any fascination for the individual. For those who cannot think of any other life than the life of the ego, Liberation may look like total extinction; but in fact it is an initiation into the Life Eternal, for the individual is then united with the Infinite Reality.

Even the positive conception of Liberation, however, differs according to whether one looks upon the Ultimate *Saguna Mukti*.

SAGUNA MUKTI

Reality as a Personal God or as an Impersonal Absolute. The worshippers of a personal God believe in three kinds of Liberation :

- (1) *Salokya*, or residing in the world of the God worshipped;
- (2) *Samipa*, or living in close proximity with Him, and

(3) *Sarupya*, or becoming like Him in nature and form.

Liberation is here looked upon as a blissful state of existence in some supersensible world; and this kind of ideal can only appeal to few persons since, for most persons, the existence of the other world is either theory or a matter of faith. Further along this view, all hope of fulfilment comes to be centred upon *life after death*; and the present mundane life of man tends to be deprived of all intrinsic significance since it is regarded as being merely a period of preparation for the life to come. It will also be seen that all these forms of *Saguna Mukti* consist of varying degrees of companionship of God. But in so far as they all equally posit irreducible dualism between God and man, they do not do full justice to man's aspiration for Infinity.

NIRGUNA MUKTI

The fourth form of *Mukti*, which

kind is called *Sayujya*, is, therefore, looked upon as the highest of Liberation, since it consists in becoming one with the Ultimate Reality. The duality of personal relationship is here superceded by the realization of supra-relational identity between man and the Ultimate Reality. This concept of Liberation appeals to those who look upon the Ultimate Reality as an Impersonal Absolute and who long to be merged in it. This type of *Nirguna Mukti* is not to be looked upon as a result of a process whereby the individual becomes what he was not; it is rather a culmination of a process of self-knowledge whereby he realizes fully what he already is, has been and ever will be.*

According to Sankara, Liberation involves the complete merging of the individual in the Ultimate Reality so that he ceases to have any separate existence of his own; but Ramanuja maintains that the individual retains his separate

* Atma tu satatam praptah apraptavadavidyaya
Tannase praptavadbhati swakanthabharanam yatha.
-Sankara's Atmabodha

"Like the ornament on one's own neck, although eternally obtained, the *Atman* looks like something not yet obtained because of ignorance and like something obtained after its disappearance."

and unique existence although he comes to have the most intimate relation with the Ultimate Reality. However, in view of the fact that even ordinary experiences of love and understanding point out to a confluence or interpenetration of selves, it seems probable that, in the state of Liberation, the individual knows himself to be the All-self † from the point of view of *content* consciousness; and he ceases to identify himself with the limited personality; but this articulate self-knowledge of the All-self is explicitly present only in the centre consciousness which has attained Liberation; and Liberation is *in this sense* purely a *personal* matter.

The paradox is more intelligible to us if we remember the inseparability of the subjective and the objective factors in ordinary knowledge of the finite self. The true function of the subjective factors is to grasp, develop and intellectually appropriate the objective

world and not itself as an isolated or self-sufficient centre. However, owing to certain psychological factors like desires, the centre does not function perfectly, and it creates a prison for itself in the form of the 'I' or the ego, on the basis of the bodily existence. Identification with the body is thus responsible for the illusion of separateness. But as the centre of consciousness frees itself from its limiting desires, it goes beyond the artificial division between the subject and the object and realizes the unity of the two. Just as the true function of a mirror is to reflect all other things but not itself, the real value of the centre of consciousness lies in its capacity to reveal the true nature of Ultimate Reality. It is egoism which makes it identify itself with a narrow and finite empirical self; but when the ego disappears through right understanding, it knows itself to be identical with the one indivisible Reality.

† Sarvabhuṭasthaṭamataṇam sarvabhuṭani catmani Ikṣhate yogayuktatma sarvatra samadarsinah.

-The Bhagawadgita VI 29

"The self, harmonized by *yoga*, seeth the Self abiding in all beings, all beings in the Self; everywhere he seeth the same."

In Liberation the individual transcends duality and there is therefore for him no antithesis between the self and the society. It is equally incapable of 'selfish' and 'altruistic' actions. But this does not necessitate the cessation of all action. In fact, Liberation implies the release of perfect action which springs from a poise of love and understand-

ing. It is not born of desire and is, therefore, not the seeking of some unrealized dream of fulfilment; but it is at once an expression and a part of an eternally fresh and creatively self-renewing blissful fulfilment which is unaffected by the sufferings and the conflicts experienced by the unliberated soul.

THE SAYING OF SHRI MEHER BABA

If a so-called religious leader comes forth and proclaims that marriages* between brothers and sisters are quite lawful, he will immediately have a large following; but if a God-realized personage proclaims that renunciation is indispensable to the attainment of Truth, only a few will care to follow him.

* 3,500 years ago there lived a so-called religious leader who taught this.

Baba And His Adherents

RECIPROCITY OF CONTACT

BY ADI K. IRANI

Development of brain and intelligence is both biological and subtle and is more or less automatic in process in the human as well as sub-human world. Reason and intellect can be perfected by the universities. Imagination usually associated with poets, philosophers and artists is the result of aesthetics and culture. Inspiration and illumination, the delight of a seeker on the path of purity and righteousness, is the outcome of self-denial and occult training; but Freedom of Soul is difficult to attain without the grace of a living Master. This Freedom of the soul which lifts one above pain and pleasure and which dispels ignorance standing in the way of a true and synthetical understanding of the entire creation and its purpose, is hardly attainable without becoming adherents of One who Himself has realized that state. Such an One amidst the strife and struggle of life can soar high as a kite becoming comp-

letely detached from the world, only linked to it by a thread-like passage through which to serve the world with his beneficence and grace. Him we make our guide and Him our Beloved and in Him we find the deep longing of our heart fulfilled of its thirst and emptiness and our head cleared of the misconceptions of a truly spiritual life. In His company and devotion we stick to him like units of widely differing beings all controlled and huddled up to His proximity in a band of obedience and love—the two symbols of 'we give' and 'we take'—that keep us adherents as one-bodied, one-minded and one-hearted—a widely preached aspect of a perfect life-on-earth so perfectly followed by the adherents of Baba. For the living beyond and for the complete freedom from the tentacle of a world-engrossed life, we have the kite as our adept in soaring high from the grossness of things to the

absoluteness of bliss—to whom we stick with all the allegiance at our command, through thick and thin, through peace and turmoil, through cheer and fatigue.

OBEDIENCE

We give Him obedience and absolute obedience with none of the concocted interpreting of His injunctions and a miserable show of sincerity and of love that would hardly stand His radiant look. We take up His word and against our heart we press it so deep that by the depth of our faith and courage we carry His word through to action. We like to give obedience so implicit and plain; but the surging waves of passion and conceit do modify the intensity of our action. It is only for a time we behave against His wishes, and not long before does it dawn on us the understanding that we went wrong. We wait and cogitate and we resume uncritical obedience not yet convinced of the insolence that might come again. His presence so calm, so bright and so stable poises our minds and sets right our emotions. We realize the shortness of our temper and

fickleness of our mind, and in a spirit of outspokenness we admit our fault and move further towards a life of sacrifice.

EARTHLY BELONGINGS

Our earthly belongings and our bright hopes of the dim world do not wait to gather our attention. They are expunged from the recesses of their dark hidings into the daylight of His power and laid bare to the scorching heat of His radiance to be cremated for ever in the ashes of a resurrected life. The process is a bit tough but not unnatural. In the course of an ordinary life, it takes us far long to realize that all the material belongings and hopes of possession are the unstationary props of happiness; but Baba makes you feel so within a short time of His contact. He lives the truths of an Ideal—to be practised by us—so gracefully well that He brings home to our understanding that spirituality is infinitely more to be lived than spoken or read. To live it we have to give and to give all we have to be stirred.

WE GIVE LOVE

By a deliberate attempt for-

mulating into a friction of hearts amongst us, into a friction of diverse opinion and of temperament He chops out from our heart layer after layer of morbid indifference and callous conceit and opens out a flow of warmth between Him and us and ourselves so essential to the unfoldment of spiritual life. Despite our knowledge of the 'giving' to be temporarily unpleasant we do feel hurt and offended, but the result is not far to seek; we find ourselves advanced in adherence; closer in heart and intensified in love of Him. When love in the beginning of His contact was so sincerely demonstrative, now calms down to a deeper love expressed reverentially.

REVERENCE

To give respect without loss of love becomes the solace of our heart. He also demands it, not that He wants it; He wants us to be full of it and be constantly reminded that our giving is yet incomplete.

GIVE COMPLETELY

We have loved Him; we have respected Him; we laid our possessions at His glorious feet; but we are still ret-

tentive. We have not yet emptied the mal-contents of our likes and dislikes, our habits, our argumentation, our sentiments, all our cherished ideas and our love of self. To do it means to surrender completely. We cannot benumb our mind and await the master-mind to stimulate for us a new line of thought and action. We cannot sit silent and expect Him to work us up without a response on our part. We can direct our thoughts; better we can resolve that whatever we like, whatever we dislike, whatever we do and whatever we disregard meet His active approval and His willing sanction. It is no use having an order sanctioned by Him in the light of our liking. He is generous and as infinitely generous as of exacting obedience. He will react promptly positive to an inadmissible demand but He will never overlook the shortcoming which prompted the demand. Except in cases of fundamental orders He will not react negatively. He will extend enough time and opportunity for one to correct himself under a responsible independence. If one is not wise enough to recover from his lost balance of obedience He

will have Him ridiculed before the eyes of His other adherents. If Baba and His company does not revive him of his mental sluggishness, the thought of humiliation before his brethren will poignantly awaken him. No sooner is he set right than Baba begins 'giving us' infinitely more than 'He took'.

HE GIVES KNOWLEDGE AND UNDERSTANDING

We take from Him His love, His Infinite Love wrought in the infinite designs of His kindness and consideration to the minutest details of our moods, health and comforts. His personal touch and attention is a mighty stimulant. It does not for a moment leave us to think we are neglected or left uncared for. We feel we are backed by a source of infinite kindness and generosity beyond words. His words give us an understanding of life and its purpose and the futility of overestimating incidents which in the eye of the world are great or disastrous. Nothing is great which has no value beyond the life of toyful objects, and nothing is disastrous so long it does not deviate us from a clean and straight forward living. The des-

truction of the body is a phase of material decomposition; the destruction of mind is a mode of finer decomposition; the destruction of the ego is a complete cessation of pain and misery. From one to the other is a state of experience equally joyful of its death as of its birth. Truly disastrous are the impediments coming in our way of a progressive life towards Freedom. Life dissipated in excesses of sense-objects is a retard to one's progress to be shunned like dead rats. They are not sinful in the orthodoxical sense; they are infectious, and once the demoralizing influence sets in, the decay in character and morals becomes irreparable. He makes us live into such convictions. Is this not some understanding?

HE MAKES US MORAL

He gives us morals and strength of character by holding us responsible for every act of moral turpitude we commit. The responsibility of an answer to be given here and now, felt and cherished through the bond of love He has created for us is so pleasingly heavy that we hardly like to escape

its strength-giving influence. We like to be protected by His influence, however binding it may be felt at the time of our moral eccentricity; because we know that no amount of the study of ethics or high-sounding sermons can effectively give us an ounce of spiritual morality that His one love-laden word commands. We imbibe what He expends and breathe in what He exhales, for He has also given us power of assimilation. The mind and the heart in the long years of eliminating process become so empty and receptive that they inhale and digest the excellence of His virtuous morality emanating from the same source that did the eliminating. Elimination precedes assimilation; the latter is pleasant since the former was painful. Painful as it was, it was easy of endurance in the beginning of our enthusiastic contact; and pleasing as it is today, it is difficult of sustenance in the sensitivity of our present state.

HE GIVES US COURAGE

So He gives the strength of heart and the breadth of mind. Where mind fails to reach the extremities of objective

feelings and revolts when its interests are shared by others, the heart steps in full fledged revival of its hard earned vigour and disperses the boundaries of mental barriers that the momentary narrowness did create; and when the heart is carried away by attachments interpreted as Love, the mind retraces the heart to reasonableness. Both are developed and made codependent so that when the mind shrinks the heart expands and when the heart freezes the mind adjudicates. To acquire the balance of mind with that of heart, and the equipoise of each, we have to have a life of liberty.

PECUNIARY SOLVED

Liberal as He is in His love, He is similar in monetary considerations. The tension of income, the excess of waste, the dearth of loss and the pride of wealth all become foreign to our nature; for we are fed, clothed and brought up as collectively efficient, as individually our needs are fulfilled. No needs are overlooked that do not promote a peaceful and healthy life, and no lives are free of tribulations relating money as we who adhere to

Baba in a bond of love and life. The distraction of earning is escaped but the knowledge of it is maintained. The disgust consequent to extravagance holds us not, but the greatness of heart is gauged. We are trained by the experience of collective management the art of worriless getting and spending.

HE GIVES US TRUE FRIENDS

Our love and motive is centralized in Baba but nowhere do we find so free and unperturbed exchange of friendly affection and helpfulness as amongst ourselves.

We see no ground
No cause of complaint
No one so cold
None so grave.
All are to each self
As much as one to all
For the common ground
we meet in
Lies the heart of all.

SPIRITUALITY

Who can say who gives
And who can say
who takes;
In Love's infinite bosom
None gives none takes.
We give so much as
Love's obedience; and take
So much as Knowledge,
Love Infinite and Fate.



THE SAYING OF SHRI MEHER BABA

Do not be afraid of God, for how can you Love Him if you fear Him? Fear and love do not go hand in hand. The truly religious man is he who is God-loving and not God-fearing.



Spiritual Anecdote

BY Dr. ABDUL GHANI MUNSIFF

BONDAGE AND FREEDOM

Four travellers—a carpenter, a tailor, a goldsmith and a *fakir* (mendicant) became associated with each other. As their journey lay through a dangerous tract of country infested with wild animals, at nightfall they decided to camp by the roadside underneath a shady tree. It was also arranged that each one of them should keep watch a part of the night against possible danger.

The first watch fell to the carpenter, who just to kill time took a twig from the tree, and with a few instruments with him, began carving out a human figure. By the time he finished the job his watch for the night ended and waking up the tailor, he retired.

Witnessing the fine craftsmanship of his previous companion, the tailor too felt like doing something to while away the time. He could think of nothing better than give an exhibition of his sartorial art. The result was a fully draped figure of a beautiful doll.

The third watchman, the goldsmith, could not help being impressed with what the two had done. With a few beads and pieces of wire with him, he adorned the figure round its neck and arms with what looked like jewellery.

The last one, the *fakir*, was greatly amused on seeing the beautiful piece of art, to finish which every one of his companions had contributed. At the same time, he felt depressed in mind, at the thought of his companions looking down upon him for being good at nothing. In this frame of mind he began to pray ardently, saying, "Oh God, my honour and shame is in your hands: don't make me look small in the eyes of my companions. Deign to put life into the image; you are Almighty and Powerful."

The heart-felt prayer rendered in abject humility and helplessness was answered; the figure was miraculously transformed into a damsels, transcendently lovely and beau-

tiful. In the morning a battle royal of fists and wits ensued amongst the companions, everyone claiming her for himself. The carpenter asserted priority of his claim, on the originality of the idea; the tailor and goldsmith based their claim, on the development and beautification of the theme; the *fakir* flouted every one on the ground of his miracle.

To end the impasse, they all decided to approach the *Kazi* (magistrate) for a decision. What a maze they found themselves in. Struck by the unsurpassable charm and beauty of the damsel, the *Kazi* himself wanted to possess her. He denounced the claimants as imposters and declared she was his maid-servant who was missing since morning.

There was no go, but to approach the King, the final tribunal of justice in the land. The heavenly glamour of the beauty before him upset the fair-mindedness of the King. He declared the damsel was one of his wives from the harem and threatened everyone with punishment for molesting her. This was

more than they had bargained for and a tumultuous uproar ensued.

A sage happened to pass by and inquired as to the cause of the trouble. Taking in the situation he suggested that all should go to the place where the cause of action developed and where perhaps the tree may help a solution.

No sooner the King, *Kazi* and all led by the sage approached the spot, there appeared an opening in the tree and the phantom of their phantasy disappeared therein. Thus eluded by the will-o-the-wisp of their fancy, the claimants one after another sulked away crest-fallen.

Such is the predicament of man on earth. No sooner he comes into his own, all sorts of imposters and claimants crowd upon him for recognition. The parents demand filial duty for his upbringing, the teachers insist upon respect to them for his education, the wife and children claim his love, the community his services, the country his patriotism and the Church its dues for saving his soul from damnation. Distracted and torn by different passions, to escape it all he takes refuge

in death, but the remedy proves worse than the disease. Thus caught up in a vicious circle of births and deaths engendering hopes and disappointments, seemingly eternal, he at long last comes across a Master mind, who gives him the Knowledge of his Real

Self. No sooner the part of him—the Individual Self—becomes one with the whole—the Real Self, the erstwhile importunate claimants to his body, mind and soul, viz., the kith and kin, community and the country, the teacher and the preacher, all vanish into the air.



THE SAYING OF SHRI MEHER BHABA

To change our outward religion for another is like going from one cage to another. Either cross the boundary of *shariat* (outward forms of religions) and enter *tarikat* (the spiritual path), or remain within the cage of the creed of your birth.



Shri Meher Baba's Tour

OF NINE DAYS THROUGH CENTRAL INDIA*

BY PRINCESS NORINA MATCHABELLI

It is late at night when we approach Navasari, and unusually cold. Baba recalls on His board all the names of the different members of the D. family as if He were gathering them ahead, in His unfathomable way, before entering the outer details of their lives and personal problems. These names I have inscribed in my heart with the sincere wits to keep alive forever the charm of their spiritual friendship. The four brothers, S., J., B., and A., and the women related to them; also the younger generation numbering many sons and daughters of the three brothers of Sorabji Desai.

Sorabji Desai is the author of an hundred volumes on a variety of subjects—social, religious—and also on well-experienced spiritual philosophy. His last book is called "My Celestial Rambles" in which he explains the purpose and lives of the great

Masters with whom he has been personally acquainted.

Usually at any Indian station where Baba has once passed it is like fire. The news spreads in a spectacular way with leaps and bounds, from street to street, from home to home. He is cheered like a king and hailed with cries of "*Shri Sadguru Meher Baba Maharaj Ki Jai*"—Hail the Perfect Master Shri Meher Baba" resounds in swinging waves along the streets and squares. This time His arrival is kept unofficial and private. He is received at the station of Navasari by the intimate members of the family without ceremony; a quick embrace and His car disappears into the night.

A real feast of Love was waiting for Him in the dear old home where He had visited several times before. The numerous members of the family are standing in line, with solemn mood, taking

* Continued from December 1938 issue.

Baba's *Darshana*. Baba, in His divine easy flowing manner, suddenly breaks the conventional rigidity and puts everyone at ease making them smile and express their true hearts filled with joy over the arrival of their great Guest. After a few moments Baba expresses the desire to visit 'His' dear old man and tells us to follow. We pass through a huge library, filled with a long line of pictures hanging in uneven rows, and the many bookshelves throwing dark shadows and filling the white-washed walls almost to the ceiling. We enter the dimly lighted sickroom. Baba stands before the dying man who offers no resistance, his soul extended into Him ready to obey the call. There stands God exchanging in joy and bliss the trial of life of a man who conscious of his fulfilling state in new realization of life as Truth, recognized the Friend standing before him to act as Truth, as I Divine. Baba, without solemn attitude, after a few moments, as if He had dropped a 'veil' over the failing life, makes a sign for all to leave.

Supper is prepared in a vast passage-

space, a sort of open air dining room, situated between the main building and the kitchen house. A long table covered with green leaves, heavy laden with fresh fruits, nuts, sweetmeats and tea is ready to restore us. Baba presides at the table. The Divine psychological Juggler at once changed the rhythm in mood of everyone present. A whimsical glance, very difficult to decipher, brings to the surface some humorous intimation. With Baba life is never sad. Baba does not want us to mourn over passing things, He helps us to hold free within the Vision of the *Merry State in Being*, that lightness in spirit which makes one feel detached from the uncertainties of life. We then realize that death is Truth function. We know that the 'trespassing show' in its fluid motion is the fulfilling order of the Divine Will that is Love.

Baba clapping His hands gives the signal for all to retire. He spells on the board: "Now all go to bed and do not worry." He embraces us one by one, and, laying His hand on the head of each brings in stillness and deep understanding. We are shown to a small

joint cottage, on the same estate, which has been specially prepared for Baba and His party.

The next morning at 5-30 Baba gives the unmistakable signal for all to rise. At 7-30 all the members of the family are to assemble in the library. The first news is that Sorabji had a restful night. Baba pays a visit to Sorabji entering the room alone and remains inside for a few moments. When coming out He gives definite orders that no visitors should enter the sick room except those who are assigned to take care of the patient. Furthermore, He gives dispositions that the wedding feast for the three hundred guests should be called off, and only a few near relatives and friends should be invited to the marriage ceremony of the 27th of December. That date remains unchanged. Baba's further dispositions are to exclude the crowds for *Darshana*, that same day, as He wants to see only those few who, later in the evening, are asked to call and commune in silence with him. To us he expresses the same order and states: "I

do not want to meet the masses here now, they will come when I speak—then no more will anyone resist."

Towards noon, Sorabji Desai who apparently feels stronger, sends a message to Baba through his younger brother expressing the special wish for us of the party to see his 'Holy Sanctuary'. Sorabji who always was a worshipper of Truth had collected, during many years, relics and personal documents of saints and great spiritual souls regardless of their differences of creed or religion, creating evidence of their holy lives through the testimony of inspiring documents. The most valuable in the collection is a letter from Baba, written in His own handwriting in the form of a poem dedicated to His Holy Mother of revered memory, Hazrat Baba Jan. Sorabji's brother who, during his illness, has become the guardian of the holy shrine, shows us also a locket containing the snow white hair of the Holy Woman. Her hair appears brisk and strong as if still alive with the spark of Her Divine Life. He showed us a tiny bit of cloth which belonged to St. Therese D'Avila. This recalls a few

moments spent in Spain when, with Baba, we were visiting the City of Avila where St. Therese had lived and performed her remarkable life. Standing in the Cathedral Baba said: "The Saints are like the nerves of my body; they work for me and I guide their lives."

It is a remarkable fact that lives lived in purity of Being create Truth facts, and these permeating as atmosphere of benediction, throughout age and time, are felt by any pure human heart.

A very interesting book, entitled "Hundred and One Names of God", Volume V, is put before us. Most of the explanations on the subject of universal order were directly given by Baba. The day that the last proof of the book was submitted to Baba for verification, a very interesting phenomenon happened: Baba was holding the Book pointing on the chart to the Highest Point in Divine Existence—God—when a huge light in the form of an arrow shoots forth from His head and transforming into a luminous spiral, fills the room with golden glow which to all present becomes evident and is felt as 'Divine

Light' that transgressing all form is *Oneness*. Before leaving the room we turn towards Sorabji to express our gratitude for the inspiration we had obtained; he responds with a smile and salutes us as friends. We feel after these few moments of communion with saintly memories that the spiritual bond which already has been established is strengthened.

Later in the day a visitor finds her way to our private bungalow. She is an Eastern lady, elegant in appearance with manners of the world. Visible lines of suffering mark her beautiful and noble face. The purpose of her coming is clearly determined by reserved attitude. She comes to call on the God-man. Although her visit is expected, nevertheless her name is carefully reported and she is asked to wait in patience to be received. Baba wants the aspirant to be calm before meeting Him. He needs the human apparatus, which He works through, to be in tranquil state of mind in control of nerves and emotion. Mrs. X. is one of the most outstanding personalities in the City of Navsari. Her husband occupies a responsible position and

holds the confidence of a large community. Her life is martyrdom. In no other way can the heroic struggle be defined that for years she has kept concealed within her lonesome heart in order to avoid outer conflicts and unworthy situations which could shock the perfect confidence given to her husband and herself by the community of Navsari. The facts which strengthen her pure determination to bear this life in struggle, are clear. Her husband cannot agree with her free interpretation of religion. To her religion is practice of Truth in life; it is real experience, in purer conscience, independent from rituals and ceremonies. She married for a noble objective—to redeem the life of her husband. She felt endowed with the spiritual right to free him from unworthy bondage in mind, unworthy entanglements and influences of lower order that throughout all his life, even before his marriage, had obstructed his spiritual advancement. She had taken up the conscious struggle from the day she met him. Their married life was an unceasing ordeal,

for he could not readily understand; nevertheless she carried out her duty as a true companion and wife of the High Official in an immaculate way. Within her lonesome life, longing for the realization of Truth, she marches on under the protection of the 'Gods' which in her revealed as the *Voice*. Harmonies of pure spiritual ecstasy compensated for the tortures in her mind. Souls personifying Krishna Bhagwan, Mohomed and other Supreme Beings many times appeared to her; nevertheless she felt the need for the alive Human God. When she first met Shri Meher Baba she realized that He was the Perfect One whom she had expected for so long; that He would give new strength to her inner life to fulfil the Divine Theme; that He would give her courage to bear the external strife; that he would enlighten her and give her the understanding that this phase of her life is making good and is unfolding toward the Pure End, and that she will be able to carry out her noble duties aloof, quiet in mind. We see her walk out of Baba's room after an unusually long meeting. Passing by

where we are all standing, she remarks with unusual poise, "I shall be again here in the evening."

It is four o'clock in the afternoon. The music of a complete Indian orchestra begins to swing in harmonious notes and subtle thrills tuning in with the worship of the few who have come to commune with Baba. Baba is seated on a low couch especially arranged for Him on a rug, leaving space for those who want to sit nearer and feel His influence—Baba's influence that is Peace, making Peace in all. While Baba is surrounded by loving devotees, a message is sent by Sorabji, through his brother J., requesting Baba to grant his last wish to take *Darshana* from Baba. Baba allows that he should be brought, although it meant for the sick man to make a super-human physical effort, as his condition is showing symptoms of life extinction. When he stands before Baba, he frees himself from the outer help given by his brother, and drops to Baba's feet. The dying man is performing the last surrender in external rites with the increasing impulse of his

longing soul that knows to be near the end *that is a new Beginning*. Suddenly Baba, with imperative gesture, gives order that he should be taken back to bed, still holding in suspense his life with His Divine will.

The music stops just before six o'clock and is to commence again at eight. Mrs. X. arrives. She comes like a holy priestess with her women, her friends, who represent the community of her own 'Living Church within' and whom, for many years, she had inspired and led on to the Path. She brought them to Baba that they may, from now on, realize Truth through Him who is the Personification of Truth. Before her Living Lord she performs the holy sacrifice of pure self-dedication using the ancient ritual of worship, the waving of the *arti*. She passes the flaming vessel before all present that in it may be burned the old life, and resurrect in Being. She prostrated herself before the alive Idol surrendering her whole life, that life which had to be realized beyond ecstasy, beyond emotion, deep within the sum of all life —her Soul. She was con-

scions that her life was taking a new turn at the feet of the Beloved, our Baba, who in no way accepts sacrifice without return of His love imperishable, without arousing the impetus of life divine in the one who shows the conscious courage to want to grow.

When she put on Baba the white garment embroidered with silver and pearls which she and her friends had worked in sincere devotion, she spoke with loud voice audible to every one present: "Beloved Lord of our age may Thou descend on earth like Lord Krishna and bring salvation to mankind."

We have witnessed Baba arouse the slumbering affection in the human heart. We have seen Him enlighten within the eternal flame of the Soul. We see Him here draw back to the Divine Source of all existence a living soul and we witness the offering of that living soul to the alive God.

The next morning we hear that Sorabji has not rested. Baba goes to cheer him and sees him for the last time. New dispositions are given; two things are to be observed as strict order,

no outsider should approach Sorabji from now on, and the directions of the doctor to be strictly followed. The date of the marriage ceremony has not been changed.

The train to Bombay leaves at 7 a. m. but Baba gives order that we should be at the station half an hour earlier. The farewell is sweet and not sad, although every one feels in apprehension the event of Sorabji's approaching departure. One of the younger members of the family, who had become my special friend, made a wish before we left and begged me to take it deep into my heart; she said, "Tell Baba to call me soon." I answer, "For good?" She nods, "Yes, for good."

Many curious people stand on the station platform and stare at Baba, unconsciously taking the benefit of His atmosphere. One of the brothers said, "One does not speak to Baba, it is not necessary. One realizes through the spiritual atmosphere that expands from His Pure Being all that is good."

The train leaves. We all sit still for a while, then Baba begins to play jokes and tricks and brings everyone back to

the reality of a new day. At a station called Gholvad one of our party, R. is given an order to leave. He is to visit a family of lepers and deliver special in-

structions from Baba and return to Bombay later in the evening. We arrive at 11 a.m. in Bombay, the 25th of December, and return to K.'s home on Frere Road.

(To be continued)



THE SAYING OF MEHER BABA

Take good care of your body, but do not be a slave to it. If you think constantly of its welfare, you are like the miser who thinks constantly of his gold.



You Must Believe It*

BY DR. ABDUL GHANI MUNSIFF

Once a despotic king from Northern India, given to all sorts of whims and vagaries, ordered the court clowns on a certain festive occasion to play the part of a real and live tiger. Failure to comply meant death, and the clowns knew the despot for what he was.

They were at their wits end. Every passing minute of the approaching moment increased their anxiety and perplexity. One amongst the clowns who was an advanced soul, observing their sorry plight, comforted his companions by saying, "Don't worry, let the time come; everything will be all right."

The stage was set; the durbar hall was gaily decorated; the king in the best of oriental splendour was seated on the golden throne with his small son—the heir apparent—by his side. Other notables and dignitaries packed the hall, keyed up to an high pitch of excitement to witness the impossible performance.

After the preliminaries and side roles

of the clowns, the important item of the day, 'the tiger' was announced. At a given signal, the particular clown leapt into the arena, metamorphosed into a live and real tiger. The audience was dumbfounded and could hardly believe their eyes. Before they could recover themselves, the tiger made straight for the king's son, dragged him down, and tore him to pieces. When the king realized that the prince was really dead, he ordered the clowns, on pain of death, that he (prince) be restored to life. The clown, who played the tiger, said that this was only possible if someone played the part of Christ realistically, and the only one, at the moment, capable of doing it was Shams-e-Tabriz, a God-mad personality, roaming about in the vicinity. Uttering this bit of information the clown disappeared.

Shams was traced down. As he was known to be fond of music, he was lured to the

* Continued from December 1938 issue.

king's palace on promise of a musical feast. The king, very respectfully, beseeched the Saint to play the Christ for the sake of his son and heir. Shams agreed and kicked at the dead body thrice saying: ("*Qum-be-Iznillah*") "Rise in the name of God." The prince showed no signs of returning life. Once again he kicked at the dead body and said angrily: ("*Qum-be Izni*") "Rise by my order." The prince immediately came to life and everyone concerned breathed a sigh of relief. The orthodox divines of the day came to know of this miraculous incident. Treating the utterance "Rise by my order" ("*Qum-be-Iznillah*") as rank blasphemy, and how, unmindful of his spiritual state, Shams was skinned alive is another story.

Here it would be interesting for the spiritually minded to know why order in the name of God ("*Qum-be-lznillah*") failed and the personal order ("*Qum-be-Iznillah*") by Shams succeeded in bringing the dead prince to life. The term "*Allah*" in Sufism signifies the impersonal aspect of God, which is All

Knowledge, All Power, All Bliss. This state is 'Absolute', devoid of attributes, qualities, motives and actions. Hence, the action or order of bringing to life the dead, cannot be attributed to God—the Absolute, the Impersonal. Action or attribute of doing or undoing things belongs to Personal God—Divine "I"—the Sadguru—the Qutub—the embodiment of all attributes. The Divine 'I', through Shams, worked the miracle narrated above.

One may also ask as to why the particular clown did not bring to life the prince, when he could become a tiger and kill him. The reason is obvious. The clown not having achieved 'Perfection' could not risk his spiritual downfall. The part of becoming a tiger was forced upon him, by circumstances, and was meant to save the life of his companions. There was no self, working in it. The second act of raising the dead, would have been deliberate, the asserting of his psychic Ego. Hence he very wisely disappeared, leaving the job to be finished by the Perfect Master Shams-e-Tabriz.



How I Met Them And What They Told Me*

BY ABDUL KAREEM ABDULLA

It was years after I had met many mystics, in the ordinary course of life as well as out of it, that I remembered Baba's words: "You will meet many more of the type."

There can be no end to the classification of mystics, just as there is no end to the common ideas about them. If a proper search is made, it is not beyond the pale of possibility to find mystics to fit into every one of the popular beliefs and notions about them. Generally, it is held that either they can only be found in far away mountains and solitary retirements, or that true mystics are only those who mix freely in worldly affairs, serve themselves, their own people and country, and, amidst all that, carry on 'religious and spiritual practices.'

The fact is that the external surroundings, situation and difference in

the mode and manner of worldly life has nothing to do with a mystic. The life of a mystic is but an attitude of the mind. The basis for this mystic attitude and its expression, in everyday life, is again simply a question of the inherent aptitude of the individual mind. Mystics can and do exist in all strata of society, be it politics, business, service, household life, as well as amongst the *fakirs* and *sadhus*. They may exist as abundantly in the throes of a busy city stock exchange as in the caves in far away mountains. Some live openly as mystics and some remain unknown, even to their neighbours.

But all mystics are not alike. For the five Master Mystics who constantly and continuously are experiencing the state of perfection without change and without end for all times and under all conditions, there may be millions of mystics in the different stages and

* *Continued from December 1938 issue.*

states of the spiritual path. Some mystics may just be struggling in the initial stage. Some may be toiling towards an advance into the next higher state. There are mystics for whom nature is an open book and the past, present and future hold no mysteries. For a few, time and space do not count, inasmuch as the latter can present themselves in any part or parts of the universe at one and the same time simultaneously with the thought of doing so. The spiritual position and progress of a mystic has, again, nothing to do with his possessions and achievements in the material sphere. A mystic may also happen to be an intellectual giant and, to all appearances, controlling the political destiny of a nation, and yet he may, knowingly or unknowingly, be a subordinate to an illiterate and apparently destitute beggar of a mystic who may be sufficiently advanced to be actually controlling the fate of a whole country towards its spiritual emancipation.

There is no hard and fast rule for the making of a mystic, nor any physical means to measure their mystical a-

chievements and progress. These are the two main factors which lead many sincere people to run down all mystics indiscriminately and cause those inclined mystically to over-estimate themselves as well as to enable rogues and charlatans to deceive some of the people, some of the time, for base and selfish motives. As long as the aim and object of a person is purely spiritual enlightenment, no harm results even if a bogus mystic is encountered. On the other hand, meetings with true mystics are always of immense benefit from the spiritual point of view.

After my introduction with Mr. C., as a friend, I found him for the first few days to be anything but a mystic. A man with average intelligence and common sense, he lived the routine family life as shrewdly and carefully as any other man of town. Well posted on current events with a considerable command over general literature, he was, on the whole, an ordinarily pleasant man to talk with until I happened to call on him once after 8 p.m. "Every evening I do a little *bhajan-kirtan* (devotional recitations) and it is

time to begin. If you don't mind I would like you to keep company with me," said he. Having nothing particular to do I accepted the invitation. Within a few minutes his family, neighbours and servants began trooping into the hall until it was fairly full. The little audience was serious with awe and reverence, although Mr. C. continued talking with me lightly until he started to play with the '*tals*' (a small pair of saucer-like brass instruments). The way it all started, mechanically and in an orderly fashion, the function appeared to be a tame family affair of daily worship and prayers, and I felt sorry to have been caught in the dry atmosphere of a drab ceremony.

After going through the formalities of *arti-puja* (religious ceremony) Mr. C. began his *bhajan-kirtan*. He could neither sing nor had he a sweet voice, but his recitations bore a distinct air of deep devotion. When he began to intercept the *bhajan*, with a running commentary in between the poetic lines in a style peculiar to himself, he suddenly became devotion personified. He ceas-

ed to be an individual addressing other individuals, or the paraphernalia of worship before him. It was as if at one and the same time he was talking to himself, with those around him and with the stars twinkling in the sky, outside the doors and windows of the hall. Perhaps, at that hour, it would have made no difference to him whether he had an audience of a thousand people or a stone-dead wall before him. He was practically dancing all the time on his seat in tune with his '*tals*' and flashes in his eyes now appeared full of sparkling light. I will try to picturize him a little more in cold print.

".....a thief?" He almost shrieked out the question, abruptly stopping his twinkling music and poetry. "That does not matter at all," he replied to himself with a gesture of intense indifference which was immediately followed by a thundering challenge, "No power dare arrest or restrain anyone on any account." He completed the poetic line and was now very persuasive: "Pious or sinners, both are equally welcome in this path. Nature itself is a thief," up

went his finger with decisive accusation; "Our greatest treasure has been snatched from us." There was unmistakable pity in the tone that soon changed into an assurance of confidence; "It is concealed, but it is there, safe and within reach." After bursting into a little song, he invited, "Come on," then appealed, "Come quick," and once again began to thunder: "Let's snatch it, never mind if we have to rob it, but we must get it." Again some recitaion and the twinkling of the 'tals' and then, as if defending and arguing the point to a finish, he pleaded earnestly: "Oh, you do not know what that treasure is, but it is ours, our own and not far away, I am positively certain not far away; what is wanted is a will, a strong and steadfast will."

Mr. P. was introduced to me at a hill-station as a business man from Bombay, out for a change. He was the picture of robust health, neatly dressed in simple but well cut clothes. From his scrupulously trimmed finger nails to his carefully brushed hair, he showed every sign of great care for his personal ap-

pearance. But for all the marks of physical and mental well being, he wore a mask of patient boredom, during the half hour that we happened to be together. Thinking him to be troubled with a lean business and financial worries, I remarked upon trade depression, the tightening of the money market and difficulty in collection. "But for all that," he said, "Those who have few wants can have very little to worry about. For a sensible man it is so very cheap to lead a really good life, and business men have necessarily to be sensible." I then tried to switch from politics to sport and from sport to society, but I failed in getting a conversational response from this sphinx-like man. Learning that he was thirty-five and still unmarried, love and disappointment seemed to be just the subject to kill time. But I was soon up against a dead wall. "All that I love and have ever loved is solitude and to be all myself," said he. "What do you do?" I asked in desperation; "Read or write?" For the first time he smiled and the mystic was unmasked when he

replied, "I enjoy." To be quite sure of his meaning I asked again, "Enjoy what?" "Enjoyment," was the one word he spoke: he spoke in a simple matter-of-fact tone. "It is a pity," I said. This time it was his turn to look at me with interest through his gold-rimmed glasses and ask me pointedly, "Pity for what?" Had I known your enjoyment business earlier," I explained, "We could have amused each other better." He then discussed with me about a suitable spot in the surrounding hills to retire in solitude for a couple of months. When the plan was completed, I reminded him to make arrangements for his food, and added, by way of joke, "You have nearly an hundred pounds of fat to take care of." "Don't worry," he replied, "It is enough to take care of me during my retirement."

During the first two years of my 'field-service' with Baba (moving about from place to place, doing all sorts of odd jobs including that of a coolie and labourer as and when an occasion arose) I happened to be in Sukkur, before it became famous for one of the

largest barrage schemes in the world. It is one of the hottest cities in Sind where in Hazrat Bachal Shah, a Muslim Master, lived his earthly life and died. His tomb is situated on the banks of the famous river surrounded by tall shady trees, on the same site where he worked out his life mission. It is a place of regular pilgrimage for both Hindus and Muslims of Sind who hold Bachal Shah in great esteem to this day. When I went there to pay my respects, the cool and shady spot was tempting enough, in the sweltering heat, to make me lie down for a while under one of the trees in the garden after I had finished with my duty offering the *Fatcha* (prayers). But before I could doze off I had to open wide my eyes for an old woman moving about the grounds who appeared, from a distance, to be an exact double of Hazrat Babajan of Poona. She was about the same height, the same build, with an identical crown of snow-white curly hair, her face was all wrinkles and lines and she had a peculiar knack of a continuous movement about herself. This characteristic similarity to the *Qutab (Sadguru)*

of Poona made me mark her very minutely from where I was lying down. All the time she was rapidly going here and there as if extremely busy, although I failed to mark anything definite she did except when she filled a chetty with water. It was not long before I could see that, unlike Hazrat Babajan, she had vacant dreamy eyes, darker complexion, constant restlessness and above all a habit of loudly muttering to herself in an incomprehensible language all the time as she flitted about. Thus, satisfying my passing curiosity, I fell back into the blank of a nice good nap.

By the time I was up and about the sun had gone down considerably, I preferred to take a stroll by the river-side before leaving the pleasing atmosphere for good. At the end of a bend in the path, I came across the moving and muttering old lady. To my utter amazement I found I was looking down into a pair of most intelligent eyes, fixed in steadfast gaze into my own without a flicker. Those wrinkles and lines in her face became eloquent with wisdom as if to complete the extraordinary trans-

formation; she spoke in the challenging tone of the 'who goes there' of a sentry in clear Urdu; "*Tera Pir cown hai?*" (Who is thy spiritual guide?) The only spontaneous word I could utter point blank was, "Meher Baba". The moment she heard this, she said, "*Bashah*" (King), and then after a momentary pause added, "*Shahenshah*" (Emperor). With these two words, like a flash of lightning she shrank back in her vacant dreamy eyes and resumed moving about muttering incoherently. I followed her deliberately and managed to cross her path twice hoping to hear something more, but she ignored me completely. For the time being the immediate surroundings appeared to have passed out of existence for her.

Just as in special services only those on the top rung of the ladder know the ultimate source of direction, and the subordinates merely have to carry out orders from 'above', only a few most advanced mystics can recognize the '*Sahebe-Wakhta*' (The Master of the Age) in the physical plane: and many amongst the less advanced mystics, entrusted

with the duties in the spiritual direction of world affairs, have to carry out the intuitive instructions without necessarily knowing the source of their emanation. The great 'moving muttering'

mystic, having recognized the *Sahebe-Wakhta*, I could think of nothing else for the moment than to make enquires about her antecedents and local reputation which lead me into another pleasant surprise of the day.

(To be continued)

**THE SAYING OF SHRI MEHER BABA**

God-realization is not to be confused with intellectual conviction regarding God and creation, just as the head is not to be confused with the hair, nor the thing itself with its shadow.



My Master's Love is The Greatest

BY M. R. DHAKEPHALKAR

Once Akbar, then Emperor of India, was spending time with Birbal, one of his gifted ministers, in the beautiful gardens on the banks of the Jamna. The moonlight was spreading everywhere. Both had kept aside the heavy responsibility of a mighty Empire, their hearts being light they joined in a commonplace parlance.

The Emperor asserted that there was nothing to equal mother love, but the minister could not agree to this without his characteristic reservations. When challenged to disprove the royal statement, Birbal ordered one of the attendants to bring a squirrel with her young one from the zoo in the garden and put them on a fountain pillar. The water was then let in and it began rising all around.

As the water rose, the squirrel with her young one climbed up and up, finally reaching the top. The water still rose. The squirrel caught her young one and held it above her head, she was

practically neck deep in water.

"Now, Birbal, look at the mother's love: you are being defeated by your own experience. Look, there, at the cost of her own life she is going to save her young one," said Akbar.

Birbal smiled as the squirrel was on the point of being drowned; bubbles of air floated on the surface; just beneath was the young one. 'Mother love' had reached its climax. Half conscious, the squirrel slipped her young beneath her self making the instinctive effort to rise above the water. The young one was drowned beneath her weight. At the cost of the life of her own young one the mother squirrel saved herself.

All nature was quiet—the fountain bubbled. Akbar, the mightiest of the mighty Emperors, looked at the whole scene and wondered. It was only Birbal's turn to break the silence: "Self preservation is an instinct. Emperor; the instinct proved to be stronger than love."

My mother; she was ideal.

I only wanted to worship my mother from the day I knew her. I knew no religion, I knew no God. We were poor, we could not even get the necessities of life. My mother was the only soul running the household of a large family; grinding, sweeping, cleaning, cooking, washing, stitching and managing without any help—without a moment's rest. Day and night she worked and toiled. Toiled during her whole life and toiled out of it. She refused to be ill for our sake. She knew her illness would be our starvation. A career of fifty years she passed in her home, and never a moment was given to despair. She bore the cross for us. We lost our father. This is the worst lot for a Hindu woman. My mother had an only wish, that she should die before my father. It was not fulfilled. It was her greatest calamity and yet that sorrow she pushed aside for us. My mother's sacrifice was an ideal sacrifice. Till the last, when her life was ebbing, she would encourage us. Such love is to be experienced and not to be expressed.

I had the conviction that there is no

love equal to mother love, until I came in contact with Shri Meher Baba, my *Guru*, my Master. He revealed to me a still higher phase of love, love beyond this worldly Maya; call it love transcendent, call it Love Divine. My mother's love expected a return. A very strong tie indeed is mother's love, but binding. My Master's love is love for love's sake. It is impossible to describe this love so far greater than mother love. There are many who have served my Master with obedience and sacrifice; there are many who have left all their worldly affairs and are resigned to him to fulfil the Path. I belong to none of the above order.

Once the disciples of my Master were assembled in the main hall at "Meherabad". They decided among themselves that each one should take an oath that he would serve Shri Baba in the real spirit of selfless service. A fire was brought. Some pieces of sandal-wood were supplied. All of them, one after another, took the oath. I knew I was not strong enough to follow the oath. X. rose in the meeting and said, "Do you not take

Baba to be God-realized? Why are you lagging behind for the oath?" I dared to say, "I do not take Baba to be God-realized." I spoke against my conscience. I told a lie. I took Baba for everything. He is God-realized. He is above everything. But in order not to go through with the oath, I spoke a lie, and still my Master loves me. I am disobedient, and still my Master loves me. I am a sinner and still he loves me. Is he not more than father and mother when he loves all beings with love for love's sake without taking into consideration their weaknesses. Once this love is awakened? all worldly love—love for wife, love for children, love for relations—becomes mere duty.

To be near Shri Baba, to get from him the slightest touch, is the highest reward one can obtain. It is Bliss.

When he receives me with his irresistible smile, I forget the whole world. I forget myself and become conscious of that selfless love, of that purest love of him for me without my having the personal love for him which I have for my mother, and that is why I feel his love to be infinitely greater.

Often I think to crush myself and end my life of all responsibility, but instantaneously do I find myself bathing in his love which restores me. At sight of him I forget myself. I run toward him as the *gopies* and their cows at the sound of the lute of Lord Krishna. I am attracted toward my Master as iron is attracted by the magnet. I am conquered by him to complete submission, complete obedience, complete surrender. I am as a drop going back to the ocean and feeling the vastness of the ocean and its waves of Bliss.



As I Saw It

BY PRINCESS NORINA MATCHABELLI

In 1938, Shri Meher Baba gave the following statement when interviewed about the newly organized institution of the so-called God-mad men at Rahuri: "I am now undertaking the last stage of preparation. As the surgeon's knife cuts the matured cataract and restores sight, so, when the world is ripe, my blessing shall restore the drooping spirit of the world."

The establishment of the Mad Ashram at Rahuri, since 1937, has been shifted to "Meherabad" where the general activities of Shri Meher Baba have been reunited in separate small settlements.

On the twenty-fifth of September of this year, Shri Meher Baba organized a theatrical performance of the God-mad men in their Ashram in "Meherabad". The extraordinary spectacle of God-mad men was acted in perfect order on a regular stage with real theatrical props and original costumes suited to the well-known Indian spiritual drama entitled "Gopichand". These mad men

were trained to memorize the text of their roles which they repeated, keeping perfect sequence of the spoken sentences. They were directed like marionettes and obeyed unconsciously as divine instruments.

At a certain moment, one of these phantom-like creatures seemed to open up within a wider space in feeling, when, suddenly breaking away from the learned text, he released in loud words the urge of life for liberation. We heard the cry of the soul in bondage in the unconscious mind. The cry came spontaneous from the inner source of life aware in deeper intuition. His words said: "I fall at your feet; I give you my life—I die for you." Another mad man standing near, as his partner in the play, was carried into the momentum of the exalted soul, and, with the imitative gesture of a child, but using senseless words, automatically followed the executive control within, without resistance, exposing unconsciously his

self-defence pleading for mercy. This *wonder* of deep reaction I shall in no further way describe than in repeating Shri Meher Baba's own words: "He saw me as the *Light* in the darkness of his existence. In mind, in Being he was alight. He was sure of my *Oneness* in him. He saw my Being in him in fullness."

All this was unfathomable and almost impossible to realize. I felt as one dreaming. I was as though looking through a nightmare of life unreal, confused, false, and see the *divine mind* react in its finite existence in ignorance. I saw Shri Meher Baba's *universal mind* evolve through the subjective work in mind in expiation, the objective state of mind in spirit existence. Shri Meher Baba is the divine constructive reaction in mind finite that *results universally*. The *Christ show* in life in Being is pure self use of life and it is real, pure work; it is *one all* work in Existence.

The Master Himself made the following statement as explanation of the *subtle order* of His external work: "What does my work in mind experience; what does the Truth in mind ex-

perience; what does mind in expression in life and in spirit experience? Mind impersonal and mind individual I react in man conscious or unconscious. I am the *extra order* in mind ... give in, bring in, do, act, react. Mind as *pure intuition* is a work individual in man. Man reacts in himself as individual to the operation in mind. That is to say, man gives his life in expansion within new conscious order as 'I' in intuition. *I do the indivisible reaction in reaction*. It is the impulse of life impersonal in mind personal ... The expiation in mind of man is individual, impersonal, impure, pure, good, bad, in *extra show in One*, as life in free order in existence. It is the state of mind indivisible in the finite mind. It is 'two in one' the *triangle order* as fact, that one is and has to bring in and out, in order to live in and out, *the secular order in expansion in conscious order in I*."

The *divine mind* has descended into its own finite order in human existence to speed the happy ending through the reactive show in every degree in conscious life in mind. May the external effect be war or

peace, both ends will bring to fulfilment the *supreme conclusion*. The real and only worthy result of it all is to realize within the *state of life conscious* of the yet dormant Divine Existence.

The selfless crew of individuals belonging to the old stock of the *mandali* who, for over twenty years, have served unafraid and are staunch in the hard game of discipleship to the Perfect Master, have given an extraordinary demonstration of selfless service of unflinching endeavour and patience to put through the difficult scheme of the

Divine Executor. They have given an example which will remain a lesson to all. Their selfless love performed a true miracle. Shri Meher Baba made it possible that these God-mad men became instrumental for His *divine plan*; and those 'good helpers' who served to bring to realization the external experiment He has transformed throughout the many years of selfless dedication of their lives to Him, to become perfect agents of *His directing will*.

Shri Meher Baba's Will is Divine Love that can resurrect.



Gather Us In

BY GEORGE MATHESON

Gather us in Thy Love that fillest all!
Gather our rival faiths within Thy fold!
Rend each man's temple veil and bid it fall,
That we may know that Thou hast been of old.
Gather us in.

Gather us in; we worship only Thee;
In varied names we stretch a common hand.
In diverse forms a common soul we see;
In many ships we seek one spirit land,
Gather us in.

Each sees one colour of Thy rainbow light,
Each looks upon one tint and calls it heaven;
Thou art the fulness of our partial sight;
We are not perfect till we find the seven.
Gather us in.

Thine is the mystic life great India craves,
Thine is the Parsee's sin-destroying beam;
Thine is the Buddhist's rest from tossing waves,
Thine is the empire of vast China's dream.
Gather us in.

Thine is Roman's strength without its pride,
Thine is the Greek's glad world without its graves;
Thine is Juda's law with law beside
The truth that censures and the grace that saves.
Gather us in.

Some seek a Father in the heavens above,
Some seek a human image to adore;
Some crave a spirit vast as life and love,
Within Thy mansions we have all and more.
Gather us in.



Question Baba Answers

SERIES BY DR. ABDUL GHANI MUNSIFF

Question

Can some idea be had of what sound is like from higher planes? Does it in any way differ in intensity or frequency of vibration from the sound of the physical plane?

Answer

This is rather difficult to explain and still more difficult to understand, as it relates to subjective experience. However, know this that sound obtains throughout all the seven planes differing in its expression of feeling and bliss.

The sound, sight or smell of the higher planes can, with no stretch of imagination, be likened to what we are used to on the physical plane. It is something altogether different in nature, quality and expression, but, all the same, for the sake of description and analogy, we can do no better than use the familiar terms, viz., sound, sight and smell. Our physical organs of hearing, seeing and smelling are useless for experiencing and enjoying the

higher planes. Therein it is a different eye that sees, a different ear that hears, and a different nose that smells. You know already that there are inner senses, a counterpart of the external senses in man, and it is the former that experiences the higher planes.

Avoiding the mistake of likening the sound of the higher planes as something differing in intensity and frequency of vibrations to the sound of the physical plane, know it for a certainty that there is actually what may be called 'sound' in the first three planes. The form, beauty, music and bliss of this sound is beyond description. The *nad* or celestial music (sound) is peculiar to the first plane and can be experienced or induced by the *mantric* force. It is on account of this that even an unintelligent repetition or reading of scriptures is encouraged and advocated. As stated above, although there is sound in all the seven planes, it is smell that is peculiar to the second and third planes; and sight belongs to the fifth and sixth planes. In the

fourth plane the bliss of sound, smell and sight are all subdued and repressed. The fourth plane connotes the darkest night of the spiritual journey wherein even Jesus could not but cry out: "My God, my God, why hast Thou forsaken me?" It is for this reason the wayfarer traversing the Path all alone, unaided by a Master, finding himself benighted and forlorn in the fourth plane, is very strongly tempted to make wrong use of his psychic powers of the three lower planes, culminating in the fourth as *siddhis' (kashf-o-karmat)*. And what a fall this means! It means once again going through the chain of evolution right from the beginning—the stone state.

The seventh plane stands unique. The sound, sight and smell here is divine in essence and has no comparison to that emanating from the lower planes. In this plane one does not hear, smell or see, but becomes sound, smell and sight simultaneously and is divinely conscious about it.

The different religious practices and the *yogas*, after establishing contact with the higher planes, induce experi-

ences peculiar to those planes. For instance, contacting the first plane (sound) engenders *inspiration*; the second and third planes (smell) begets *intuition*; the fifth and sixth (sight) gives *illumination*. The experience of the fifth and sixth, the Sufis term as '*maarefat*' (gnosis). The seventh plane stands for *Revelation* and this, according to Sufis, is *Haqiqat* (Reality).

Question

Will the material science, in the near or remote future, be able to probe into subtle and higher planes? At the present rate of scientific progress it ought to be possible, if there be continuity or point of fusion from the material to the subtle.

Answer

You are going into deeper waters. Now listen carefully. The soul, essentially divine, infinite in existence, knowledge and bliss is, all by itself, the only Reality. Everything else exists only in imagination. The famous and oft repeated parable of the snake and rope will elucidate the point. The soul, somehow, imagined the rope to be the snake. This

phase engendered fear which, to stretch the simile further, we may call mind; the mind extended itself to grasp it (snake); this is energy, and actually grappling it means body. Thus we see mind, energy, body, although all three have no existence except in imagination, but in relation to each other they are altogether distinct, separate and independent. Although mind emanates energy and energy in essence is mind, nevertheless in expression and form both are distinct and apart. Similarly, body is the outcome of energy, and, though identical in essence, the function and formation is radically different and independent. To illustrate the point let us take thread to be *mind*, and cloth made thereof to represent *energy*, and clothing to signify *body*. The cloth here is of thread, but, in utility and form, is altogether different from thread; the clothing, say a coat, is from thread, but in form and expression

is obviously and distinctly apart from cloth and thread. The making of cloth and coat from thread is easy and possible, but the return of the coat and cloth to the state of the original thread means the destruction and annihilation of the form and expression of both. Similarly the emanation of energy and matter from mind is automatic and natural, but the return of matter and energy to mind is almost impossible. This return business is the beginning of spirituality.

You must have felt by now your question answered by realizing how impossible it is for science to probe the subtle and higher planes. Science is, as yet, a very long way off, it has up to now only touched the fringe of matter. It may, at the most, touch the extreme limits of matter, but that will take ages. And who can, till then, vouchsafe for the integrity of this—the present civilization?



Existence

By F. B. WORKINGBOXWALLA

It is as inconstant as the mind. Though limited, it is limitless, in that it is without beginning and without end. It is limited in the sense that mind is limited. That which is impermanent and subject to change is limited; and mind, with its limitless thoughts, has but a limited vision. Its infinity of thoughts may make it fly from one thing to another, but it cannot make it understand the reality of existence. Intellect is but a tiny, evolved particle of the mind, and if, with its discoveries and destructiveness, it claims to be the solvent of anything and everything, it is sorely mistaken. It has, of course, its own part to play in the scheme of things, which it does with more of mess and less of logic. But that is beside the point.

To a mind regularly given to trying to understand it, the existence looks to be a funny thing. Tragedies and comedies are intermingled, and, though in fact, misery and suffering outweigh

happiness, on the whole, it strikes one that this phenomenon, this ephemera of a universe, is a big hotchpotch! Were it not for that, were it not for its ever-changing aspect, the creation would have been very, very monotonous indeed! And where would then have been the Lord's *leela*, His play? It is because of this duality, this multiplicity into infinity that, though fickle, the existence is said to be without beginning or end. This does not imply that it is everlasting. Everlasting is only the truth pervading this existence.

It is wonder whether it was with any definite, settled purpose that the creation began—whether it began or cropped up like mushrooms in wet days! It needs no stretching of the imagination to understand that this unintelligible "something" (or nothing?) itself denotes that it must be the outcome of nothing in particular. But then we have the Biblical version to the effect that God took seven days to bring crea-

tion into being, which means that He the Almighty first played the Architect (but He does not appear to be a very able Architect!), and took a period of time to shape and mould this stupendous enormity which, nevertheless, is a mere atom in the indeterminable, invisible planetary systems! But perhaps the Old Testament is allegorical in its interpretation.

Anyway, it is a good mental exercise to weigh the pros and cons. True, there is regularity in nature; for we have the seasons, the ebb and flow, night and day. But the rains are irregular; they are heaviest in one and scarce in another place. They come down anywhere, any time in the year, with or without their accustomed fury; the flux and reflux are never to time; the sun is never seen rising only in one direction all the year round, and its rising and setting vary; the proverbially inconstant moon of Shakespeare does not seem to have mended its ways! All this goes to show that both regularity and irregularity exist in nature. But the one marked

tendency to be noticed in nature is the maintaining of its equilibrium. If earthquakes take place, floods over-run vast expanse of land, pestilence and disease take their toll, wars spread death and desolation, it is because of nature purging itself of some chronic disorders in it. May be, it is God asserting Himself!

With all that, to put it in simple parlance, this existence is an indescribably grand mix-up with all the inherent changeability on an indefinite scale. At this deduction, the mind is at a standstill; nevertheless, since existence is there, it is inclined to the belief that beneath this apparent inconsistency, there is One Ultimate Purpose, and that is, preparation for a Better Life!

However it be, the fact remains that we are too much engrossed in and enamoured of our false surroundings. That is funny in itself; but funniest of all is that mind, which constantly hankers after change, detests and fears most one change—leaving this medley of existence! If at all the mind is constant, faithful to one idea, it is to the idea of Life! Or Life unto Death!



Shri Meher Baba and Healing*

BY COUNTESS NADINE TOLSTOY

For most of Shri Meher Baba's followers who never before had the experience of work in conditions of this kind in the Free Hospital for the poor, this test was offering most suitable opportunity for ego elimination. First disguised under the responsibilities given to workers, soon the inner significance, the real spiritual performance of the roles was revealed. It soon unfolded into a real climax when the egos began to express themselves and assert their ways and peculiarities. Then the real surgical 'operation' of the egos by the sacred loving hands of the greatest 'surgeon' in the world, Shri Meher Baba, revealed indeed to all the true spiritual significance of the experience. The real *cure* is obvious and really enjoyed after the painful moment was well-faced and accepted. This acceptance and obedient response in following the inner and outer orders of the Master is the sign of readiness and real co-operation with His spiritual

work. In this process of liberation from the ego the openness and surrender of the disciple become a real achievement on his part and lead to immediate spiritual benefit.

"Hide nothing from me."

"Bring me all your weaknesses, give them all to me, only *give*. I will make you free, unbound and happy."

Always unceasingly vigilant, watching, knowing everything what is going on within us, knowing our thoughts, subconscious inclinations and feelings Baba knows all our difficulties and inner conflicts. Subtly He guides us out of inner turmoil into serenity and greater harmony of being, out of resistance of the ego into completeness of surrender, He gradually breaks up all the former complexes of the mind; having undone them one by one, He subtly utilizes and redirects the released energies into new channels. Adjusted and again readjusted, one is infinitely helped in experiencing an ever renewed

* Continued from December 1938 issue.

higher state of spiritual well being.

The Master—the Infinite Creative Source—creates conditions of real strength and balance, operating deep and sure in full knowledge of all processes, on all planes and forms of creation.

But as said before, the openness and the ease of response on the side of the follower are the necessary conditions and advantages for the disciple on the Path. The greater the love and surrender, the deeper are the effects of the Master's blessings on us. The deeper the resistance of the inner unconscious being, the stronger the holding back of the ego-defence eager to follow its old instinctive tracts, reactions and claims —the less the spiritual benefit of the unique opportunity which could be fully utilized for spiritual advancement. And it is Divine Love of the Master which alone can win the devotion and surrender of the devotees, so indispensable in the elimination of the ego. Love alone can provide the alert plasticity and spontaneous response to the Master's inner orders.

One and the same task and purpose,

one and the same end has to be accomplished through successions of lives by each human being on earth: the rich and the poor, the sick and the so-called healthy, the fortunate and the miserable are equal before this imminent law of God to man.

Shri Meher Baba has made clear the main points concerning man's make-up and its corresponding planes of being. He has given a definite understanding of the goal of life and the individual problem of each human being.

The over-estimation of physical, material and mental values and comforts, so connected with the ego, leads to great misinterpretation of real spirituality. The pure spiritual tradition warns against the abuse and misuse of spiritual force, its commands not to be used for any selfish purposes or physical and psychic cravings or phenomena. In his writings, Shri Meher Baba has given points in regard to miracles of physical healing: true Spiritual Masters never perform them for idle curiosity and selfish purposes; even lesser teachers can do them and they are not the sign of real spirituality.

In the time of manifestation of the Avatar and of the Masters in the world, they sometimes perform the miracles for spiritual reasons.

Only spiritual healing is real healing.

Only spiritual awakening helps to overcome all human ailments whatever they may be. The problem of healing lies beyond and above the physical plane with its psychic shadow and entanglements of the mind. Imperfect as they are, men live an imperfect existence. The unexpressed and unfulfilled state of being is bound to lack the experience of fullness of being and its true happiness. The crystallization within the limits of the personal ego gives no room for expansion. The incomplete man lives an incomplete life. Out of balance and proportion, men suffer restlessness, inner discord and misery; the ignorant misuse of energies creates ruptures in unity of being, throwing one out of balance in mental agony, physical pain or psychic entanglements and abnormalities.

The heart of man degenerated and tarried in the unhappy, selfish existence

shrinks to its little world incapable of great expansions and joys of the awakened pure experience of love. So men live as gloomy shadows, as distorted false images of primal perfection.

The real service of a true Master consists in giving to humanity the new impulse of spiritual growth. Knowing the path of life He helps to speed the process of involution of consciousness which is a conscious return to the primal source of the higher Self. There alone permanent happiness and union are found. In Baba we have the true Knower, the Supreme Compassionate Authority of the age. His Love and Wisdom give best; for they give real everlasting cure to men. He came to set them free from the traps of egoism, from the cause of all suffering and trouble.

Elimination of the ego through Love, is the goal and method of Shri Meher Baba's guidance for reaching into the roots of Being.

"Love is the remedy," says Baba. His grace gives an everlasting relief from ignorance

with all its disastrous consequences.

His Grace will lead those who "seek and need" to spiritual Realization and Truth.

We shall remember the inspiring

words of the Master:

"Serve Him who serves the whole universe; obey Him who commands the whole creation; love Him who is Love itself; follow Him in every walk of life."



THE SAYING OF SHRI MEHER BABA

It is one and the same Universal Being, God, who plays the different roles of stone, metal, vegetable, dumb animal, and human being, and through the existence of each of these, experiences His own gross and subtle manifestations. It is the same indivisible Being who, through the existence of a realised or spiritually perfect person, experiences His own Real State which is beyond the gross and subtle planes.



Notes from my Diary

F. H. Dadachanji

TOUR IN INDIA

Since the 8th of December 1938, Shri Meher Baba has been on *tour in India* with his Eastern and Western disciples, and when I am writing this, we are in the Central Provinces of India at Jubbulpore.

The *object* of this special tour, as of all other movements and activities of the Master, is purely *spiritual*. Incidentally, however, it is meant to give his closer group a glimpse of India principally of its spiritual and religious aspects, and generally of its mythological, cultural, and historical side.

The *party* accompanying is a cosmopolitan group of about 30, both Eastern and Western disciples—men and women—including those observing strict seclusion and discipline.

The *itinerary* of the tour is unknown to any member of the party, except a slight indication of the direction towards the South of India. Hence a blank page for all!

Characteristics—The usual peculiarities typical of all the Master's move-

ments and activities, particularly with such a cosmopolitan party—complicated situations in strange surroundings, sudden changes, quick moves, etc.—are seen from the description given below.

General routine—As the ladies observing seclusion have to be beyond the limits of sight and sound of man, certain special disciplinary rules have to be observed for the strict enforcement of the rigid discipline that has to be continued. Hence talks in silent whispers.

A big bus is specially ordered and designed to suit the requirements of the party, with blue curtains and special partition at the back of the driver's seat forming a closed compartment for the ladies in seclusion; such is to be continued even under adverse conditions during travels.

The responsible charge of *driving* the bus all the way is entrusted by the Master in the capable hands of an American lady disciple, who has been driving her own car for years,

and has also driven Red Cross ambulances in New York during the world war. To keep the car in perfect running order and also to help loading and unloading of the personal baggage of the party on top, two mechanical experts, specially chosen from the men disciples, travel with the party, on the front seat.

Preliminary *preparations* were made a month ahead. Hyderabad (Deccan) was to be the first long stop and stay for about a month. Seeing different sites there and making certain observations for the establishment of the proposed Spiritual Centre were disclosed as the chief reason, besides other important inner work of the Master. To make preliminary arrangements for the big party's stay there, I had to go to Hyderabad thrice in a month. The principal party who could be said to be chiefly responsible to bring the Master to Hyderabad, preferred, for obvious reasons of his own, to be in the back ground, although indirectly helping a great deal in making arrangements for the Master's party during their stay in Hyderabad.

The splendid bungalows situated at Shadnagar, about 25 miles from Hyderabad and belonging to Maharaja Sir Kishan Prasad, the Ex-Prime Minister of the State, are readily offered through the courtesy of the ever-hospitable Maharaja for the Master and his party. Auspicious beginning, indeed!

A telegram requesting Baba to postpone the date of starting from Meherabad just for a day or two to enable us to arrange a suitable place for the party's stay in Hyderabad is replied with an emphatic "No", and a confirmation of the first order and arrangement to be literally followed with regard to the dates of departure from Meherabad and arrival at Hyderabad.

Only a day previous to starting from Meherabad, the telegram containing the contrarious news Shadnagar infested with plague' is shown to the group. But plague or no plague, Baba decided to go to Shadnagar. His loving group is ever prepared to follow the Master.

On the night of the 7th, the two boys accompanying the party, get busy loading and fixing the party's baggage—more than 50 packages on the

top of the bus. They had their breath out when they finished it after three hours.

DEPARTURE FROM MEHERABAD

Precisely on the day and hour fixed, at 9 a. m. of the 8th of December, Baba leaves Meherabad with party on tour.

The big bus, with its extra-heavy burden of the party's baggage packed and tied on the top, presented a sight of a huge unwieldy monster moving along the road. All who saw it were scared and were sceptical about its safe arrival at Hyderabad. "It would certainly be a miracle if this bus reached safe at Hyderabad," some who knew about motor transport were heard to remark! But safely it did arrive.

The party arrive at Sholapur at dusk, and make a halt at the Dak Bungalow for the night. To avoid the difficulty of unloading and reloading the beddings on top, everyone of the group willingly offers to lie on whatever they find for the night—sofas, chairs, tables and whatever is available.

Maya again! I come to Hyderabad on my third visit on the 3rd of Decem-

ber in advance of the party. The first news I hear on arrival is totally disappointing. The grievous news of the very serious illness of both the heads of the dear family, through whose principal initiation and instrumentality all the arrangements in Hyderabad were made, was first a sad note in the flute. Then came the disheartening news, the "plague" epidemic at Shadnagar, for the first time in the history of the village, I was told. Several cases occurred which scared the populace, and the place was practically deserted. *Maya* again active, working with a vengeance to obstruct the Master's plans.

But we had the most capable and enthusiastic group of sincere workers, deputed for us by the principal party referred to above, to make all arrangements for the Master's party during their stay in Hyderabad. Their hearty cooperation and advice could not be too highly commended. They suggested another ideally suited spot for our party, with a spiritual background and history, at Maula Ali, about 6 miles away from Hyderabad. Here again the property of Maharaja Sir Kishan Prasad

was available, and could be easily arranged and placed at the party's disposal. But water difficulty presented a problem, very difficult to manage!

Meanwhile things looked very complicated in Hyderabad. Those dear enthusiastic friends who whole-heartedly worked to make the Master and party happy during the stay here, couldn't, out of courtesy, tolerate the idea of taking them to a place infested with an epidemic, in spite of the Master's telegram to be unconcerned about it, nor was the Maula Ali residence found quite suitable with its water difficulty. They sincerely wished and worked to find a really suitable place for the party to live. Having rejected the two ideally suited places for reasons explained, it was difficult to find one to suit our special requirements, immediately. Two days of hard work brought nothing. There was only one day more left before the party arrived on the 9th. At the eleventh hour, after strenuous efforts all around, the ancient Gosha (Purda ladies) quarters of the Ligampally Gardens are reserved temporarily for immediate occupation of the party on arrival.

With a gentleman from Hyderabad, I go about 7 miles ahead to meet Baba and party. At 6 in the evening, we see a huge mountain on wheels moving towards us. It presented an uncanny sight indeed. In soft whispers, I speak to Baba of the arrangements made. When given the choice between the Maula Ali residence and the Gosha Quarters of the Lingampalli Gardens, Baba, for his own reasons, prefers the latter. With our car in front, we escort the bus to the Garden where we arrive at 7-30.

After two days of continuous travel the party now enter these Gosha Quarters, with open compound, plenty of space and two suites of rooms on its two flanks, absolutely vacant with nothing to lie on. Not a very welcome and inviting place! But the dear souls smilingly and cheerfully accepted what was offered. Enlivened by the Master's humour, everyone, though tired, became alive and gay, and the long-deserted spot is animated with activities all around—unpacking, unloading, shifting and arranging bedding rolls for the night's stay and rest here.

Next day, Baba is taken round the city and shown different places. One of the good co-workers, a responsible officer of the State, spontaneously offers his own new bungalows just constructed and being given the last finishing touches, for the dear Master and his party. These were very splendid indeed and could easily have accommodated all, but being situated in a locality surrounded with other buildings close by, were found unsuitable. But the gentleman didn't leave things at that. In the Master's presence nothing could dissuade one from further efforts. He had others in mind, but while driving in a certain direction, an idea suddenly flashes in his mind, and he orders the car to be driven to a distant locality known as Begampet, where the elite and nobles live. Baba's car, running behind the one in front, is suddenly ordered to stop in front of the gates of a palatial residence opposite the Jagirdar College, and it is the first of the two to enter the compound. This is taken as a good omen, and it proves to be true. The Master is shown around, and he approves. It is a palace, we are

told, kept for the brother of H.E.H. the Nizam.

An immediate shift is ordered. A gang of workers immediately start arranging things before occupation of the premises, the same night. The enthusiastic group of friends feel very happy at finding a comfortable lodging for the August Visitor and his party.

Like Aladdin's lamp working wonders, the entire scene is transformed, and the group find themselves, at the end of the day, ushered into a magnificent palace, with soft beds to lie on and everything around that a life of ease and comfort could desire. This was undreamt of and too good for a party like ours used to live a life of simplicity, and satisfied with the bare necessities of life. But contrasts are at times essential and beneficial, and the Master of Wisdom deliberately offers and arranges these to give his disciples an idea and experience of the dual and ever-changing aspects of life; to train them to take all these changes and conditions alike, always accepting and welcoming willingly whatever is offered by the Divine Will—be

it a rich morsel, be it a crumb.

During this stay, the Master wishes to spare the group from the usual household duties of an established life. A very dear lady from amongst the friends of Hyderabad offers, of her own accord, as a sign of spontaneous service to arrange for cooking for the whole party, in her own house and under her own personal supervision: a loving offer lovingly accepted.

The first four days, the group is shewn around Hyderabad, particular spots chosen by the Master. He does his own inner work, while the group has an opportunity to have a glimpse of the various aspects of life. They just touch these on the fringe for the time being, forgetting all their material or *maya-wik* interests, except where they have something in common with the spiritual aspect of life or connected with the Master's work which they observe, through an intuitive insight that reveals much more than the physical organs of sight.

While they were thus shewn different sites during their rounds in the city, there was something, they felt, the Master was working, silently in his

own realms.

Everyone was told of the Master's intention of establishing a Spiritual Centre here, if conditions were found favourable and inviting, due to the highly spiritual atmosphere prevailing in this environment. And it was no surprise to them, when one day they heard that Baba's plan had greatly interested the party of friends here who took up the idea wholeheartedly and offered to do their best to bring it to fruition, with the Master's blessings and inner help. Some very interesting discussions were carried on for hours from the practical side of this ideal project. Some suitable spots also were suggested, and one was shewn to the Master, about 11 miles from Hyderabad—between two lakes—with spiritual atmosphere that the Master liked, and approved.

A Western disciple of the Master—a well-known gardening architect of Switzerland—who was there with the Master's party, drew a rough plan of the proposed Centre from the points given by the Master. Not only was the spiritual nucleus forming the central idea of the unique

scheme taken in with enthusiasm, but the ingenious external arrangements in detail to suit the different working departments intended for the spiritual unfoldment and different planes of consciousness were so vast and at the same time practical that would amaze all. No wonder, therefore, that it should impress all concerned deeply, and they offered of themselves to cooperate in the fulfilment of this great plan, for the benefit of mankind in general, and spiritual aspirants in particular.

Thus, through this play of cause and effect, staged on a complicated checker-board of a variety of changes and conditions, Baba seems stirring some internal effect and force; and the plan of his universal Spiritual Centre seems to be the main spring of all. That is why these men of great executive ability and prominence in the State are enthusiastic to further this plan with the best of their co-operation.

Suddenly, in the midst of these very interesting discussions of the big scheme, Baba gave all a surprise shock. Leaving all discussions and develop-

ments at this stage, he declared that he had to leave Hyderabad immediately for reasons of his work. If it was a shock for Baba's own party, to make hurried preparations for a sudden move, how intense would be its impetus on others who were quite new to Baba's ways of working. They were all the time looking forward for a series of similar pleasant visits and interesting talks with Baba for whom they had all taken a liking, and were also expecting to bring and introduce some friends and other celebrities of the State and City, who would be particularly interested in the scheme, and who, in accordance with the custom prevailing in the State, were expecting the honour of a return visit by Baba. This sudden news of his abrupt decision to leave was like a strong blow that literally stunned all!

In response to their repeated requests to postpone leaving even for a day or two, just to meet some selected few who would be interested in the great scheme and would be a great help, Baba lovingly remarked that he was going to Nagpur and Jubbulpore in connection with the work of the same

scheme, and that he will meet all on return, when called, after the important practical details of the plan have been worked out by those who had so lovingly and enthusiastically undertaken to do it.

Early morning of the 17th December, the party leaves the palatial residence that had been so full of life and animation, but for a week! Baba instructs the driver, for specific reasons, to speed up although it seemed risky for the huge bus with its extra-heavy load on the rough roads which were new to her as a foreigner and would not warrant speed. The Master's order had, however, to be obeyed. Running faster all the way, they arrive at Nander same evening at 6 p. m. just in time for Baba to spot a particular person in the busy thoroughfare where he ordered the bus to run faster. A night halt is taken at the Nander Dak bungalow, every one trying again to make the most of whatever could be found to lie on and rest during the night, without their beddings or even rugs, as the baggage tied on the top was left untouched.

Rising early next morning, all pre-

pare for another big run during the day. Baba again issued frequent orders for faster speed, for definite reasons, so that the party arrives at Nagpur at 7 same evening, making about 300 miles during the day, a very high average for a heavily-laden bus.

That was the birthday of G., the wife of our host in Nagpur. The sweet will of Baba had it so well-planned that even this small human incident was lovingly taken care of, and her birthday was celebrated in her own home with her dear husband, who is also a devoted disciple of Baba.

In Nagpur, Baba has a very busy half day accepting a few visitors for *darshana* and for talks about his work there. Baba also visits a dear disciple who has been ill in hospital for some months longing for a personal meeting. It is at times in response to calls of love from dear loving souls struggling inwardly for the Master's *darshana* that he goes to meet them, even diverting routes. There is another devotee of the Master—an advanced soul—lying in the same hospital and eager to see him and have his *darshana*, but

for reasons of his own, Baba does not go with him, and leaves Nagpur at noon

for Jubbulpore where they arrive the same evening.



Poem

BY " MUNSIFF "

Beauty transcendent makes unmakes,
And death comes in for blame;
To lovers neglected, Beloved's plea
Is modesty and shame.

Lo, the irony ! To my pulpy earth
After giving name and form,
Beloved Divine entrenched behind,
Makes me brave the storm.



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NOTE

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

ERRATA

page	column	para	line	original text	corrections
contents	2		26	Machabelli	Matchabelli
contents	2		32	Dadachandji	Dadachanji
3		3	1-2	begin-	begin-ing
6		2	16	on	in
7		2	17	consumate	consummate
8		2	14	consumate	consummate
27	1	2	1	catholic	Catholic
27	2	4	6	whithin	within
29	1	1	5	quartrain	quatrain
37	1	2	4	ecstacy	ecstasy
37	2	2	8	ecstacy	ecstasy
39	footnote		2	Oversoul.	Oversoul."
40	1	2	2	ecstacy	ecstasy
45	2	2	10	annuling	annulling
54	2	2	heading	Pecunary	Pecuniary
56	2	3	4	trancedently	transciently
57	1	2	4	themselve	themselves
62	1	3	8	phenomena	phenomenon
68	1	1	8	"(Qum-be-Iznillah)"	("Qum-be-Iznillah")
73	2	1	27	continuos	continuous
77	2	1	9	far	for
79	1	1	3	organzied	organized
85	2	2	5	upto	up to
86	2	1	3	hotch-potch	hotchpotch
95	1	2	8	inspite	in spite
96	1	1	24	palacial	palatial
96	2	3	1	Aladin	Aladdin
98	1	2	11	bestof	best of
99	1	2	2	palacial	palatial