

THE MEHER MESSAGE

[Vol. I] **January, 1929** [No. 1]

An Avatar Meher Baba Trust eBook

July 2020

All words of Meher Baba copyright ©

Avatar Meher Baba Perpetual Public Charitable Trust
Ahmednagar, India

Source:

The Meher Message

THE MEHERASHRAM INSTITUTE

ARANGAON AHMEDNAGAR

Proprietor and Editor.—Kaikhushru Jamshedji Dastur

M.A., LL.B.

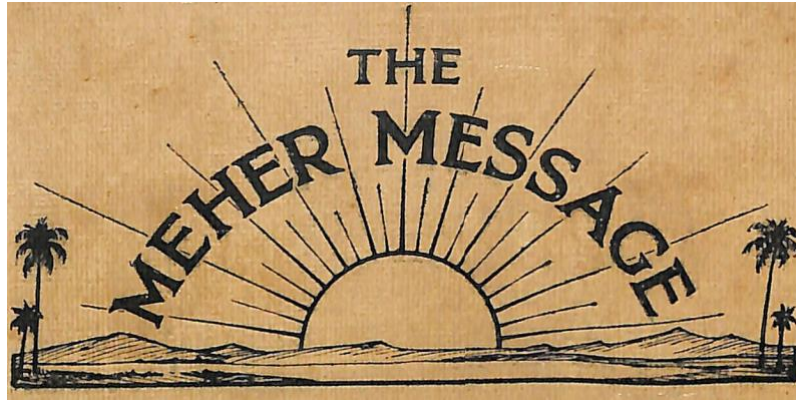
eBooks at the Avatar Meher Baba Trust Web Site

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

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

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

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



Vol. I] **January, 1929** [No. 1



EDITOR
KAIKHUSHRU JAMSHEDJI DASTUR M.A., LL.B.,
THE DISCIPLE OF HIS DIVINE MAJESTY,
SADGURU MEHER BABA

ANNAS FIVE

THE MEHER MESSAGE

Proprietor and Editor.—Kaikhushru Jamshedji Dastur,
M.A., LL.B.
the disciple of His Divine Majesty Meher Baba.

PURPOSE

(1) THE MEHER MESSAGE acquaints the whole world with the teachings and activities of HIS DIVINE MAJESTY SADGURU MEHER BABA.

(2) THE MEHER MESSAGE does its best to make materialistic persons spiritually-minded and to establish universal spiritual fraternity.

RATES OF SUBSCRIPTION

INLAND	Rs. 3	
	ENGLAND	£0-8-0)
FOREIGN		> A YEAR
	AMERICA\$2)

SINGLE COPY ANNAS 5

RATES OF ADVERTIZEMENT

Full page: Rs. 8; Half-page, Rs. 4) Single Insertion
Quarter-page: Rs. 2) " "

N.B.—(1) All persons who take interest in spiritual questions and problems are earnestly requested to become subscribers to THE MEHER MESSAGE.

(2) The Editor of this Magazine does not undertake to return any manuscripts, unless stamps are sent with them to cover the cost of postage. It is advisable that articles sent to the Editor should be typewritten. Articles on non-spiritual subjects shall on no account be accepted.

Address:—THE MEHER MESSAGE OFFICE,
THE MEHERASHRAM INSTITUTE,
ARANGAON AHMEDNAGAR

Why you should help

The Ahmednagar National High School

The Ahmednagar National High School is carrying out a successful experiment in National Education on self-supporting basis

BY

Carrying the boys through a regular course of

- (1) Intellectual training with an academic interest
- (2) Manual training, both practical and theoretical,
- (3) Physical Culture in a well-equipped "Health Home,"

AND

By giving them practical lessons in

- (4) Service towards humanity.

You can help the institution by

- (a) Enlisting yourself in the list of its subscribers, and
- (b) Favouring it with casual donations in cash or kind

TOWARDS ITS

- (i) Physical and Chemical Laboratory,
- (ii) Library,
- (iii) Several Workshops (Carpentry, Printing, Binding etc.),
- (iv) Physical Culture and Health Home, and
- (v) Self-supporting Students' Home.

NATIONAL EDUCATION SOCIETY
AHMEDNAGAR. (DECCAN-INDIA)

R. B. Hiray,
Managing Trustee.

The Editor of this Magazine
hereby promises that
he will give as a free gift
one copy of his forthcoming book,
THE NEWER TESTAMENT,
to every one,
who will get for The Meher Message
at least five new subscribers.

The Editor of
THE MEHER MESSAGE
will be highly obliged
to those, who will send him
the names and addresses
of the chief public libraries
of Great Britain, Ireland,
France, Germany, Switzerland,
Africa, Australia, New Zealand,
Persia, Japan, Canada and
The United States of America.

CONTENTS

	PAGE
SAYINGS OF HIS DIVINE MAJESTY SADGURU MEHER BABA	1
SANSKARAS	
<i>By His Divine Majesty Sadguru Meher Baba,</i>	2
OUR POLICY AND OUR MASTER	
<i>Editorial</i>	4
WHAT I OWE TO MY MASTER	
<i>By Sadhu C. Leik *</i>	11
MY MASTER	
<i>By The Editor</i>	17
THE EDITOR'S DIARY OR THE NEWS ABOUT THE MASTER, HIS DIVINE MAJESTY MEHER BABA	21
THE GOD-MAN	
<i>By Meredith Starr</i>	32
SPIRITUAL ANECDOTES	34
CHORUS OF PILGRIMS	~
<i>By Meredith Starr</i>	36
THOUGHTS SUBLIME	37
REVIEWS	40

* We are sure our readers will read with great interest this article of our affectionate gurubandhu, Sadhu Christian Leik, who is not an Englishman but a Russian. He is a highly cultured gentleman. In as much as he knows no less than nine languages, he may justly be called a good linguist. Despite his keen intellect, he is not proud. He is spiritually-minded to a degree. Though he joined the durbar of the Holy Master only three months ago, he has come to know of the high spiritual position of Shri Meher Baba, for he has already got the proofs of His divinity.

Editor, THE MEHER MESSAGE.

OUR NEXT ISSUE

HIS DIVINE MAJESTY
SADGURU MEHER BABA

WILL CONTRIBUTE A

THOUGHT-PROVOKING, SPIRIT-STIRRING AND

HEART-CAPTIVATING ARTICLE

TO THE NEXT NUMBER OF

THE MEHER MESSAGE.

THE

MEHER MESSAGE

SHALL ON NO ACCOUNT

PUBLISH ALCOHOL ADVERTIZEMENTS

THE
MEHER MESSAGE

Vol. I] **January, 1929** [No. 1

SAYINGS OF HIS DIVINE MAJESTY
SADGURU MEHER BABA

(1) Sannyas does not necessarily consist in the putting on of an ochre robe and gadding about with a staff in one hand and a begging-bowl in the other, The true sannyasin is he who has renounced his lower self and all worldly desires.

(2) One cannot witness even the threshold of the divine path, unless and until one has conquered greed, anger and lust. The worst sinners are better than the hypocritical saints.

(3) The aim of life should be to realize one's own self as the universal Self.

(4) When the limited 'I' in you will disappear, the infinite 'I' in you will manifest itself auto-matically.

(5) What does it mean to be superconscious? It means to be fully conscious of unconsciousness, i.e. to be conscious of nothing except the divine Self,

(*To be continued*)

SPIRITUAL SPEECHES OF HIS DIVINE MAJESTY SADGURU MEHER BABA

ON SANSKARAS*

A Yogi (one who is in the fourth plane) does not obtain liberation from the round of births and deaths, because he is not still free from sanskaras or impressions left on the mind while doing any good or bad actions. Good actions create good sanskaras, and bad actions bad sanskaras, Not only deeds, but also thoughts create sanskaras, Aye, even talking, seeing, eating, drinking, sleeping, and all subtle movements, give rise to sanskaras. All these sanskaras have to be worked out with mechanical precision, unless wiped out by a perfect Master or a Sadguru. Your present existence, your virtues and vices, are owing to your past sanskaras, or A'mal as termed by the Mahometan Sufis. In other words, your present life is the :result in gross form of your past subtle impressions. Whether good or bad, unless and until all the sanskaras are wiped out, liberation from the chain of births and deaths cannot be attained. Good actions bind a man with a golden chain and bad actions with an iron one; but of whatever metal the chain may be, there can be no freedom unless and until it is removed. Ordinary Yoga practices bring about good sanskaras, and not mukti. Therefore, if one aspires after mukti, one must have the impressions of neither virtue nor vice—absolutely nothing on one's credit as well as debit side, but must have a 'clean slate'. And one can never have a 'clean slate', unless one has

* This is only a fragment of his Divine Majesty's long discourse on this subject. The rest is lost.—*Editor*..

succeeded in getting the grace of a perfect Master. A Sadguru can wipe out the sanskaras of anybody in no time. The countless sanskaras of the average person may be likened to a heap of rubbish which it is impossible for him to remove, but which a Sadguru can destroy in a second. The average person's stock of sanskaras may also be appropriately compared to an Augean stable, which it is impossible for him to cleanse. But just as Hercules cleansed the stable of Augeas by turning the river Alpheus through it, so a Sadguru can destroy the sanskaras of any person with the fire of his spirituality.

THE. SILLY, SCURRILOUS
AND
MENDACIOUS PROPAGANDA
AGAINST OUR
HOLY BELOVED MASTER:

This will be the subject of our Editorial in the February number of THE MEHER MESSAGE.

(*EDITORIAL*)

OUR POLICY AND OUR MASTER

It is with a light heart, but with the proper sense of responsibility, that we have undertaken the enterprise 'of conducting this Monthly, THE MEHER MESSAGE. Being spiritually-minded we offered our salutation to the Almighty and invoked the blessings of His Divine Majesty Meher Baba, prior to laying the foundation of this Magazine. It is but in the fitness of things that before we declare our policy we should thank from the bottom of our heart His Divine Majesty Meher Baba for having given us the permission to start this :Magazine and for having blessed it, and should offer our greetings to those of our *Gurubandhus*, friends and other sympathizers, who, coming to know of our enterprise, evinced their interest in it by rendering assistance and giving encouragement to us.

The purpose of the MEHER MESSAGE is to make worldly-minded persons spiritually inclined by proving that the spiritual life is the real life and the worldly life is meaningless, to egg spiritually-minded persons on to realize their aspirations by publishing inspirational articles, to show the light to persons groping in darkness by dispelling the darkness of scepticism, to guide those seeking the truth by acquainting them with the sublime teachings of His Divine Majesty Sadguru Meher Baba, and to contribute our share to the bringing about of universal spiritual fraternity by instilling into the minds of our readers the grand fact that the Self is but one and we are all forms of that one Self.

THE MEHER MESSAGE shall have nothing whatsoever to do with the dogmas of any creed, sect, or society. We have certainly great concern with religion,

but let all the readers of this Magazine bear it in mind once for all that by religion we mean neither the performance of rites nor the muttering of mantras. To be sure, ceremonies and mantras we do not regard as worthless. They have some utility, but they are at best only a means to an end. The goal of religion is God-realization or union with God, but God is no more realized by the muttering of mantras and the performance of ceremonies, than by the acceptance of dogmas and the study of scriptures. Our readers may rest assured that we shall feed them on the kernel of spirituality, and not on the empty husks of dogmas. It shall be our duty to concern ourselves only with the substance, and to leave severely alone the shadow of religion. The creeds are certainly many, and each creed has to teach something, but the religion is only one, and that religion is the religion of divine love. The fire of divine love is celestial, free from the taint of materialism. Only those persons deserve to be called religious or spiritually-minded, who possess the gold of divine love free from the dross of maya or earthly affection. The divine love aims at God-realization, and it is conscious of the fact,—the stubborn fact that God cannot be realized without the grace and guidance of a living perfect Master like His Divine Majesty Meher Baba.

THE MEHER MESSAGE shall always mind its own business, but it shall not brook interference from anybody and any society. As a rule we shall not criticize the dogmas of any creed or society; but if the followers of any creed or society will try to interfere with us in any shape and form, then we hereby warn them that, in that case, we will not sit with folded hands, but will gird up our loins, and give them a Roland for an Oliver. Adverse

ignorant criticism leveled against us we shall regard as gross interference with our work. If any attempts are made to cast reflections on our sincerity, or on the Divinity of our beloved Master, His Divine Majesty Meher Baba, then it shall be our painful duty to expose the bad motives of our adversaries and take them to task severely. Our cause is the cause of righteousness, and our Master is one with God. What need, then, have we to fear anybody? So long as the sceptical or fanatical lions of any creed or society will remain in their own dens, we shall not go out of our way to fight with them. But if they will have the audacity to come out of their dens in order to fight with us, then we shall certainly fight with them,—yes, we will fight with them with dogged determination and bulldog tenacity. We shall generally coo like a dove, but when it will be necessary to roar like a lion, our readers may rest assured that we will roar like a lion. We shall generally play on a pipe, but we will not hesitate to blow the trumpet on all occasions on which it is necessary to do so. We shall generally behave like a mild lamb, but we will certainly be fierce like a tiger, whenever we shall think it necessary to be so fierce.

As some of our readers may not be knowing the life-story of our beloved Master, it is our duty to acquaint them with it. Born in Poona in 1894, His Divine Majesty Meher Baba has come of a humble Persian Zoroastrian family. From His boyhood days He began displaying His great qualities of both head and heart. Before He was fifteen He was in intellect a man; but, though possessed of keen intelligence, His head was fortunately controlled by His heart,—so much so that, like the village preacher in "The Deserted Village"

A SPECIAL NOTE

His Divine Majesty Meher Baba oft says that those, who are carrying on mendacious propaganda against Him in the press, should not be regarded as His enemies, for they, too, are unconsciously serving Him in one way. Our beloved Master, to be sure, heartily wishes that we should not attack those persons, and that we should pocket their insults. But, as it is not possible for us to tolerate their scurrilous propaganda against Him and to remain silent, we have entreated His Divine Majesty to give us the freedom to correct them. We have also requested Him to allow us to publish His sayings and speeches, and to contribute special articles.

Editor., The Meher Message,

of Oliver Goldsmith, He was more skilled to raise the wretched than to rise. A great lover of nature, the starry vault above Him filled Him with wonder, and beautiful scenes gave Him thoughts that lay too deep for tears. Religious-minded in the true sense of the word, He was oft found burning in the celestial fire of love divine. A born singer and a musician, His liking for poetry and music amounted to a passion. He read Shakespeare, Wordsworth, Tennyson, Shelley, and a number of Persian and Indian poets. The poet, who influenced and charmed Him most, was the God-realized Hafiz. The King of the learned ones and the Cream of the wise ones, as Hafiz has justly been called by Dawlat Shah, was indeed the master-light of all His seeing and made His heart dance with joy. But He did not content Himself with merely reading poems. Burning as He was in the fire of love divine, it was absolutely necessary for Him to give vent to His feelings and expression to His thoughts. And so He poured out His full heart in profuse strains of unpremeditated art. From the time when He was in the Matriculation class till He realized God, He contributed to the "Sanj Vartman", under the *nom-de-plume* of Huma, in Urdu, in Hindustani and in Persian a number of spirit-stirring and thought-provoking poems, which were eagerly read by thousands of persons.

There lives in Poona a wonderful Mahometan Lady, who is nearly one hundred and thirty years of age. Her hoary head is a crown of divinity and She is daily worshipped by a number of persons belonging to all castes and creeds. And no wonder! For Her Holiness Baba Jan, as She is called, is a Sadguru, an incarnation of God. When Meher, as His Divine Majesty was known then, was about nineteen years old, He unex-

pectedly came into contact with Her Holiness. No sooner did He approach Her Holiness than She gave Him a thrill of spirituality by merely embracing Him. After eight months, i.e. in January 1914, Her Holiness by a mere wish made Him realize God. A person realizes or becomes one with God only when he spans the first six planes and enters into the heart of the seventh. In the seventh plane there is such bliss that as soon as a person begins to enjoy it, he becomes unconscious of everything except his divine Self. That bliss is nothing but the Nirvikalpa Samadhi. As soon as Her Holiness Baba Jan put Meher in the Nirvikalpa Samadhi, He totally lost His gross as well as subtle consciousness. For full nine months He remained unconscious of everything except His divine Self. After the lapse of this period, He recovered a little of His lost gross consciousness, but it was not till the end of 1921 that He became fully conscious of the gross and subtle worlds, and thereby became a conscious Sadguru. Sadgurus may justly be called incarnations of God. They are all-knowing and spiritually perfect. They are the real teachers of humanity. To their greatness and goodness there are no limits. As spirituality literally radiates from them, they can impart it to any one and they are bound to make a few persons spiritually just as perfect as themselves. Shri Ramakrishna, though called a .Paramahansa, was in reality a Sadguru, and He made the Swami Vivekananda and a few others as perfect as He Himself was, some time before He gave up His corporeal frame.

His Divine Majesty Sadguru Meher Baba has given proofs of His divinity to hundreds of His devotees and has succeeded in moulding a number of highly educated and intelligent persons just as easily as the potter moulds his clay into whatever shape he likes. A Maho-

metan boy, who bears the secular name of Abdulla Ruknuddin Avazi and the spiritual name of Chhota Baba, His Divine Majesty has raised to the spiritual position of a saint in the sixth plane. Let it be noted that the mission of His Divine Majesty is not to establish a new creed or found a new sect, but to turn sinners into saints, to convert ordinary mortals into spiritual jewels, and to establish universal spiritual fraternity.

The Holy Master oft delivers spiritual discourses before His disciples and followers. His Divine Majesty's words are pregnant with celestial fire and emanate such force that one cannot help being convinced by them. It may justly be said of our Master that Truth from His lips prevails with such sway that those who come to scoff remain to pray. Dived deep as He has into the ocean of divinity, with wonderful ease His mind penetrates into the very heart of things. God-realized as He is, He is in a position to speak *ex cathedra* on every spiritual subject. As He speaks what He sees, as He is conscious of the fact that His statements bear the stamp of Truth, He has not to take resort to the sophist's trick of quietly assuming as true what would promptly be challenged if stated expressly and explicitly. Every subject which He touches He is able to adorn. He is never dull and never obscure, but invariably interesting and explicit. Tautology and prolixity are alien to Him, though for the sake of emphasis He has sometimes to indulge in pleonasms. His discourses have nothing to do with scholastic theology and dryasdust dogmatics. His expositions are always luminous. Like Shri Ramakrishna He becomes, while imparting instruction, epigrammatical without strain. His pithy sayings, like the sound of a trumpet, keep ringing in the ears of His disciples, who have preserved them on the tablets of their memory and roll

them like sugarplums under their tongues.

It shall be the privilege of this Magazine to publish the sayings and speeches of His Divine Majesty Meher Baba. A greater privilege of it will be to publish special articles which our beloved Master has promised to contribute to this Magazine. If the orthodox fanatics of any creed will read dispassionately the spiritual sayings, speeches and articles of our beloved Master, then we are sure that their tabernacles of superstitious beliefs, will be shaken to their foundations. If the cynical wise-aces will read and study them, we are sure that the thick layers of their silly beliefs, with which their minds are coated, will fall off. We invite all those, whose minds are not hermetically sealed against the entrance of spiritual wisdom and spiritual facts, to read and digest His Divine Majesty's sayings, speeches and articles, which will grace almost every number of THE MEHER MESSAGE.

O Love ! · O Love ! O Love !
Above time, space, and causality,
Thee I will always love,
O, Truth, the one reality!

Rama Tirtha

WHAT I OWE TO MY MASTER, SHRI SADGURU MEHER BABA

(*By Sadhu C. Leik*)

As the heading implies, I am obliged to use the first person for the purpose of this article.

I left Europe with high ideals about Sadhu-hood. Swami Vivekananda's famous 'Song of the Sannyasin' was so vivid in my mind. But what an awakening I had in the Himalayas, where I spent nearly a year in a modern ashrama in inward solitude!

How orthodox the sadhus were about external observances!

The ideals of the 'Song of the Sannyasin' were hardly realised in actual life!

In all my inward difficulties I used to turn to my Divine Mother in prayer. I felt that She, the Mother of the Universe, could never betray the faith of a trusting child. I was not sorry to leave the home of the Rishis, with its wild aspect of Nature, where death and danger lurked at every step and the pure rarefied air and solitude were the only compensation.

I was amply warned about Meher Baba, Who, they said, would hypnotize me and parade with me, a European convert, for His propaganda. What need had I to go to Meherashram or for a Guru? *they queried. I would at first be full of enthusiasm, but this would soon evaporate. It would take a year to live with a Hindu, to find out what he really was. All this was given me as a well-meant warning for the long journey of 1300

* We sincerely hope that the Hindu sadhus, who thus spoke ill of the Holy Master Shri Meher Baba, would feel ashamed of themselves after reading this article of Sadhu C. Leik. Let them ask themselves whether they did not exhibit un-Hindu spirit when they slandered the Holy Master,—Editor, THE MEHER MESSAGE.

miles. And lastly I was told that I was suffering under self-delusion.

Consequently I was somewhat worried in my mind, when I reached Meherashram in the middle of last October. But I was determined to find out things for myself and use my own judgment.

How entirely different I found Meher Baba and Meherashram to what they had been pictured to me! The Master, a personification of the highest spirituality and love, and Meherashram so peaceful and appealing! The very atmosphere seems to be charged with spirituality and love, which literally radiate from the personality of my beloved Master. All seemed so natural and homely, all seemed to love their 'Baba', as the Master is affectionately called by the devotees. And Baba, simplicity and homeliness Himself, free from that awe-inspiring solemnity, attributed to the occult hierarchy. I could understand now the lack of spirituality and the selfish attitude of the monks in some of the other monasteries. That love which I had craved for, and had been denied me, in my own family, I experience here more and more as the days pass by. It needed only a few days to set my mind at ease and Baba struck the keynote, when He told me that He would help me to become a real Sanuyasin, by renouncing everything in my mind. The 'Gerrua', which was given me by a direct disciple of the great Vivekananda, I wear in honour of his Master, Shri Ramakrishna Paramahansa. The name of 'Sadhu' I have assumed out of respect for Sadhu Sundar Singh whose life and sufferings for his Master's sake were a source of inspiration to me in the materialistic West.

The first teaching I received from the Master was about the three stages of intellectual understanding;

then of seeing and feeling the truth and lastly of being and becoming truth, which meant perfection. I felt that I had not reached the latter stage yet. Words are of the intellect, said the Master. The help He would give me would be an entirely internal one, by His very presence in my heart. Afterwards I realized why the Avatars themselves never commit their teachings to dead paper, in dead letters, but leave this to their disciples to do. The Master's teachings are transmitted to His devotees by means of signs and gestures and the help of a board, on which the English alphabet is painted, the Master spelling out the word with His finger. All real help must be an individual one and for this reason I had to discontinue writing articles even on Advaita Vedantic lines.

To observe complete silence which I had begun from the third day of my arrival at Meherashram, did not cause me any difficulty, as I had grown used to my own company and lived for years and years the lonely life in my own inner world. But when the Master told me that one day I would realize Him as the Divine Mother Herself, I was somewhat puzzled. Afterwards, when the SELF revealed ITSELF to the self as the SELF of all, I realized the truth of it. The true meaning of another saying of the Master, viz., that He had always been with me, was always with me and would always be with me till Eternity, also became self-evident to me after that revelation. Realizing later on one of the Master's divine aspects, the truth of that saying of Shri Ramakrishna a few days before entering Maha Samadhi, viz., I am seeing through millions of eyes and hearing through millions of ears, I am speaking and eating through millions of mouths and working through millions of hands, came home to me so forcibly.

The Master had told me, that gradually I would realize Him completely in all His divine aspects — aspects of that real SELF, the one without a second.

That the Master can read my innermost thoughts like an open book, of this I have almost daily evidence. Whenever I have been worried in my mind, or someone had touched a tender spot in my being to dishearten me, there would come a message of comfort and encouragement, to set my mind at rest again.

I was so pleased that the Master allowed me to continue writing to my friends in the West. They seemed to look forward to my letters, and it made me always so happy when I was told that those letters were of some spiritual help to my other 'Selves'. It would have been so hard to leave off writing to them, although the Master's orders would be obeyed at all times. I have always felt, that in spiritual matters, the call from the other 'Selves' was of the first importance, and that I must live for the happiness of others and not for selfish attainment of Mukti and remaining merged in the One. The ideal of the Bodhisattva was a far higher one to me, and like my Master I prefer to remain in Maya and work in Maya by loving and serving all, so as to lead them out of Maya unto Self-realization and this in spite of the fact, that the Divine Mother had seven years ago made me realize, that all was Lila on the surface of that Ocean, on which men were ripples and avatars but waves.

In the early days of my sojourn at Meherashram I used to dwell on the great sacrifice and compassion of the Master in having taken human birth, and feel so humiliated in recalling, how reluctantly I had seven years ago, in accordance to a previously given promise, returned unto Maya from that Yoga experience. This

drew me more and more to Baba and I was happy to notice how my love for Baba grew from day to day.

Of late years I had read only the works of those who had spiritual realization. The others seemed so empty, full of conjectures, not touching the kernel. Since coming to Meherashram all desire for reading has left me. And yet I had been a bookworm from my earliest school days. What are books, to the living waters, which the Master gives so freely from the Eternal Spring?

I could never meditate at fixed hours. But I found the mind dwelling on the Eternal during work, (if the brain was not engaged), walks and even meals. The latter was easy, as I have lived for the last twenty years in the so-called 'body-less' state of consciousness.

No longer can I limit the Master to the form and personality of Baba, as He is known to the world outside. No longer is He an avatar or any of the divine aspects to me. He is my own real SELF, manifesting itself in the world of sense through the physical body of Meher Baba. Not the personal avatar the world so eagerly is expecting, and the saints, yogis and spiritually advanced ones worshipping, but my own beloved SELF, the SELF of all. How can one help loving his own beloved SELF?

What a blessing to live in the presence of a Perfect Master, to receive direct spiritual tuition from an Incarnation! It recalls the days of Dakshineshvar and the little band of college boys, who used to gather round their Master, Shri Ramakrishna. But Rama, Krishna, Buddha, Christ and Ramakrishna are only different aspects of the one source of all being, with which my beloved Master has graciously promised to help me to become permanently united with; but not to be lost

to Maya; nay, to work in Maya, as the Master Himself is giving a living example of.

Verily, He, my own real Self, has always been with me, is always with me and will always be with me till eternity. Various have been His aspects, leading up to that revelation of the SELF to the self.

Not so much in outward observances; as in an internal attitude of gratefulness, love and submission, are we to serve our Master in spirit and in truth. And through Him THAT which is our own beloved SELF or the Satchitananda.

Om tat sat, Om !

For all the pain that Thou dost give
Thy heart of love dost doubly feel,
I know Thou smitest but to bless,
I know Thou woundest but to heal.

Mary Dobson,

MY MASTER

(The Editor of this Magazine contributed an article under the above caption to the last Pateti number of the 'Sanj Vartaman'. He takes the liberty of reproducing it here.)

Once upon a time an audacious snake crept into a blacksmith's shop and as ill luck would have it, he happened to knock against a steel file. As a consequence of this he was slightly injured. The injury caused him to fly into a passion, and he promptly bit the file as fiercely as he could. Needless to say that the file only cut the infuriated reptile's mouth. But when he saw the blood, he thought that it was the file that bled, and so he snapped it again and again till he wounded himself beyond recovery.

Those wretched hollow-hearted persons, who take fiendish pleasure, out of ignorance or fanaticism, in maligning and reviling my beloved spiritual Master, His Divine Majesty Sadguru Meher Baba, deserve not so much to be detested as to be pitied. They know not what they are doing. Like the snake in the Æsop's fable given above, they are unconsciously injuring themselves to a horrible extent, for my beloved Master can by no stretch of the imagination be considered as an ordinary human being. For my own part I must say that if I were to wash His feet with my blood, if I were to make shoes of my skin for Him, if I were to lay down my life for His sake, even then I cannot be said to love Him too much. And why? For His Holiness Meher Baba is a Sadguru of Sadgurus, an Avatar of Avatars. As He is God-realized, it goes without saying that He is spiritually perfect. From the bottom of my heart I can say to His Divine Majesty:—

"Take my life and let it be
Consecrated, Lord, to Thee;
Take my heart and let it be
Full-saturated, Love with Thee;

Take my eyes and let them be
Full intoxicated, God, with Thee;
Take my hands and let them be
For ever sweating, Truth, for Thee."

Moses was not more meek than is my Master. Jesus Christ did not dive deeper into the ocean of divinity than has my Master dived. Shri Krishna had not more power to make spiritual jewels of ordinary men than has my Master. Lord Zoroaster was not more eager to exorcise the Demon of Evil than is my Master. Lord Buddha had not more love and compassion than has my Master. And Hafiz was not more endowed with poetic genius than is my Master endowed with it. What Miss S. E. Waldo said about keeping company with the Swami Vivekananda of the hallowed memory, I may aptly say of my Master that to live with Him is a perpetual inspiration.

"Mastery in servitude" is the motto of my Master. God-incarnate as He is, He is above all sanskaras, and above all the temptations and vanities of the world. He lives in the world but He is not of it. Neither name and fame, nor the mean considerations of gain, have the slightest weight with Him. It was a wise person who said, that if God sent two angels to earth, one to rule an empire and the other to clean a street, they would each regard their employment as equally distinguished. What is regarded as menial work by the snobs of all countries my Master does with as much pleasure as when He imparts spiritual instruction to his disciples. The services that His Holiness has been rendering to humanity as a Sadguru, with disinterestedness and without blowing His own trumpet, cannot be too much praised, and cannot be adequately estimated. He has been loading hundreds of persons with benefits both tangible and intangible. As spirituality literally radiates from

Him, He has been imparting it to hundreds of persons. Of thousands of His devotees He has been wiping out sanskaras both good and bad. He has reclaimed a number of persons from their lives of sin and degradation. It has been said that of all the ruins the ruin of man is the saddest to contemplate. Innumerable are the persons who can testify that they have been saved from utter ruin by His Holiness Meher Baba. My Master has the power to raise the mind of any one on a plane of consciousness far above the world of sordid temptations and ruthless commercialism. He has the spell to enchant any base fellow into goodness. Aye, he has the power to make all those who were deeply connected with Him in past lives as spiritually perfect as He Himself is.

I cannot close this article without drawing the attention of my readers to the Meherashram, an educational institution, which was established by my Master about a year ago at Arangaon in the Ahmednagar District, but which has been recently removed to the village of Toka* in the same district. There are countless educational institutions in the world, but I make bold to say, without the slightest fear of being charged with drawing the long bow, that there is not one which can be compared to the Meherashram. The Meherashram is a free institution, and boys from any part of the world, and following any creed are welcome to it. To whatever community, creed or country a student may belong, he is charged nothing. Not only education both secular and spiritual, but also food which is strictly vegetarian, clothes which are simple, and medical treatment which is given by an experienced physician, are supplied absolutely free of charge. There are at present about a hundred boys in this unique institution. Though they are of different castes, creeds and com-

* From Toka the Ashram has again been shifted to Arangaon.

munities, and though they belong to different stations in life—fifty per cent of the boys belong to the well-to-do class—they live like loving brothers. And no wonder! All boys are trained in the way of righteousness. They have to chant jointly several times a day a couplet which contains the different names of God recognized by every great creed, and they are fed everyday on wholesome spiritual knowledge by competent teachers according to the instructions of His Holiness Meher Baba. It goes without saying that spirituality is directly imparted to boys by His Holiness.

It would be as a rule almost next to impossible to find anywhere healthy boys who feel aversion to eating, drinking and playing. But the Meherashram is an exception to this rule, for some of its boys have to be compelled to eat and drink. And why? For the simple reason that they are eager day and night to meditate and think of His Holiness Meher Baba. Their hearts are full to overflowing with the gold of divine love free from the dross of all earthly affection. A Mohometan boy, who is only fifteen years old, and who bears the name of Abdulla Ruknuddin Avazi, has already been turned by the grace and guidance of the Master into a saint. His spirituality, though not perfect, is beyond the shadow of a doubt, of a very high degree, for his state resembles that of the man in the sixth plane, or, to use the Sufi term, that of a Pir. Day and night he enjoys ineffable bliss to which earthly happiness can stand no comparison, and at all times and in all places he sees his Master's Divine Self which has nothing to do with His corporeal frame. This boy of fifteen avers from his personal experience that spiritual life is the real life, that this world is nothing but maya, and that materialistic and carnally-minded persons are but shadows pursuing shadows.

THE EDITOR'S DIARY
OR
THE NEWS ABOUT THE MASTER, HIS
DIVINE MAJESTY MEHER BABA.

(Toka, November 15th to December 14, 1928)

November 15th. On this day fell the thirty-sixth birthday of Mr. Framroz H. Dadachanji, who is a faithful disciple of the Master and who had gone to Bombay on 7th November. In order that his birthday might be celebrated at the Master's place, he had been eager to return to Toka on the day prior to it. But his parents did not allow him to leave them on that day, as they wanted to celebrate his birthday in his presence. But their object was frustrated. For Mr. Dadachanji was all of a sudden laid up with fever and remained confined to bed the whole day. He could not take bath, and could not partake of the dishes specially prepared for him. His parents repented of not having allowed him to go back to the Master on the said day.

Mr. Meredith Starr composed a poem on the Master, the first four lines of which are worth quoting:

"O Thou the strong and perfect one!
O Thou the pure and blessed One!
O Thou the Everlasting One!
Who art beyond the moon and sun!"

November 16th. I received an interesting letter from a German gentleman, Herr J. E. H. Noodt, who lives at Shanghai in China and who will most probably join the durbar of His Divine Majesty in the near future. In the course of his long letter he writes: "If I may yet, in the service of love and brotherhood, become a spiritual giant, it will surely be through the powerful spiritual help which His Holiness is sending out

towards my enlightenment I feel I am with His Holiness, a Christ in a great cause Give me more spiritual strength and I will come soon, for the day of the risen Christ is at hand." Towards the close of his letter Herr Noodt asserts, "The spirit of His Holiness is with me always, and I remember now having seen Him leading me by my hand and showing me the coming evil from the skies through peculiarly constructed planes. In this demonstration I was ordered to hold a responsible position to prevent its coming."

The Master gave spiritual instruction to the selected boys of the Ashram in the evening.

November 17th. Sundernath, a Hindu devotee, who stays in the Master's durbar, became quite unconscious owing to his deep and constant meditation on the Master. His Divine Majesty restored his consciousness and then gave him milk to drink. Soon after he became conscious, he said to His Divine Majesty, "Baba, I want nothing, but I must serve You, I must serve You, I must serve You. How can I serve You?" The Master replied, "Don't be anxious about anything. Only do as I tell you, and I'll make a spiritual jewel of you."

The Master received a letter from D. G. Chawak, the Jahagirdar of Allanwadi, who is a social reformer, and has already done much for the upliftment of the depressed classes. In the course of his long letter the Jahagirdar writes: "It is intended to found The Ahilyadev Seva Ashram at Pathardi, the birthplace of Ahilyabai Holkar, the late Maharani of Indore State, in memory of her. The objects of the Ashram shall be: (1) The collection and the study of the rural social facts. (2) The discussion of rural social problems with a view to form public opinion and secure improvement in the con-

ditions of village life. (3) Promotion of education by opening a hostel for students. (4) Propaganda regarding social purity work and village sanitation. (6) Establishment of a maternity home. I, therefore, humbly again take the opportunity to request the honour of Your presence at the opening ceremony of the Ashram on the 18th inst, at 3 p.m." It was not possible for the Master to accept this invitation. So He asked Mr. Vishnu Narayan Deorukhkar, one of His private secretaries, to send the following telegram to the Jahagirdar: "Shri Meher Baba can't accept your invitation, but appreciates your work and blesses it."

November 18th. The Master resolved to remove His durbar and Ashram to Arangaon, which is in the same district. Mr. Dadachanji returned to Toka and informed the Master that the 'Sanj Vartman' would publish his article upon Him.

November 19th. The 'Sanj Vartman' published the first article of Mr. Dadachanji on the Master. The Master delivered a private lecture to the selected boys of the Ashram.

November 20th. Mr, Ganpati Shankar, the renowned astrologer of Navasari came here with a view to worship the Master, Whom he regards as Shri Krishna. The Assistant Collector of Ahmednagar, the Mamlatdar of the Nevasa Taluka, and the Jahagirdar of Toka, came here to see the Meherashram, The Master gave spiritual advice to some of the disciples and boys in the evening.

November 21st. It was on this day that the idea of publishing a monthly magazine, with a view to acquaint the world with the teachings and activities of my beloved Master occurred to my mind, all of a sudden

in the afternoon, when I was seated close by Him. I told my beloved Master about it there and then. He smiled and said that I was free to do as I liked. Mr. Dadachanji's second article on the Master was published in the 'Sanj Vartman'.

November 22nd. Mr. Aga Baidul, the overseer of the selected boys of the Ashram, as usual, from the boys' hall went to the Master's dispensary to bring medicines for the boys. He took a few small bottles containing cough-mixture and two bottles containing iodine. As the colour of iodine is exactly the same as that of the cough-mixture, and as they have no labels, Mr. Baidul takes great care to keep the bottles of iodine separate from those of the cough-mixture. But on this day, by inadvertence, he mingled them and put them before the Master, Who was in his room, without uttering a single word. The Master summoned the boys suffering from cough. He took one bottle, which contained cough-mixture, and gave its contents to two of them. He then took another bottle, which contained iodine. On account of the exact similarity of colour, all those who were seated near the Master took it for cough-mixture. But the Master, by His superhuman powers, knew what the bottle contained. He corked it tightly and began to play with it. As it was the first time that the Master acted in this manner, all were surprised to a degree. While he was playing with it, Mr. Aga Baidul, the overseer, all of a sudden became conscious of the folly that he had inadvertently committed. He at once informed the Master about it, and said that the bottle in His hand was probably an iodine bottle. Thereupon the Master gave him the bottle, and it was discovered that it contained iodine. His Divine Majesty then said to him,

"I played with this bottle, only in order to draw your attention to the folly you had committed. Be very careful in near future."

November 23rd. For a certain reason I was very uneasy in the evening. The Master read my thoughts and told me not to worry about anything.

November 24th. The Master ordered Mr. Meredith Starr, who joined the Master's durbar last June, to walk in the open for half an hour, everyday in the morning.

The Master's resolution to shift to Arangaon began to be put into execution. Several things were sent there in a motor lorry.

November 25th. Mr. Meredith Starr got an interesting letter, dated 4th Nov. from his friend, Mr. Cyril Scott, the renowned composer. In the course of it Mr. Scott writes: "I may also add that, on the path of discipleship, it is sometimes very difficult to know what is meant as a test and what is not. As to the war, we have been hearing a good deal about it in various occult magazines. Alas, alas, when will mankind cease to be so deplorably childish, and when will it ever begin to learn the lesson that the Avatar put through 2000 years ago? Please give your Master (His Holiness, Meher Baba) our deep gratitude and tell Him that if, ere we reach Him, we are gassed and bombed off the earth-plane, we shall rally round Him in our spirit-bodies at the time of His mission."

November 26th. The Master, with the selected boys of the Ashram and some members of His durbar left Toka and went to the city of Ahmednagar, where He put up at the house of Mr. Noshier N. Satha. Deep was the sorrow of the poor villagers of Toka, when they learned that Shri Meher Baba had resolved to quit

Toka and to stay in the village of Arangaon. Toka, has indeed, proved to be unfortunate.

November 27th. The Master paid a flying visit to Arangaon to see how the work of the whitewashing of buildings and the erecting of huts was going on. He returned to Mr. Satha's place without going elsewhere.

November 28th. Various pieces of furniture and a number of other articles were sent from Toka to Arangaon in motor lorries.

The Sanj Vartman published the third. article of Mr. Dadachandji on the Master.

November 29th. In the morning the Master paid a visit to the Ahmednagr National School. He was warmly received and worshipped by the teachers and boys of the school. At about eleven, He came to Toka to see how the work of shifting was going on. The village people took the opportunity of worshipping Him, and with a few disciples of His durbar He left Toka for good in the afternoon, and went to Arangaon. The selected boys of the Ashram, who were still at Mr, Satha's place, according to the arrangements made beforehand, joined Him at Arangaon.

The loss of Toka is the gain of Arangaon. The fortunate Arangaon, which has a *genius loci* of its own has thus again become the headquarters of the forces of spirituality.

November 30th. The Master gave spiritual instruction to the selected boys of the Ashram. It goes without saying that, a blazing torch of spirituality as He is, He daily imparts spirituality to them, and wipes out the sanskaras of all those who come into contact with Him,

December 1st. Mr. Dadachanji received an

interesting letter from Mr. Sorabji M. Desai, the well-known Parsi author and one of the most zealous devotees of His Divine Majesty Meher Baba. In the course of it, Mr. Desai writes: "Miss Baijai Palamkote has published my reply to Lt. Col. M. S. Irani, in her magazine, 'Hindi Graphic'; but she has taken the undue liberty of making changes in it and of using words which I have never used. It would have been better, if she would not have published it at all. She has been grossly unfair to me. One would think from the article, as it is published, that my faith in Shri Meher Baba has not its roots in reason, and that I have no personal experience of His Holiness. I never expected that she would thus ill-treat me. I have rendered great services to her magazine, and she has rewarded me thus!"

December 2nd. I bade good bye to Toka in the afternoon. I reached the city of Ahmednagar at night, and went to Mr. Noshier Satha's house, as I intended to pass the night there. Mr. Satha welcomed me warmly, and, before we went to bed, talked with me about the steps to be taken to popularize the Meher Message in the success of which he takes great interest.

December 3rd. In the morning I went to the Ahmednagar National School, which was established in 1921 by a few enthusiastic young patriots, including Mr. Noshier Satha. Most of the national schools, that were established during the stormy days of the non-cooperation movement, no longer exist. Of the few that survive, the Ahmednagar National School is the best. This educational institution promises to flourish more and more. I was as much delighted as surprised at seeing the various departments of the School. All the teachers and boys of this School are sincere devotees of the Master. One of the teachers said to me,

"This School has been blessed by Shri Meher Baba, and so we consider it as His."

In the afternoon Mr, Satha took me to the court of the sub-divisional Magistrate, before whom I put my signature under the following declaration.

Declaration under Section 5 of Act xxv of 1867. I, Kaikhushru Jamshedji Dastur, M.A., LL.B., of Meherabad do hereby declare that I am the printer and publisher of a monthly named "The Meher Message" printed at Mohan Mudra Munder, house No. 2545, ward No. 7, Ghas Galli, Ahmednagar, and published at The Meher Message Office, the Meherashram Institute, Meherashram opposite to the railway lines, half a mile from the village of Arangaon, towards the city of Ahmednagar."

Soon after I signed the declaration, I gave a hand-bill containing the advertizement of this Magazine to the Magistrate. He read it, and asked me to enter his name as a subscriber.

In the evening I came to Arangaon and joined the Master.

December 4th. The Master gave spiritual instruction to the selected boys of the Ashram, in the morning as well as in the evening. In the afternoon He talked with Mr. Dadachanji and me about the silly and mendacious propoganda carried on against Him by swollen-headed and hollow-hearted persons who do not know the A B C of the spiritual path. The Master remarked: "They are living in a fool's paradise, if they think that by slandering and running Me down, they are harming Me in any way." It is but in the fitness of things that so far as He Himself is concerned He should remain indifferent to both praise and blame. The Master does not mind whether He is applauded or abused, de-

fended or attacked in newspapers and periodicals. His attitude in this respect is somewhat different from that of Ralph Waldo Emerson who considered blame safer than praise and hated to be defended in a newspaper. In his essay on Compensation, Emerson says: "As long as all that is said is said against me, I feel a certain assurance of success. But as soon as honeyed words of praise are spoken for me, I feel as one that lies unprotected before his enemies." The difference in this respect between the Master and Emerson is owing to their different spiritual positions. Whereas Shri Meher Baba is spiritually perfect, Emerson was imperfect though superior to the average man.

December 5th. The Master spoke about this Magazine in the afternoon, and predicted that it would have a bright career.

The remaining boys in the Meherashram and a number of disciples came from Toka with their beddings and other things.

December 6th. The Master Himself served out tea in the morning, and food at dinner and supper to the boys of the Ashram and disciples. He talked with various disciples between nine and eleven in the morning. In the evening He delivered a spiritual discourse before the selected boys of the Ashram.

December 7th. On account of the fire of love divine I oft suffer from agony. In the early hours of the morning spiritual agony took possession of me. It was so terrible that it made me at once gloomy and restless. It lasted till the Master embraced me in the afternoon.

More goods and more disciples arrived from Toka.

December 8th. Everyday the Master receives a number of letters from His devotees. The most im-

portant letter which He received today was from Mr. Nadirshaw B. Bharucha. In the course of it Mr. Nadirshaw writes: "In the evening of the 22nd of the last month, I left Mundway for Poona in a carriage. As it was passing along the Arsenal Road, the tire of one of the wheels went off and beat against the hind feet of the horse. The horse startled and became furious, so much so that the driver lost all control of it. The horse struck into a gallop, and I was scared out of my wits. It was not possible to jump out of the carriage, nor did I know how to control the furious horse. However I managed to take hold of one end of the bridle and pulled it, but to no purpose. When the animal was rushing along the road on which the Deccan Herald Office is situated, I all of a sudden recalled Your Holiness. Uttering Your blessed name I again tried to control the horse, and this time I was miraculously successful. Near the Telegraph Office the animal all of a sudden became calm and stopped running. I firmly believe that it was You, Who saved me from disaster and death. My miraculous escape I attribute to the taking of Your blessed name in right earnest."

December 9th. The Master was busy throughout the day inspecting His durbar and Ashram, and looking after the construction of huts. A number of Hindu devotees, who came to Arangaon to worship the Master had to go away with disappointment writ large on their faces, as the Master was inaccessible owing to the pressure of work.

A number of persons wrote to the Manager of this Magazine, asking him to enter their names as subscribers.

December 10th. The Master got up very early in the morning. He went into the room of each of the

selected boys of the Ashram, and imparted instruction to each of them privately. In the morning He selected spots for the erection of new huts, and during the rest of the day was busy doing this and that. He Himself served out tea and food to the Ashram boys and some of the disciples.

December 11th. The number of subscribers to this Magazine increased by leaps and bounds. The Master delivered a spiritual discourse before the boys in the early hours of the morning.

December 12th. A number of Hindu men and women came to worship the Master. The number of subscribers goes on increasing. The Master devoted more than two hours to giving instruction to the selected boys of the Ashram.

December 13th. A number of Hindu devotees came to worship the Master. In the evening the Master fed the selected boys of the Ashram on spiritual knowledge.

December 14th. The number of subscribers increased by leaps and bounds. The Master was busy preparing the selected boys of the Ashram for sainthood. In the early hours of the morning and late in the evening He gave instruction on meditation to each of them privately.

THE GOD-MAN

(*By Meredith Starr*)

A hope that knows not despair,
The sword of the spirit that sings,
A faith no mortal may share,
The God-man brings.
Love that is stronger than life,
Life that is stronger than death,
Peace that can conquer all strife,
Are born of his breath.
Mirth that no danger can mar,
Compassion no bliss can eclipse,
Laughter that rings like a star,
Play round his lips.
His insight no darkness can cover,
His wisdom no failure can shake,
Delights that no man may discover
Foam in his wake.
He sails through strange seas of desire
No mortal can ever behold.
The sails of his ship are of fire,
The mast thereof gold.
Its deck is the azure of heaven,
The axis of earth is its keel,
And the Spirits on board are seven,
The Master, the eighth, at the wheel.
The sea is alive with strange fishes,
The air is alive with strange birds,
And whenever the master wishes,
These flock to his bidding in herds.
Full speed though the engine is running,
Not an inch does the vessel move;
The roar in the canvas is stunning:
She moves not an inch from her groove,

Yet all parts are known to the Master.
 All stars have had sight of his face.
 Light flies, but his motion is faster.
 Love leaps, but is lame to his grace,
 For within him all matter, all motion,
 Are one with all spirit, at rest,
 His vessel is one with the ocean.
 All things with his blessing are blest.
 He is one. He is all. He is neither.
 He is known and unknown, yet above.
 He is matter and spirit, and either
 Is only the slave of his love.
 Space cannot hold him. Causation,
 The name of the wheel in his hand.
 Time cannot touch him. Creation
 Takes place as his wisdom has planned.
 He is Christ and the Father in heaven,
 Whose Word and whose Will shall endure,
 Whose Book to the sages is given
 (Seals seven its pages secure),
 Cry aloud, all ye Suns. in elation!
 Cry aloud for His blessing is sure!
 This is Christ,* the fair Crown of Creation,
 Whose Word and whose Will shall endure!

* **Note**—Mr. Starr has used the word Christ in the sense of a spiritually perfect personage. Not only Jesus, but also Shri Krishna, Lord Zoroaster, Lord Buddha, Shri Chaitanya, Hazarat Mohomet, Shri Ramakrishna Paramahansa, the Swami Vivekananda, the Swami Ram Tirtha, and such other God-realized personages were Christs. His Divine Majesty Meher Baba, Her Holiness Baba Jan, and His Holiness Upasani Maharaj are Christs.

Editor, THE MEHER MESSAGE.

SPIRITUAL ANECDOTES

"Bring from yonder a fig."

"Here it is, my lord."

"Break it."

"It is broken, my lord."

"What seest thou in it?"

"Here are but little seeds, my lord."

"Now break one of them."

"It is broken, my lord."

"What seest thou in it?"

"Naught whatsoever, my lord."

And he said to him, "Of that subtleness which thou canst not behold, beloved, is this great fig-tree made. Have faith, beloved. In this subtleness has this all its essence; it is the True; it is the Self; thou art it, Svetaketu."

* * *

Khwaja Ali Ramanbati was asked, "What is faith?"

He replied: "Detaching and joining, ... detaching the heart from this world, and joining it with God."

* * *

Once when Mira Bai was ill, she is reported to have said, "You may write and bring incantations to me; you may write and bring me spells; you may grind medicine and make me drink it. But all that will not cure me. On the other hand, if any of you bring Krishna as my physician, I will in a moment recover and will gladly arise."

* * *

Dean Swift was once solicited to preach a sermon for the benefit of the poor. When the time arrived, he arose and selected his text: "He who giveth to the

poor lendeth to the Lord." "Now," said he, "my brethren, if you are satisfied with the security, down with the dust." He then took his seat. The collection was enormous and equal to the Dean's expectations.

* * *

Monsieur Brideine, a French preacher, once delivered a sermon at Bagnole. At the end of it he lifted up his arms and thrice shouted at the top of his voice with great fervour, "O Eternity!" At the last repetition of this spirit-stirring cry, the whole audience fell upon their knees, It is said that during three days consternation pervaded the town. In the public places the young as well as the old were heard crying aloud, "O Lord, mercy!"

* * *

When Madame Guyon was imprisoned in the castle of Vincennes, in 1695, she not only sang, but wrote spiritual songs. "It sometimes seemed to me," she said "as if I were a little bird whom the Lord had placed in a cage, and that I had nothing to do but sing. The song of my heart gave a brightness to the objects I beheld. The stones of my prison looked in my eyes like rubies. My heart was full of that joy which God gives to all that love Him, in the midst of their greatest trials." So she sang:

"A little bird I am, shut from the fields of air;
 And in my song I sing to Him who placed me there;
 Well pleased a prisoner to be,
 Because, my God, it pleaseth Thee."

* * *

One day two cardinals called upon Raphael and in a complaining tone said that he had put too much red in one of his paintings in the countenances of Saint

Peter and Saint Paul. "Be not astonished, my lords, at that," said Raphael; "I have painted them just as they are in heaven, blushing with shame at seeing the church so badly governed."

* * *

When Abu Said became spiritually enlightened, he was asked the cause of it. He replied, "The cause was a look that Shaikh Abu'l-Fadl gave me. I was a student of theology under Shaikh Abu'l-Fadl. One day when I was walking on the bank of a stream, Shaikh Abu'l-Fadl approached from the opposite direction and looked at me out of the corner of his eye. From that day to this, all my spiritual possessions are the result of that look."

CHORUS OF PILGRIMS.

(*By Meredith Starr*)

Divine, indestructible Love,
 Down in our darkness, we pray!
 Bear us beyond and above
 The torrents of time and decay!
 Miraculous music of Love!
 Kindle our Silence with Song!
 Draw us beyond and above
 The mazes of right and of wrong!
 We follow thee far through the Portal
 Of death, to our heavenly home!
 Live lyre of the Spirit, immortal!
 Divine, indestructible OM!

THOUGHTS SUBLIME

The light that gloweth in the sky
And shimmers in the sea,
That quivers in the painted fly
And gems the pictured lea,
The million hues of heaven above
And earth below are one,
And every lightful eye doth love
The primal light, the Sun.

John S. Blackie.

* * *

I like a church; I like a cowl;
I love a prophet of the soul;
And on my heart monastic aisles
Fall like sweet strains, or pensive smiles,
Yet not for all his faith can see
Would I that cowed churchman be.

R. W. Emerson.

* * *

This spiritual love acts not nor can exist
Without Imagination, which, in truth,
Is but another name for absolute power
And clearest insight, amplitude of mind,
And reason in her most exalted mood.

Wordsworth.

* * *

Ramananda's Lord is the all pervading God;
The Guru's word cutteth away millions of sins.

Ramananda.

* * *

Through the saints I know in my heart,
 That the worshipper, in whose heart God dwelleth
 performeth the best worship.
 If God dwell only in the mosque; to whom
 belongeth the rest of the country?

Kabir.

* * *

God can be reached by only those who wait for
 help on a perfect Master or a Sadguru.

Nanak.

* * *

My mother-in-law is severe my sister-in-law is
 obstinate: how can I endure this misery?
 Mira for the sake of the Lord Girdhar would
 endure the obloquy of the world.
 I have planted the vine of love and irrigated it again
 and again with the water of tears.
 I have cast away fear of the world; what can anyone
 do to me?
 Mira's love for her God is fixed, come what may.

Mira Bai.

* * *

He who sees Siva in the poor, in the weak and in the
 diseased, really worships Siva; and if he sees Siva only in the
 image, his worship is preliminary. With him who has served and
 helped one poor man seeing Siva in him, without thinking of his
 caste or creed or race or any thing, Siva is more pleased than
 with that man who sees Him only in temples.

Swami Vivekananda.

O Love ! O Love ! O Love !
 Thy will is wholly mine:
 Just bid me do whate'er Thou wilt;
 My will is a reflection of Thine.

Swami Ram Tirtha

* * *

Tis not the skill of human art
 Which gives me power my God to know;
 The sacred lessons of the heart
 Come not from instruments below.

Madame Guyon.

* * *

By the phrase, "Thou art That," is indicated a power of single essence, pure by the absence of the variety consisting in the transcendence of the Supreme and the distinction of individual souls.

Laksmidhara.

* * *

Oh, you of the faith of the masters of ecstasy, you question me about Sunnat and Farz. Sunnat consists in turning away one's face from the world, and Farz in approaching God.

Jami.

REVIEWS.

"His Divine Majesty Meher Baba and The Meherashram Institute." This is a little pamphlet written by Mr. K. J. Dastur, M.A., LL.B., one of the Master's disciples. That it has appeared in the short space of five months in its third edition, is the best proof of its popularity. The booklet is divided into six chapters,...dealing, after an introduction, with the childhood and boyhood of Meherwanji, the name Meher Baba went by in His family. Another chapter is devoted to God-realization, and one to how the youth Meher became a Sadguru. The concluding chapters deal with the purpose of education and the Meherashram Institute. The whole booklet is written in eloquent English, and the style is so clear that even the ordinary reader will experience no difficulty in following up all the author has to say about his beloved Master. There is none of that exaggeration and undue enthusiasm pardonable in a disciple. Mr. Dastur simply gives us the facts, and the writer of the present short review can corroborate them from his personal experience. The pamphlet will help to understand a present day Incarnation and lead to ponder over the most vital questions of our being. The get-up of the pamphlet leaves nothing to be desired. Photos of His Holiness Meher Baba and the pupils of His Institute are added. The price of the booklet is only six annas, bringing it within the reach of all. I can heartily recommend the pamphlet to the English-reading public.

Sadhu C.

Leik.

Publishers and authors are requested to send their books on spiritual subjects for review. Editor:--THE MEHER MESSAGE.

The Meher Message

WANTS AGENTS

in all parts of the world.

SRI RAMAKRISHNA

A MONTHLY MAGAZINE IN ENGLISH

Gives:--Full information of all the Ramkrishna Missions established throughout the length and breadth of India & other continents.

Publishes:--Very valuable articles written by eminent scholars almost all concerning religion and philosophy.

Teaches:--Teachings of the great men such as Sri Ramakrishna, Buddha, Sankaracharya, Vivekananda, etc. etc.

Annual Subscription:-Re — one only. Amount to be paid in advance,

All communications to:- Mr. G. L. N. SARMA, Editor,
"SRI RAMAKRISHNA" ADRA, Manbhumi Dist. (India).

N.B.-Wanted influential Agents everywhere. Terms etc. on application.

DINSHAH MERWAN & SONS

PROVISION MERCHANTS

617, Sachpir Street, Camp, Poona.

Buy once from our shop
and you will always buy from us

THE PRITAM

A Cheap, High Class & Illustrated Monthly

PUNJABI GURMUKHI JOURNAL

Editor—S. GURBAKSH SINGH NAURANG

Special Contributions Every Month on:

Social, Moral, Religious, Political and Historical Topics.

Special Articles for Ladies. Elegant Printing and fine get-up. Pages 124.

Beautiful Pictures in Colours & interesting Cartoons on Current Topics
and special features every month.

Best Medium for Advertisement.

' PRITAM ' *Can be had*

from all the A. H. Wheeler Bookstalls and news agents of
every principal town.

Annual Subscription Rs. 4 only. Foreign Rs. 5 only. Six months Rs. 2-4,

Single copy as 0-6-0

Apply to the Manager, **THE PRITAM** (No. 18),
AMRITSAR, (INDIA).

P E A C E

A high class monthly: of Life, Light and Love, in English, dealing with religion, philosophy, sociology, education, economics etc., on universal basis and expressing Truth. Love, Toleration, Freedom, Unity and Peace. Practical exercises of Karma, Bhakti, Yoga and Gnana. Interesting articles from the pens of eminent writers both of the East and the West.

Annual subscription Rs. 3-0-0: \$2.00.

S A N T I

A high class Telugu Monthly run on the same lines as that of the English Journal.

Annual subscription Rs. 2-0-0 only.
For both the journals Annual subscription
Rs. 4-0-0 only.

The above two monthlies are the organs of Sri Santi Asram situated far away from the turmoils and distraction of life, surrounded by hills on all sides, with a perennial hilly stream, resembling the holy retreats of the Himalayas. Welcome one and all

SWAMI OMKAR,
President,

SWAMI RAJESWARANANDA,
Editor.

SRI SANTI ASRAM, .

Totapalli Hills, Santi Asram post,
Peddapuram Taluka, Godavarl Dt, **INDIA,**

A Remarkable Book

will be

shortly published

THE NEWER
TESTAMENT

BY

Kaikhushru Jamshedji

Dastur, M.A., LL.B.,

EDITOR, THE MEHER MESSAGE

A REMARKABLE PUBLICATION

His Divine Majesty Meher Baba

AND

The Meherashram Institute

(THIRD EDITION)

By **Kaikhushru Jamshedji Dastur, M.A., LL.B.,**

EDITOR, THE MEHER MESSAGE

PRICE SIX ANNAS ONLY

SOME OPINIONS

"The greatness of Meher Baba's soul rests upon this noteworthy fact that He has had the uncommon daring, found only in saints, to tell these fruitful sources of ill-will and crime, to get behind Him. Mr. Dastur deserves credit for having laboured through three different editions of the book, under review, to keep his active saint and His beautiful educational experiment before the public." - **The Servant of India.**

"The Booklet is an interesting study." - **The Vedanta Kesari.**

"Mr. Dastur has done a very good service, indeed, by bringing before the public, the highly spiritual teacher Meher Baba, and we have no hesitation in saying that this brochure will not only be appreciated by students of Zoroastrian school but also by others interested in their own spiritual upliftment." - **Practical Medicine.**

"The value of this Booklet is quite out of proportion to its size." - **The Occult Review.**

"An interesting Booklet." - **The Canadian Theosophist.**

Can be had of:—

**THE MEHER MESSAGE OFFICE,
The Meherashram Institute,
Arangaon, Ahmednagar.**

Printed at The Mohan Printing Press, and published from The Meher Message Office, Arangaon, Ahmednagar, by the Proprietor and Editor Kaikhushru Jamshedji Dastur.

Register of Editorial Alterations for the Online Edition
of *Meher Message* vol 1, no. 1

Print Edition Text	Online Edition Text	Page Number	Paragraph Number	Line Number
levelled	leveled	6	1	1
querried	queried	11	6	4
exercise	exorcise	18	2	5
hollowed	hallowed	18	2	10
artrologer	astrologer	23	4	2
occured	occurred	23	5	4
disiples	disciples	26	5	6
will	well	35	2	7
prevading	pervading	37	4	1
corrobar- ate	corrobor- ate	40	1	17