

THE MEHER MESSAGE

[Vol. I] **March, 1929** [No. 3]

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The Meher Message

THE MEHERASHRAM INSTITUTE

ARANGAON AHMEDNAGAR

Proprietor and Editor.—Kaikhushru Jamshedji Dastur

M.A., LL.B.

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Vol. I]

March, 1929

[No. 3



EDITOR

KAIKHUSHRU JAMSHEDJI DASTUR M.A., LL.B.,

THE DISCIPLE OF HIS DIVINE MAJESTY,

SADGURU MEHER BABA

ANNAS FIVE

THE MEHER MESSAGE

A HIGH CLASS SPIRITUAL MONTHLY

Proprietor and Editor.—**Kaikhushru Jamshedji Dastur,**
M.A., LL.B.

the disciple of His Divine Majesty Meher Baba.

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

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T H E
M E H E R M E S S A G E

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SAYINGS OF HIS DIVINE MAJESTY
SADGURU MEHER BABA

(11) True Bhakti (Divine Worship) does not necessarily mean the observance of religious rites and the muttering of mantras or bhantras. But it certainly means the continuous mental repetition of any one name of God or the continuous thinking and remembrance of God.

(12) True Karma means the rendering of service to others not only without any thought of gain or reward, but also without the least idea of obliging them.

(13) True Yoga means detachment from the world and the leading of life of total renunciation or self-abnegation.

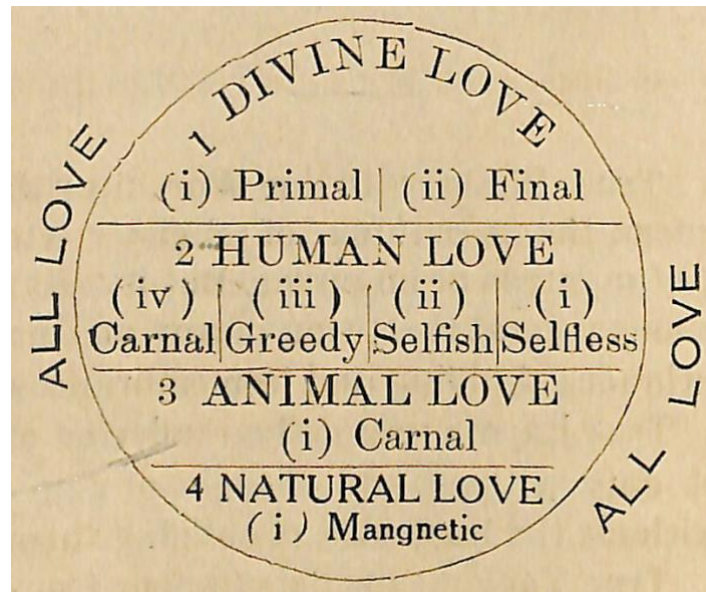
(14) True Love means the dedication of one's self or complete surrender of one's self to the Beloved. It aims at seeking the happiness of the Beloved, without the least desire of getting happiness from the Beloved.

(15) True Knowledge is that knowledge which makes one, after Self-realization or union with God, assert that he himself is each and all, in everything and everybody.

WHAT IS LOVE?

(By His Divine Majesty Sadguru Meher Baba)

Just as the one Paramatman has four states, so the one Love has four aspects.



Irrespective of the four divisions and sub-divisions shown above, from the magnetic to the Divine, all is love. The divisions and sub-divisions are but different aspects of the one all-pervading love. This necessarily means that everyone has love and that love is everywhere,

The 4th Aspect:

All inanimate things have love in its fourth aspect. The lowest aspect of love is what may be termed natural love. In some cases it is perceptible; in others it is imperceptible. For instance, in a magnet the lowest form of love, which has the power of attraction, is clearly

visible. This lowest aspect of love cannot be subdivided. It is only magnetic.

The 3rd Aspect:

There is love in all insects, birds, beasts, and in fact in every creature that lives on earth. But the characteristic of love in them is carnal, simply and purely. As will be seen from the diagram, this is the third aspect of love, and is termed animal love. Carnal love simply aims at gratifying one's own desires and passions. For instance, if a hungry tiger spots a deer, what happens? Love for the deer takes possession of the ferocious animal. How to get hold of that deer becomes the temporary object of his life. This is love, but what a low form of love! Just as a lover is all restless and only thinks of the way of reaching the beloved, so the tiger in this case, too, is very restless and remains so, until he catches hold of the deer and becomes one with it. Like a human lover the tiger leaves no stone unturned to succeed in his aim.

The 2nd Aspect:

As inanimate things and animals have love, it goes without saying that human beings have love too. In human beings love is in a higher aspect, in comparison with that in inanimate objects and animals. This is love in its second aspect and is termed human love. But this human love has four sub-divisions: (iv) Carnal love, which is the lowest; (iii) Greedy love, which is lower; (ii) Selfish love, which is low; and (i) Selfless love, which is the highest aspect of human love. The four sub-aspects of human love may be described as follows:—

(iv) The Carnal Human Love: . . . —

All human beings have more or less of this kind of love. We have already seen that the object of carnal love is to gratify desires and passions. In human beings it

manifests itself in the same way as in the mute creation. When one becomes hungry and thinks of a cake, love for the cake begets in one at once. Under such circumstances if one actually catches sight of a cake, what will be the result? The love for the cake in that one will be intensified. Like a lover one will become impatient and will be eager to catch hold of the cake and become one with it. The same can be said of any vulgar desire in the man,—his restlessness for its fulfilment and his satisfaction after becoming one with the desired object. This is also love, but mind you! the lowest form of love in the human being.

(iii) The Greedy Human Love:

This form of love is imbued with desires for revenge, publicity, money, etc. Think of a usurer and his love of money! Until he succeeds in collecting just as much money as his ambition claims, he can enjoy neither sleep nor food. His beloved is money. His passion for money is generally termed avarice, but it is love in a lower form. The condition of a fame-craving man is the same as that of an avaricious man. You may call him ambitious, but it cannot be gainsaid that he is in love with publicity. And what an ardent lover he is! He will give garden-parties to officials; he will lavish gifts upon pressmen to boom him; and of course he will do such public service as will bring him great fame. One more example. Suppose A calls B bad names and slaps him in the face without any adequate reason. What will B suddenly get in his head or his heart? Anger? Yes; but anger is reverse love and nothing else. The hands of B will feel the same twitches and twinges that a restless lover feels, to become one with the most unguarded portion on the person of A. And only when the fists of B have become one with the

neck of A that B will become satisfied.

Both the above aspects of human love require a beloved in the gross form. The object must be tangible. Hence these two sub-aspects of human love are connected directly with gross objects.

(ii) The Selfish and (i) The Selfless Human Love:

These two aspects of human love differ from the two preceding ones in one respect. Unlike the carnal and greedy love, the selfish as well as the selfless human love requires the beloved not necessarily as a tangible object. The selfish and selfless human love pertains to the mind, and therefore it matters little whether the beloved is a gross or a mental object.

Consider the love of a father for his son. The father loves the son, and is devoid of vulgar desires of eating, or beating the boy. But suppose he loves the boy with this idea that the boy, when he grows up, will work and earn money for him, and thus be a support to him in his old age. Now if the boy grows into an idle, pleasure-loving and troublesome youth, the father will most probably turn him out of his house. True, he loves the boy, but his love is essentially selfish. The father is in love not so much with the son as with the hope of gain through the son. Now take the example of a mother's love for her child. It is generally seen that the mother's love for her child remains the same, whatever happens, even if the child does not rise equal to her expectations and brings disgrace upon her. This is because the mother loves the child and not her expectations. This is the selfless love, but not the highest since the mother loves her own child. There is self in her love. The highest human love is that which is devoid of all hopes, interests, desires and expectations, in other words, that which is

perfectly selfless and disinterested. And such love is found only in those whom we may call heroes and heroines. Unless a person is spiritually-minded, he or she cannot be possessed of this aspect of love.

It will be seen from the above that natural love, animal love, and human love with its four sub-divisions, are but different aspects of the all-pervading love. Be it noted that all the sub-aspects of human love can be created and controlled by the jivatman in him,

The 1st Aspect:

It must be borne in mind that the highest human love is not the highest absolute love. The divine love is the highest aspect of the all-pervading love. One who gets divine love gets God. The divine love itself is a mighty ocean. It enables the jivatman to become Paramatman. The divine love, which beggars description, is beyond reason and intellect and so beyond creation. Nobody can create this highest aspect of love in himself, unlike the other lower aspects of love. The divine love is given and not created. It is a gift from the Paramatman in the Shivatman state to the jivatman.

—The divine love may be defined as the love for Parmatman by which a jivatman becomes in the end one with Paramatman.

There are three kinds of certainties—yakin—for the existence of God. They are:

- | | |
|------------------------------|---------------|
| (a) Intellectual certainty = | Ilmul yakin. |
| (b) Sighted certainty = | Ainool yakin. |
| (c) Realized certainty = | Haqne yakin. |

The most that philosophy or intellectual gymnastics and shariat (religious rites and dogmas) can achieve is Ilmul yakin. They may make one intellectually certain about the existence of God. But it is only the

love for God, the divine love that enables one to find Him, to see Him actually, and finally to become one with Him. One gets the sighted certainty (Ainool Yakin) by seeing God, and the realized certainty (Haqne Yakin) by becoming one with Him.

For the purpose of illustration, regard God as water; the longing for water as love; and philosophy or shariat as a water-divining rod. With the help of a water-divining rod one may become aware of the existence of water, though one may not actually see it. This is certainty without seeing, and knowing without experiencing. If one has no longing for the water, one will certainly remain satisfied with this intellectual certainty only. But if one longs for water, one will zealously undergo all the troubles of getting it till one gets it. Needless to say that after seeing it, the longing for drinking it will become intense and this intense longing will drive one to drink it. There are millions who believe in God, but do not care even to see Him. They are satisfied with merely Ilmul Yakin. But those who are really spiritually-minded, cannot be satisfied with this intellectual certainty, which is after all shallow. It is far better to be spiritually restless than to be thus satisfied. One must yearn after not only Ainool Yakin, but also Haqne Yakin, for God can be seen and realized. By following the divine path (Tariquat) one can see God and thereby get the sighted certainty. The realized certainty is got by realizing or becoming one with God. Only a few out of millions see God and fewer realize Him.

One's spiritual progress can never be steady and certain without the divine love. It is the real side of religion and the only element which reveals or unfolds the emotionality of the spiritual path (Tariquat). Unless

and until one is possessed of it, one can never feel ecstasy, one can never behold illuminations and visions relating to the different states of the spiritual path.

The divine love knows no law. It is above all rules and regulations, above dogmas and rituals. Nothing can bind it and nothing can set bounds to it. It is fire—an infinite fire in itself, and those who burn in it get purified. The tortures of the separation from and longing for the union with the beloved sooner or later blaze up, and thereby wipe out all sanskaras good as well as bad of the divine lover. It is on account of this reason that one, who is endowed with the divine love, which, be it remembered, is a God-sent grace or a gift from a Sadguru, becomes restless. The trinkets of this world cannot tempt the true divine lover. He cannot feel appetite and cannot enjoy sound sleep. He resembles a fish just taken out of water. He flounders about till he becomes united with the Beloved, for he longs for nothing and nobody except the Beloved. A worldly-minded man can have no idea of the spiritual agonies of the divine lover. Imagine a man lying on the sands of the Sahara in the scorching sun and longing for water to moisten his parched up lips and slake his thirst. If you can properly imagine the depth of his longing for just a drop of water when he is on the point of breathing his last owing to thirst, you will get a faint idea of the longing of the divine lover for the unification with the Almighty. Bear it in mind that only the Divine love can bring about self-annihilation which gives Self-Realization—the Fana which gives Baqua—to the lover, i.e. can make him lose his individual existence in the universal existence.

It goes without saying that the divine love is the only true aspect of love. The other aspects of love may therefore be said to be more or less inverse, They must be done away with, if one desires to be possessed of the divine love. In other words, the renunciation of desires is a condition precedent to the gift of divine love.

Just as Paramatman as Paramatman does not know that He is Paramatman and is unconsciously experiencing and sustaining powers, so in the same way love as love, considered absolutely, is passive. Just as Paramatman is fully conscious in the Shivatman state, so love is fully active in its divine aspect. The difference between love as a whole and love as the divine love comes to this; the former is passive and the latter is active. Angels have love, but it is not in its divine aspect, and so they cannot realize Paramatman. Rightly has it been said, "Qoodsinyara ishq hasto dard neest," i.e, "Angels have love but no pain or restlessness of the divine love."

Just a word about the two sub-branches of the divine love, the primal and the final, as shown in the diagram. The primal is the beginning and the final is the endless end of the divine love, The one is the spark and the other is the flame.

The course of the river of love is long, but the goal can surely be reached.

SPIRITUAL SPEECHES OF HIS DIVINE MAJESTY MEHER BABA

(2) ON SHARIAT*

II

The purpose of the *tal-bhajan* of the Hindus and of the *nimaz* of the Mahometans is not different from that of the *kusti* ceremony of the Zoroastrians. Both are meant to divert the devotees' minds from the world to the Almighty. But this purpose is served only if prayers are offered with great devotion and sincerity. You must certainly pray to God, but do not reduce your prayers to a farce or a drill. You may shout, jumping, at the top of your voice, Tukaram, Tukaram, for years together, but if that shouting is devoid of genuine devotion, will it do any good to you? It is not the high and wide jumping, high and low singing, and slow and fast ringing of the *tal* that take you nearer to God. What is required for your spiritual upliftment is *bhakti* or devotion, and not the mechanical murmuring or shouting of mantras.

It is no exaggeration to say that most of the followers of every creed pray to God and celebrate ceremonies with a view to do their duty not by God, but by *shariat*. A Zoroastrian, while offering prayers, is oft seen counting the number of the remaining pages of a lengthy *yasht* which he has just begun praying and which he is eager to finish off. Poor fellow! he thinks not of God, but of

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* The first part of this discourse appeared in the February number of this Magazine.

getting relieved from it as early as he can. Have you not seen Parsi priests enquiring the prices of vegetables and rates of shares in the midst of their prayers? Have you not seen orthodox Parsis gazing at the dainty dishes, while performing the *kusti* ceremony at the time of meals? Write it in your heart that prayers offered and ceremonies celebrated without devotion are neither of earthly nor of heavenly use. ·

Shariat is useful, only if it is observed in the proper spirit, i.e. with great devotion and sincerity.

EDITORIAL

SHRI SADGURU UPASANI MAHARAJ

In these days of commercialism *in excelsis* it should not be regarded as strange or unusual, if worldly-minded persons are always ready to impute bad motives to those who are quite unlike them, and to put false constructions upon the utterances and actions of those who are worshipped as saints or Sadgurus. No man has been recently subjected to adverse vulgar criticism and deliberately vilified in the press so much by the thoughtless and worldly-minded scribes as Shri Sadguru Upasani Maharaj of Sakori. Because this Sadguru, in one of the speeches he recently delivered, advised his male wedded followers not to forge the fetters of matrimony for their spiritually-inclined daughters, but to (so to say) dedicate them to perfect saints for their spiritual upliftment or to allow them to follow the bent of their mind, various newspapers of the Bombay Presidency at once violently attacked Him and imputed bad motives to Him *in malam partem*. Fools rush in where angels fear to tread. That the worked-up indignation of these journalistic wiseacres was totally hollow and insincere will only be seen from the facts that they went out of their way to put in the Sadguru's mouth words which He had never uttered, that they did not at all take into consideration the gravity of His old age and the purity of His saintly life.

We have not come into close contact with His Holiness Upasani Maharaj—we called upon Him only

once in our life and kept company with Him for only half an hour—but we have no hesitation in regarding Him as a God-realized personage. As the one Self or the Absolute is sexless and as the individual soul is really the Supreme Soul, it follows that a person, who has realized the Self or become one with the Almighty or the Reality, becomes forthwith above sex. Such a realized person necessarily looks upon women just as He looks upon men. As the Self is but one and all are but forms of that Self, the Self-realized person necessarily regards women, just as he regards men, animals and all inanimate objects as forms of his realized Self. The perfect saints who kept sexual intercourse with their wives, after realizing God, are certainly not few and far between, but let it not be forgotten that they had married before they realized God. With one or two exceptions, perfect saints did not enter into wedlock after God-realization. Let the scribes, who reviled and maligned Shri Upasani, know once for all that it was in order that foolish parents might not force their spiritually-minded daughters into wedlock against their will and that just as male disciples dedicate their self to Sadgurus female ones might also do the same, that He made the above declaration. The journalistic wiseacres cannot deny that they judged Him by their own standard. In trying to condemn Him they merely condemned themselves. They soiled their own hands and hearts by trying to throw mud at Him. What right had they—the spiritual pigmies whose minds and hearts are maddened with the fever of worldly vulgar ambitions—to sit in judgment upon this great Saint, who is spiritually not only a Gulliver but a Brobdingnagian among Lilliputians? Just as Mourad Bey

could not regard Napoleon Buonaparte as the greatest soldier in Europe, simply because he was scarcely five feet high and could not manage his horse with just as much skill as he himself did, so these wiseacres do not consider Shri Upasani a Sadguru just because He urges upon spiritually-minded women to become the disciples of God-realized personages. It need hardly be said that they miserably failed in their object, for they did not succeed in shaking the faith of a single devotee of the Sadguru. We avow that we were somewhat amused by the campaign which they carried on against Him, not only because it resembled the case of a shameless rogue who accused an honest man of theft, but also because it was like spitting at the sun,

We now take leave to draw the attention of our readers to a few facts of the Maharaj's life. Though it was Her Holiness Baba Jan who made our beloved Master, His Divine Majesty Meher Baba, realize God His Holiness Upasani Maharaj is also regarded as His Master. And not without reason. Be it noted that it was Shri Upasani Maharaj who made Shri Meher Baba completely conscious of the gross world nearly eight years after He began enjoying the Nirvikalpa Samadhi or experiencing the Reality.

The complete restoration of Shri Meher Baba's gross and subtle consciousness may justly be said to be one of the greatest services which Shri Upasani has rendered to humanity as a Sadguru. The world knows little about the great services which Shri Upasani has been rendering to humanity in general and to Indians in particular from 1917, the year in which He became a Sadguru. Soon after becoming a Sadguru He went to Kharakpur in the Bengal Presidency, where He

stayed for about a year. Scarcely a week elapsed after His arrival at it, when His saintliness revealed itself and drew towards Him persons of all castes and creeds. His luminous face enthralled, as it still enthralls, hundreds of men, women and children. Sometimes He stayed with Brahmins; but often with Bhangis. Bhangis are considered untouchables by the orthodox Brahmins, but even when He was in the locality inhabited by Bhangis and was surrounded by Bhangis, Brahmin ladies and gentlemen used to approach Him, worship Him, and perform ceremonies before Him, without any reserve or scruple. On occasions, in order to test the faith of His Brahmin devotees, He would say, "You belong to the highest caste. Are you not ashamed to come near Me, when I am staying with these untouchables?" But they would invariably reply, "Why should we be ashamed to draw near you? Are you not Paramatman-realized,— God-incarnate? To whatever place you may go, it becomes automatically holy."

His Holiness has always had great love for the poor. The cry of the distressed has always pierced His heart. When in Kharakpur, clad in beggar's rags, He was oft found helping poor workmen in public streets. Sometimes He was found with cobblers mending shoes and on occasions with poor women grinding corn; sometimes He was found scouring vessels and on occasions breaking stones. Occasionally He swept the streets of the slums and hovels of the poor, and often He kept company with sinners and toppers with a view to wean them from evil habits and thereby to bring about improvement in their lives of low degradation. Because He was oft seen with the wretched and the sinful men, who were devoid of imagination and who

were unworthy to wash His feet, were not ashamed to condemn Him, One day they actually entered into a conspiracy to belabour His disciples in His presence. Accordingly, when a number of devotees were seated near His Holiness in a room of the building that was occupied mostly by Bhangis, those wretches entered the building. Seeing them from a distance, His Holiness told the devotees not to be afraid and ordered them to be totally silent. When the gang approached the room, they found it vacant. Though Shri Upasani and a number of His devotees were in it, not a single member of the gang could espy any of them. To the gang it seemed that they had vanished as breath into the wind. They went away with wry faces, on which disappointment was writ large, but not without benefit. They learned a never-to-be-forgotten lesson, and so they no more attempted to harass the Maharaj and His devotees.

For the last nine years His Holiness has been staying at Sakori in the Ahmednagar District. The abode of His Holiness is very small, but the temple that He has built near it is very large and splendid. The temple is open not only to the Hindus of low as well as of high castes, but also to all non-Hindus. It is perhaps the only Hindu temple in the whole world into which anybody can go to worship God. Almost every day in the temple the *arati* ceremony of the Maharaj is performed, which includes the chanting of a doxology in the Gujaruti language. The doxology, which is nothing but a hymn of praise, was composed by our beloved Master, Shri Meher Baba, in the middle of 1921, when He was three-fourths conscious of the gross and subtle worlds. We have no hesitation in saying that it is one of the

best short poems in Gujarati. From our English version of it, it will be seen that Shri Meher Baba gave vent not to His own feelings but to the feelings and aspirations of the spiritually ordinary devotees of the Maharaj, Be it noted that many finer touches of the poem have been lost in the process of translation, and so our following English version of it must be considered quite inferior to the original:—

SHRI UPASANI MAHARAJ

1

Upasani Mah'raj, great Chief of saints art Thou!
 With justice fair and love's might Thou rul'st all, I vow.
 Let's always take Thy name and think of Thee, O Father!
 The traitless, hueless, formless Av'tar Thou art, Master!

2

God Thou became, but not before destroying pride;
 Release us all from maya and make God our guide!
 Intoxicate us all with love to God, O Leader!
 The traitless, hueless, formless Av'tar Thou art, Master!

3

Make us give up all wrath and lust and love of pelf!
 Give us God's light, and see that we don't love low self!
 And bring us to love's land from maya's sea, O Shelter!
 The traitless, hueless, formless Av'tar Thou art, Master!

4

For sake of Thee we have renounced all Shariat's Shell;
 Help us to give up all, and sit near Thee all well!
 We are e'er Thine, come what come may; so let's not totter!
 The traitless, hueless, formless Av'tar Thou art, Master!

5

Make sinners saintly and turn wicked into good!
 Have mercy on us all and join us with God-hood!
 Most kind and mighty Thou art, our Mukti's Promoter!
 The traitless, hueless, formless Av'tar Thou art, Master!

6

Amongst the low as well as high Thou hast sojourned;
 In things and places all, Thou, seeing God, hast earned.
 Free from race prejudice Thou art a true Arbiter;
 The traitless, hueless, formless Av'tar Thou art, Master!

7

Sat-Chit-Anand, O Sadguru Mah'raj, Thou art!
 Together met to-day we pray with zeal and heart!
 Oft we revere and bow to thee, Divine Director!
 The traitless, hueless formless Av'tar Thou art, Master!

Scarcely a day passes when His Holiness Upasani Maharaj does not think of the hearts that daily break and of the aspirations that animate His devotees. Daily He ministers to the spiritual necessities of His worshippers. He has enlightened and imparted spirituality to hundreds of persons. He has established a dominion for Himself in thousands of hearts. His face is luminous, His eyes are fiery and His personality is magnetic. To see Him is to be drawn to Him. A strange feeling of awe descends upon almost everyone who approaches Him, for is He not a blazing torch of spirituality? In Him, as in our beloved Master, is life and that life is the light of men.

OM TAT SAT OM!

THE EDITOR'S DIARY

OR

THE NEWS ABOUT THE MASTER, HIS DIVINE MAJESTY MEHER BABA

(*27th January to 14th February, 1929*)

27th January. The Master's touring came to an end much earlier than expected. He returned on the 25th of this month to Ahmednagar and put up at Mr. Noshir Satha's house. He came to His durbar today in the morning, to the joy of all those who are staying here. For nearly a couple of hours He imparted spiritual instruction to His disciples on God-realization. The gist of His discourse was that in order to make spiritual progress .it was necessary to kill as much egoism as possible. He exhorted them to carry out His will in every matter, for by obeying Him they would be benefitted.

28th January. This day was fixed by the Master a few years ago for celebrating the birthday of Her Holiness Baba Jan every year. As usual it was celebrated today with great simplicity. The Master in the evening asked a Hindu disciple to arrange for *Tal-bhajan*. He went into the village and acquainted the people with the Master's desire. The master's wishes are respected just as much as His commands. Before

the clock struck eight at night a number of Hindu villagers came to the Master's durbar. For no less than three hours they entertained the Master and His disciples with *legime* and religious hymns, at the end of each of which they rent the sky with the shouts of "Meher Baba Maharajki jai! Upasani Maharajki jai! Baba Jan Maharajki jai!"

29th January. The Master delivered a discourse before His disciples on the subject of ghosts and earth-bound spirits of the dead. An earth-bound spirit wanders at night in the vicinity of Arangaon. The Master asked us not to be afraid of him, if ever we happened to see him. Such earth-bound spirits generally seek the company of Sadgurus, and the spirit in question oft goes to the Master to shampoo His feet, soon after He lies down on His bed at night. A disciple asked, "Can you not free such earth-bound spirits of the dead from their misery by making them reincarnate or in any other way?" The Holy Master replied, "Their sanskaras are such that they drive them to wander on this gross plane at night, Sadgurus can certainly make them reincarnate. but what's the use? By wandering here the extraordinary sanskaras of such restless spirits are worked out. It is better that their sanskaras should be worked out naturally than that they should be wiped out by Sadgurus."

30th January. A number of Hindus came to worship the Master in the morning. The Master received them in audience and talked with them for a while. From seven till half past eight in the evening the disciples got the benefit of His company and conversation.

31st January. In the morning the Master was busy explaining certain spiritual points to a disciple. In

the afternoon He went into the village to see a devotee who is very ill. In the evening He fed the disciples on spiritual knowledge.

1st February, A number of Hindu devotees from the city of Ahmednagar came here. After presenting Him with cocoanuts and fruits and flowers they worshipped the Master. The Master devoted half an hour to replying to their various enquiries. In the evening the disciples got the benefit of His company and conversation.

2nd February. The Master gave instruction on meditation to a couple of disciples privately. A few disciples at the Master's desire narrated interesting spiritual stories.

3rd February. A few days back the Master sent a couple of His disciples to see four of the Premashram boys at their houses. They returned today and spoke to Him about their spiritual condition as it had appeared to them and reported to Him the conversation they had held with them and their parents. According to the disciples, all the four boys are following in letter as well as in spirit the instructions of the Master. One of the boys, named Suryabhan B. Khole, is oft pelted with stones by the thoughtless boys of his village when he is engrossed in meditation. But despite this, he goes on silently doing his spiritual business. Another boy, who bears the name of Shahu J. Mahar, said to the disciples, "My happiness consists only in meditating and so I meditate day and night. When I don't meditate, I suffer from great agony." Another boy, whom the disciples went to see, is a Brahmin named Vasant B. Kimbhune. Master Vasant is an extremely intelligent boy, but despite his keen intellect, the love divine has firmly

taken possession of him, so much so that his present spiritual state resembles that of Shri Ramakrishna Paramahansa some time before He realized the Divine Mother.

Late in the evening the Master spoke about His future work before His disciples.

4th February. I received an interesting letter dated 6th January, 1929, from the German gentleman Herr Johann Noodt of Shanghai. In the course of it he writes, "Kindly convey to His Holiness my thanks for His willingness to help me internally. I have meditated upon His Divine Majesty according to instructions. Once while meditating, when my spiritual body re-entered my carnal, I received a shock and realized a departure from a happier state. I had full control of myself and did not feel that I was under any hypnotic influence at all, but I did feel funny after my better self had come down again, for my will was free and self-educative. I was asleep, and yet experienced consciousness and life. But before the day I was travelling in the other world and met for the first time His Holiness, I was already fighting my way into Light. I met His Holiness dressed in a long, plain white garment and His hair was hanging down over His shoulders, and He took me by the hand and together we walked up steps, at the end of which was a magnificent castle—the castle of knowledge and revelation." Proceeding further Herr Noodt writes, "I have imperfectly been through the queerest experiences and at times used to produce things by the power of thought I am dreaming of a certain hermit and a veiled lamp, and I wonder which land it is that has gold stored in its secret vaults to buy the future world peace and to prevent future wars.

Can the war mongers really be bought over with gold? His Holiness is surely with us in darkness; and may the day be near when I serve my Heavenly Father as my heart dictates me."

A couple of educated Parsi gentlemen came here from Mahabaleshwar to revere the Holy Master. The Master imparted spiritual instruction to the disciples in the evening for about two hours.

5th February. The Master with a few disciples went to Dhulia where He put up at the house of R. B. Kale, L.C.E., Chief Officer, Municipality of Dhulia, who is a zealous devotee and disciple of the Master.

7th February. The Master returned overnight to Arangaon at about 2 a.m. In the morning some devotees from the city came here to worship Him. From 8-30 to 10 at night He imparted spiritual instruction in Persian to His Irani disciples, and from 10 to 10-30 in English to other disciples.

8th February. Sadgurus have to work not only in the gross world, but also in the mental and subtle worlds. Ordinary mortals can see (but not necessarily understand) their workings only in the gross world. They can neither see nor can have any idea of their workings in the cosmic planes or in the mental and subtle worlds. The internal workings which are more important than the external ones, of all the Sadgurus remain unknown to the spiritually ordinary people of this world. Today the Master remained confined the whole day in His small room. Throughout the whole day He did not take any food, except a cup of milk which He drank late in the evening. It is noteworthy that He did not even once drink water. The reason for this self-imposed fast is to be sought in the peculiar nature of His inter-

nal workings. Doubtless all the time He worked in the cosmic planes for the benefit of humanity.

9th and 10th February. Both these days the Holy Master remained all the while in His room, and except a cup of milk in the evening of each day went without food. .

11th February, The Master left His room today in the morning after three days' continuous stay in it. He passed the day as usual, looking after various things, and imparting spiritual instruction. Some Hindu devotees came here from the city to worship Him. The Master did not take any solid food even today.

12th February. The expression, His Divine Majesty, seems to be on the brain of the editor of the *Times of India*. The leading article in today's issue of this journal is entitled, "The Mahatma at Karachi," and deals with the speeches which Gandhiji recently delivered at Karachi. In such an article one would not expect the *Times* to cut vulgar jokes at the expense of others. But, referring to the alleged deprecation by Gandhiji of the use of the word, Mahatma, while anyone was alive, his journalistic highness, Mr. S. T. Sheppard, who does not know the A B C of the spiritual path, in the above article has written "But we are not sure that this Fatwa of Mr. Gandhi has any foundation in Shastric theory or actual practice Again, there are any number of Holinesses who are generally styled Mahatmas. And why not? If a certain Holiness, who is very much alive, is called not once or twice but scores of times, 'His Divine Majesty' in cold print, by His Divine Majesty's disciple, who is a Master of Arts and Bachelor of Laws, why must the commonplace term 'Mahatma' be held so ineffably sacrosanct

as to be conferred only when a great soul has lost his body?"

A few Parsi devotees came here to worship the Master. The Master received them in audience and conversed with them for a while. Except a cup of milk the Master took no food today.

13th February. I received today an interesting letter from Paramahansa Swami Vishwa Rupananda of Patna City. The Swamiji writes, "Finding in you the admirable and the adorable real heart of our Divine Majesty Sadguru Meher Baba, the Universal Teacher as I may call him, I am very glad to realize the Real Meher Baba in you. I am sure you will be of very great help, through your Magazine, to the material and spiritual worlds both, if you are prepared fully to sacrifice your whole interest for this only real attempt towards the fulfilment of the real goal of mankind."

Today in the evening the Master partook of solid food. He performed His self-imposed duties as usual.

14th February. At about seven in the morning the Master came to the building in which the disciples are staying at present. He seated Himself on His charpoy and allowed the disciples to take *darshana* of Him. A cup of tea was brought to Him. He began sipping it, but as soon as He caught sight of a Parsi disciple entering the room, He put down the cup, and, to the surprise of all present, asked him when he had got up. "Quarter to seven, Sir," was the reply. The Master gently rebuked him for getting up so late and then remarked to all present, "Spiritual aspirants should get up very early. If you get up so late, there is not much difference between you and the worldly-minded people. The early hours of the morning—from

three to six—are best for meditation. Five or six hours' sleep is quite sufficient for you. Those whom I have asked to meditate regularly must go to bed at nine p.m. and get up at three a.m."

MY MANTRAM
(*By Meredith Starr*)

Wonderful One
Throned in my heart,
Brighter than sun,
Baba,* Thou art!

Light of my heart,
Hope of my heart,
Peace beyond strife,
Baba,* Thou art

*Baba stands for Shri Meher Baba.

MIND AND RENUNCIATION

(*By His Holiness Chhota Baba*)

Man is made or unmade by himself. A man is what he thinks—his character being the sum total of all his thoughts which give rise to words and deeds. Every act of man arises from the hidden seeds.

It is the offspring of thoughts and cannot arise without them. Every thought-seed allowed to take root in the depth of mind produces its own blossoming into act. Noble thoughts produce good fruits, and wrong thoughts bitter fruits and bad results. A noble character is not a thing of favour or gained by chance, but is the result of right thinking, and the effect of God-like thoughts.

Similarly a bestial character and dark, hell-like life are the results of grovelling and mean thoughts. Every man is where the thoughts, which he has built into his character, have brought him.

Every man can build for himself heavenly places and mansions of joy and peace by making the right use of the tools of his thoughts and also can destroy himself and ruin his course of life by the poisonous weapons of his bad thoughts.

Man is always the master and the lord of his own thoughts and the maker of his surroundings, life and destiny. The man who flinches not from self-sacrifice and perseverance can never fail to accomplish the object on which his heart is set.

If you search and mine much, gold and silver will be found; so if you dig deep into the Truth-mine of your soul, there you will find every truth linked with your being and realities stored up. By the wrong application of thoughts a man descends to the low level of the brute creation, and by the right application of thoughts he ascends to the height of Divine Perfection. Many sufferings are the effects of wrong and mean thoughts, and peace or happiness of good and fruitful thoughts. But know that sufferings are not without benefit. They are meant to purify and burn up all that is impure.

It follows then that there is no real suffering for that being who is pure and Divine.

Let a man avoid all impure thoughts and see the results. All the world will go towards him and will be an aid to him. It should be noted that by working, speaking, as well as by thinking, impressions or Amal are created. Good Amal are the result of good thoughts, words and deeds; and bad Amal are the result of bad thoughts, words and deeds.

The peculiarity of these Amal is that as soon as an ordinary man works them out, newer ones are formed. Amal, though they be good, are chains, unbreakable by a spiritually ordinary person. They are broken and destroyed only by the all-consuming spiritual Power of a Perfect one, Kamil.

Bear it in mind that until you cease to be attached to the world, you are bound, and your burden of Amal is increasing daily, every second of the day. Which way leads you out of Maya?

The way which leads you out of Maya and its bindings is renunciation, IZLAT.

Renunciation really means not denouncing the world, but to be free from Maya. Ah, what joy there is in the freedom from Maya! And there is no other remedy for breaking up the chains of Amal than renunciation combined with *sat-sang*. It is by no means easy to lead a life of renunciation. It requires courage and boldness to renounce all the worldly Maya. The real renunciation is that which comes through a longing (INTEZAR) to see God, and the thirst for God-realization or union with God (VASL). The renunciation of vulgar desires is a condition precedent to the attainment of the spiritual knowledge.

Have courage, lead a life of renunciation, and care not if worldly people call you a coward, for they know not that those who renounce the worldly Maya and keep company with Perfect Ones are the spiritual heroes and are better than the hypocritical wandering darvishes. As proofs of my first assertion in this article that the man is made or unmade by himself and of the stated virtues of renunciation, I shall put before my readers my experiences which through my thoughts and surrender at the feet of a Perfect One, I have made after joining the Meherashram Institute, in the next number of the Meher Message.

OPPOSITION

(*By Sadhu C. Leik*)

There is opposition everywhere. It is the law of Nature, the law of Polarity. The whole process of evolution is based on this law, the overcoming of obstacles.

And similarly in the spiritual realms the aspiring soul has to struggle through darkness towards light and from the unconscious to the self-conscious state. If there were not this opposition, life would become a stagnant pool. All the variety is produced through these opposing forces.

If we take history to our aid, we find that all those who become great had to surmount untold obstacles and fight their way so to speak to fame. All the discoveries that have been made—what are they but an overcoming of the opposing forces?

And has it been different with those, who come to shed light into the spiritual darkness? What reward did they receive at the hands of those very ones, whom they came to benefit? If we take the life of the Prophet of Galilee, we find that during the three brief years of His public mission He had often to flee from place to place because of the persecution of the Jews, for whose sake He had taken birth. He is destroying the religion of our forefathers—they cried. Let us crucify Him. And what did Jesus say, when nailed to the Cross on Calvary?

"Father forgive them for they do not know what they are doing." Verily, they did not know. If they had known, they could never have put their Saviour to such a shameful death.

Can we expect, then, that our beloved Master is an exception to this law of opposition and will go through life on a path strewn with roses? Nay, it can never be so. For where there is light, there is also darkness (ignorance) to oppose it. Those who come to teach, uplift, and save, are bitterly attacked and where they come with Love Divine, they are met with malice and hatred. It has always been so. It is part of the wise plan, that it should be so—that Great Plan, embracing Kalpas and Maha-Kalpas, where one thing fits exactly into another, making the whole a harmonious chain.

And even they serve Him, who oppose so bitterly the Master's Cause. Unconsciously they draw the attention of the people at large to this disturber of their comfortable beliefs. They set them a-thinking and many will become interested to know more about that much-slandered One. Well has the German philosopher put it, when he said, "The wise man came, heard, investigated and decided. But the fool came, heard and decided."

What is opposition or calumny, what the barking of little dogs or even the praise and flattery of man to a Sadguru, who holds the key to the whole Maya-world in His hands? He, the Ever-Free, beyond all the snares of an illusionary dream-world? It reminds us of the late Swami Vivekananda whom the American Press at one time used to abuse so much and whom his co-disciples had urged to repudiate such base accusations. "Let the little dogs bark, when the lion roars." The great Swami never replied to their often filthy inven-

tions about Him, but remained silent throughout. How could He, the prince amongst men, lower himself to the level of his vile accusers. And today Vivekananda's name is honoured throughout the civilized world.

It is in moments of opposition and calumny that character tells. Jesus said, "Love thy enemies and bless those who persecute thee." Because they really do not know what they do. But one day they will know and feel ashamed of themselves, and will often become the most zealous adherents of the one they had slandered and persecuted, being turned from a Saul into a St. Paul, one of Christ's fore-most apostles. It only needs the falling of the scales from their eyes, when seeing they will be worshipping, where formerly they had only been abusing.

There are many reasons, why a World-teacher and Benefactor is so bitterly opposed. And often those who oppose are not to blame. They have been brought up in certain beliefs and cannot help seeing an enemy in the one who comes to undermine that faith of their forefathers. We have an illustration in the burning of Johannes Huss at the stake in Mediæval Germany, when seeing an old woman with a bundle in her arms, hastening to the burning pyre, he called out, "O Sancta Simplicitas!" (O holy Simplicity).

Another reason is that those whose livelihood depends upon preaching a certain belief to the masses find the foundation of what gives them an easy existence attacked by such a harbinger of light. Can we blame them, if they become embittered towards the one whom they must look upon as their adversary?

Then there is again envy with those, who themselves want to be to the fore and homage paid to. It is

darkness, spiritual darkness, that is in all such cases at the bottom of slander, malice, envy and persecution. The powers of darkness are, and must, always oppose those of Light. It cannot be otherwise.

A spiritually advanced soul never opposes the one who comes with Love Divine for all humanity. Such a one would be the first one to fall at the feet of a Spiritual Master. For Love here begets love and to follow a Sadguru means untold blessings for them. Character will tell in the end; and more so the Divinity of a Master. The disciple must always try to be worthy of his Guru. By his life and actions the Guru would be judged by the ignorant masses. Having the lofty life of his Master as a living example always before him, the disciple should do his best to live up to that example and not betray the trust the Guru has placed in him by lowering himself to the level of those who throw low abuses at his beloved Master. As Shri Ramakrishna had taught the great Vivekananda to remain silent, so also it behoves us, the disciples of our beloved Master in such cases to be like Swami Vivekananda and let the little dogs bark when the lion roars or is about. Time will tell and the spiritually blind shall see. And then they will know better and the feeling of shame and humiliation be their just punishment for all slander, calumny, malice, envy and opposition in the days of their spiritual darkness and ignorance. Om tat sat, Om.

[We need hardly say that we agree with most of the opinions expressed by Sadhu C. Leik in the above article. Our contributor and gurubandhu likes much the saying—let the little dogs bark when the lion roars or is about. We also do not mind the barking of little dogs, but we would not encourage it in any way. Barking does seldom bite, but if it seems to us that they are likely to bite, we would exercise all means in our power to prevent them from doing any harm to us and to bring their barking to an end. There are dogs and dogs. Some dogs are so dangerous that we must always remain ready to fight with them. *Editor,*
THE MEHER MESSAGE]

WOMAN AS SEEN THROUGH A WOMAN'S EYES

(*By Miss Mary Treamann (of Esthonia)*)

I will just try to give my thoughts and feelings in this matter, but do not know whether I shall succeed in putting on paper what I exactly mean by it.

First of all there are the two principles, the male and the female, on the lower plane. In man the intellect predominates—and in woman feeling. The man feels himself drawn towards the woman, finding in her the 'heart,' and the woman is attracted to the man, seeking in him the knowledge, even if this should not always be quite clear to the parties concerned. A woman has much feeling possibility, the man is self-reliant and firm in his knowledge. He is quite sincere when he says to the woman: If you do not know about something, just ask me. A woman has the need of support and feels herself protected by man. This many women have confessed and if one keeps her eyes open, one can see the truth of it in actual life. This trait must therefore be a female quality. A woman embodies the negative side of humanity and a man the active side. She is leaning on someone and he is protecting.

· A man feels differently from a woman. It is quite a different experiencing of activity from that in a woman's body. This I learnt from my dream experiences, in which I knew myself as a man. The soul-life is thus

more or less influenced by the different polarity of the body. This has also been the cause of the supposition that a woman cannot attain perfection and is spiritually of an inferior order. Even many occultists and mystics are of the opinion that a woman is far more materialistic than a man. Thus a man would have to save the woman, there being no other possibility for her. Perfect liberation according to them would be impossible in a female body.

The problems are so very complicated on the lower plane. To me it seems that neither a man as a man, nor a woman as a woman can attain Mukti. As long as a man has only masculine qualities and a woman only female qualities, they hardly will reach the final goal. It would therefore not be the right path, to let the man become fossilised in his masculine qualities, so as to look down upon everything female with a kind of contempt. In the same way it would not be right for a woman to cultivate exclusively the so-called female qualities. She would then never rise above the woman and mother in her. Of course she could be a mother, but not the all-embracing one, This would be swallowed up in the female attributes. There could never be the great width. Of course this is not to mean that a woman should become masculine. This would again be a wrong path, since an ordinary man embodies only the intellect. In woman of today there seems to develop a faint, pale foreboding of what is to be realized in the coming days. It assumes bizarre forms, shows itself distorted and does not steer into the right channels. It is the struggle for the equality. of the sexes. One sees in it a trait towards the masculine emancipation. Women are making the mistake in

believing that they must at all events be more and more masculine, This is a very fateful mistake, or perhaps not. Nature prepares very slowly the transformation, and perhaps one cannot as yet expect of the woman of today that she should take too high a leap. First of all they seek equality. This means that they also shall have their word to say in the life of humanity. And the reason why they struggle for masculine emancipation may be found in the fact, that man up till now was looked upon as the higher and deciding factor. This is the mistake that is being made. And it will take a long time yet, ere humanity escapes from the 'female' and 'masculine' *per se*. As long as there are these contrasts, humanity is very far off perfection, that is to say, as long as it feels itself solely as man or as woman. In every soul both principles should be united and we should not remain on the plane of differentiation. Alas, there will always be but a few, who can rise above the ordinary standard! A woman, when rising to the higher planes, can no longer be a woman nor a mother. It would be in such a case a mistake to unfold the female attributes. This would bind her with iron shackles to the purely female feelings of a woman and a mother.

In a woman the female qualities should not in a one-sided way be emphasized. Herein I can see a danger. A woman can then never rise above the 'purely female.' And this seems to me the explanation why most women are only women, limiting their love and affection to a small circle. She has no opportunity for expansion, because the woman feels too much as a woman only. Of course there is the possibility of love being turned into a higher love. And

thus the maternal love can grow into a spiritual, all-embracing love. But this mother would then no longer be a mother according to human conception. The divine love could be the highest manifestation of the female principle, just as spiritual wisdom would be the manifestation of the male principle. But before the soul can experience divine love at all, the female and masculine of the lower planes must entirely have been banished from our consciousness. It would therefore be a state, which is neither female, nor masculine. A man would experience such a state just in the same way, as a woman would, or, to put it more exact, the soul is experiencing the state. The soul is of course neither man nor woman.

To me it seems that the saving of humanity is not to be looked for in the cultivating of the masculine or female qualities, but in the development of 'God-like attributes.' This means that we must abandon egotism in wanting everything for ourselves, accomplish all works without the object of reward, dedicate everything to the Lord, love for love's sake and work for the Lord's sake. To me it seems that the same path will be trodden by all souls, whether they inhabit a male or a female body. The more a soul becomes selfless, the more it must draw nearer to the Fountainhead. Jnana must surely lead to Bhakti and divine love must sooner or later for certainty lead to deeper knowledge. How could it be possible, that one, who is possessed of the deepest knowledge and experiences the same, should through his knowledge of divine love must lead us to the knowledge of the Eternal Unity.

It will take a long time yet, ere these sharp contrasts between the sexes become harmonised. Humanity

as a whole progresses slowly. And it will take a long time ere woman awakens to the consciousness of her spiritual mission, viz. that with her Shakti-power, by spiritualising herself she raises humanity out of the thralldom of materialism and sensuality to the loftier heights of spirituality. .

But already we can see in the world of woman of today the beginnings of an awakening of self-consciousness, even though as yet in a distorted form. Nevertheless the first step has been made. In coming ages the contrast between man and woman will have become a more harmonised one. And woman will then no longer be merely a woman. She will, as a human being, exercise her influence over mankind, as at present man does it in his one-sided way. There would be a far more beautiful harmony, if man no longer would look upon woman half contemptuously and woman no more almost as a slave leans herself upon man. Women are not sufficiently conscious of their dignity as human beings. They are far too much accustomed to look upon themselves merely as female beings. This certainly is fateful and a barrier. For the future it is left to bring about here a change.

OCCULTISM VERSUS MYSTICISM

(*By Sadhu C. Leik*)

The well-known German author A. M. O. said in one of his works on the above, that an occultist does not know what a mystic knows, but a mystic knows what an occultist knows, because he was once an occultist himself before he became a mystic. And how can it be otherwise, since a mystic passes on his way towards the final goal of Self-realization through all the seven spiritual planes, whereas the greatest Yogi has to stop in his most fortunate case in the sixth plane and wait for the grace of a Perfect Master.

Occult knowledge is based on the intellect and egoism, whereas the mystic left these behind in becoming one with the Absolute. The occultist enjoys all the splendours of Maya and acquires the wonderful powers of the fourth plane, but the mystic is not deceived by such inducements and nothing else satisfies him except Truth Itself. The occultist will tell us of esoteric secrets, lodges and hierarchies, but the mystic as a Sadguru holds the key to the whole universe in hand. Did Sri Ramakrishna Himself not warn us against occult powers, the exercise of which is a great barrier on the Path of Truth and leads us into side issues? When a Yogi told Him that after twelve years of practice he could walk on water and cross the Ganges, that great Master rebuked him by saying that

he had wasted twelve years for what could be had for an anna, the fare of crossing the river. To one of His disciples who boasted about being able to read another man's thoughts He remarked that a disciple should be ashamed of himself in wasting so much valuable time in such paltry things, which would not bring him an inch nearer to God, our true goal.

Some years ago one given to deep occult study told the writer with a superior smile, partly mixed with pity, that the occultist advances slowly but surely, becoming a Master in one plane, before entering the next, whereas the mystic rushes through all the planes without acquiring the knowledge in any of them and when he thus reaches his goal, he finds himself inexperienced and infirm and be obliged to return to gain mastery in them. But this is not true. The Path taken by the occultist lies in the horizontal line of expansion and he has the whole Maya world to ramble in. The mystic on the other hand takes the vertical direction and experiences states in the realm of spirituality which the occultist often in his proud knowledge and intellectual conceit looks upon as a mere dream and emotionality. Very recently a friend from the south of India wrote to me, "Anytime we would be glad to have you enter our Order (an occult one) when Meherbaba-ism and its emotional side no longer appeals to you." The friend in question _has never seen Meher Baba nor the writer of this article and relies apparently for his information on his astral wanderings, forgetting that to judge rightly a Perfect Master like His Holiness Sri Meher Baba, one must be a perfect Master one's self. Where ignorance is bliss, it is folly to be wise.

The Occultist takes the sights he sees and the powers he acquires for the goal and thus stops on the mid-way, whereas the mystic, whose mind is always fixed on God and the Eternal, is not deceived by such ever-changing panorama of the illusory world. The question is not to indulge in fine phraseology and mystery-mongering, but to live the life and love and serve your own Real Self in all beings. Occultism is a step on the way and helps to train the intellect. But it is only a step and not the goal, which lies beyond the intellect and egoism. Those who have attained Truth, know this and are satisfied. Their language is simple and direct whereas the occultist often confuses the mind of his hearer by the high-sounding terms he uses for the establishment of his authority. The mystic's only authority is his experiencing and realizing and this is all-sufficient for him. He does not rely upon this book or that or such and such a person's sayings for his authority, since the latter is within himself.

Have the religions of mankind no common ground? Broad is the carpet that God has spread, and many are the colours He has given it. Whatever road I take joins the highway that leads to Thee, O Shura Mazda --*Zoroaaster*.

DO YOU KNOW THAT?

(*By Hormusji Shapurji; B. Sc. O., M. C. S. L.)*

1. Blessed is the man who is lost into truth, for truth itself is God.
2. "Guard thy thoughts for thy thoughts are heard in heaven," is a golden maxim of every true spiritual aspirant.
3. The true prayer is of within and not of without.
4. There is no need of chanting mantras, if your eye is kept within.
5. Worry is an almighty tyrant, for it unbalances the mind and weakens the body.
6. Doctors can do nothing for the disease of worry, but it can be cured by a perfect guru, called Sadguru.
7. There are many gurus, but the Sadgurus, who are very rare, are the only true teachers of humanity.
8. No man should be called learned until and unless he has realized his true Self.
9. Who are the greatest hypocrites in this world? They are the so-called learned men. They show their false wisdom just to be famous.
10. Knowledge can be bought at any book-shop, but true wisdom can only be experienced by Self-realization.
11. The highest form of creation is the form of human beings. Their true mission in life should be to realize God within themselves.
12. A man cannot realize his Absolute Self, unless and until he entirely surrenders himself to a Perfect Master (Sadguru).
13. Can we be God-Realized? God is "Omni-present." So it is our birth-right to realize God within us.
14. God is none but our own Soul whom we have forgotten.
15. The Realization of the True Self is the Realization of God within.

A POEM
ON
SHRI MEHER BABA

(*By Margaret Ross*)

Millions of angels day and night surround Him,
Watching and waiting but for His command,
For He is Christ, the King of Kings they Crowned Him;
All worlds are in the hollow of His hand.

Yes, He is here our only King, amid us
Let us love and serve Him that alone we pray!
Yet would we gladly leave Him if He bid us
For His star will guide us to His Perfect Day.

O, Could we break the shackles that now bind us,
Then should we see Him as He truly is,
Surely the radiance of His Light would blind us,
Blind us to any countenance but His.

Though through the countless ages we have sought Him
Striving and stumbling on the barren way,
Yet in our weakness we have often fought Him
Seeking ourselves within the body's clay.

Nothing has He to do with sin or sorrow,
Serve Him and love Him; gladly do His will;
Live for His sake nor think of a tomorrow,
In His own time His Word He will fulfil.

Yet should we love Him not for that fulfilling,
Losing ourselves in His Eternal Sun,
But at His feet our very life-blood spilling,
Crying;—"O Lord, Thy will, not mine, be done!"

THOUGHTS SUBLIME

The God of Vedanta was not discovered by Buddha. He was not discovered by Christ. He was not discovered by Mahomet. He is revealing Himself throughout all ages. He has revealed Himself throughout the beginningless past, and He will continue to reveal Himself throughout the endless future.

Swami Ramakrishnananda.

* * *

O Thou, beyond a comprehension,
How can my thoughts e'er reach to Thee?
Or my vain intellect understand
Thy attribute or quality?

To earnest, humble pilgrims come
The words of mercy from Thy seat;
Khusrau, to idol-worship given,
Can but Thy outward symbols greet.

Amir Khusrau. (of Delhi).

* * *

For with what judgement ye judge, ye shall be judged,
With what measure ye mete, it shall be measured to you
again.

Jesus Christ:

* * *

This is the message of Sri Ramakrishna to the modern world: Do not care for doctrines, do not care for dogmas, or sects, or churches, or temples; they count for little compared with the essence of existence in each man which is spirituality, and the more that this is developed in a man, the more powerful is he for good. Earn that and criticize no one, for all doctrines and

creeds have some good in them. Show by your lives that religion does not mean words, nor name, nor sects, but that it means spiritual realization. Only those can understand who have felt. Only those that have attained to spirituality can communicate it to others, can be great teachers of mankind. They alone are the powers of light. *Swami Vivekananda.*

* * *

Our little systems have their day;
 They have their day and cease to be:
 They are but broken lights of Thee,
 And Thou, O Lord, art more than they. *Tennyson.*

* * *

What happy moments did I count?
 Blest was I then all bliss above!
 Now, murmuring, sparkling, loving love,
 What have I? shall I dare to tell ?
 A comfortless and hidden well. *Wordsworth.*

* * *

Let us offer the worship which is best, the worship of the heart; then what do we want with outward preparations? God ought to know the heart and he knows it; in the heart of the true worshipper is the truth which He accepts. In the last hour, the spirit shall reap gain or loss according to the seed it has sown. Tuka says, that worship which keeps us in peace secures its end.

Shri Tukaram.

* * *

He is a fool who denies that which he cannot disprove.
Byron,

* * *

The religion of the future will not be gloomy, ascetic, or maledictory; it will deal. not chiefly with sorrow and death, but with joy and life.
Dr. C. W. Eliot.

* * *

Better not know so much than to be a theologian and know so many things that are not true.

Elbert Hubbard.

* * *

The world is too much with us; late and soon
Getting and spending, we lay waste our powers;
Little we see in nature that is ours;
We have given our hearts away, a sordid boon!

Wordsworth,

* * *

By passing quite beyond all idea of form, by putting an end to all idea of resistance, by paying no attention to distinction of the idea, he, thinking it is all infinite space, reaches and remains in the state of mind, in which the idea of the infinity of space is the only idea that is present.

Buddha,

* * *

Jamasp, the venerable sage, says that *world* is a metaphorical expression for *body*; *God* for our *spiritual temperament*; and *Ahriman*. for our *physical temperament*.

The Debistan,

* * *

Wake up the note! the song that had its birth
Far off, where worldly taint could never reach.
In mountain caves, and glades of forest deep,
Whose calm no sigh for lust or wealth or fame
Could ever dare to break; where rolled the stream
Of knowledge, truth, and bliss that follows both.
Sing high that note, Sannyasin bold! say

Om Tat Sat Om" !

Swami Vivekananda.

SPIRITUAL ANECDOTES

A young sceptic once presented himself with his friends before Shaikh Nizamuddin, and along with the sweetmeats brought by his friends, he placed a little sand wrapped in a paper before the Saint. When the servants came to remove the presents, the Shaikh ordered them not to take away the packet of sand. "This antimony," he said "is specially meant for my eyes." The young man trembled and confessed, but the Saint presented him with clothes and tried to console him. "If you are in need of food or money," he said, "tell me so and I will do the needful,"

In the period of his poverty Shaikh Nizamuddin once sat down to eat a few crumbs of bread after he had gone without food for two days. But a beggar, who happened to pass by at that moment, imagined that the Shaikh had finished his dinner and very unceremoniously took away the crumbs from the dinner-cloth. The Saint, upon this, smiled cheerfully and remarked, "Our sufferings must have been accepted by the Lord that He tries us further."

"A man once found a sovereign in the street, and for ever afterwards it was noticed that he looked on the ground as he walked along. But he never found another sovereign, and in addition he never saw the sun,"

In Japan, many years ago, a son who led a very bad life brought great disgrace on his parents, who nevertheless loved him dearly. But their relatives persuaded them that it was their duty to disinherit so bad a son, and it was arranged, according to custom, that a meeting of the relatives should be held, to go through the ceremony of disinheriting. The son, coming to know of this, mocked his parents before his bad companions, and declared that he would suddenly rush into the meeting and, like a brigand, would demand a large sum of money before they should get rid of him. His friends encouraged him and lavished flat-

tery upon him. They were overjoyed to think that they would have their share in it. Afterwards, when it was all done, they would silently leave him.

When he came to the house he peeped through a hole in the door, and saw the family sitting in a circle. The disinheriting document was handed to the father for his seal, but with tears in his eyes, the father hesitated. "After all," said he, "my son may get better." "Yes," said the mother, "let us wait a little longer, and see if he will turn." The relatives urged them to affix their seals; but again the parents hesitated and with tears in their eyes, spoke of the possibility of their son giving up his evil ways. The relatives began to get annoyed, but still the father would not put his seal to the document. The son, who was all the while listening and watching, felt a new sensation coming over him. He was much touched by the love, which he did not deserve, of his parents; and, bursting into the room, he craved their forgiveness, and from that moment he forsook his bad companions and gave up his evil ways.

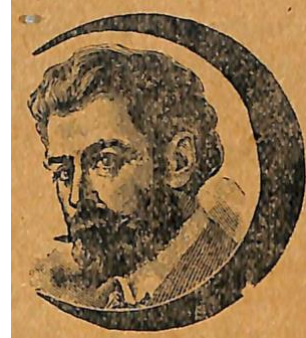
Keshab Chandra Sen one day called upon Shri Ramakrishna and asked Him, "Why is there so much antagonism among the various religious sects, although there is but one God?" Shri Ramakrishna replied, "Everyone says, this is my land, this is my house, and accordingly partitions off what he considers to be his own property, but no one can partition off the endless sky overhead, Similarly a common man, through ignorance, considers his own religion to be the best and makes much useless clamour; but when his mind is illumined by true knowledge, all sectarian quarrel disappears."

When asked about the state which a perfect man attains, Shri Ramakrishna replied, "As potato or brinjal become soft when boiled, so a man becomes tender when he attains perfection. He loses all egoism.

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