

THE MEHER MESSAGE

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THE MEHERASHRAM INSTITUTE

ARANGAON AHMEDNAGAR

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M.A., LL.B.

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Vol. I]

August, 1929

[No. 8



EDITOR

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

THE DISCIPLE OF HIS DIVINE MAJESTY,

SADGURU MEHER BABA

ANNAS FIVE

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

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SAYINGS OF HIS DIVINE MAJESTY
SADGURU MEHER BABA

(36) He is indeed a brave man, who in times of adversity feels the happiness of prosperity, and though oppressed on all sides remains calm and does not lose his mental balance.

(37) If the mind is regarded as a hand and the body as a spoon, the difference between the Shivatman (God-realized person) and the jivatman (unenlightened person) comes to this: the former eats only with the aid of the 'spoon,' the latter with the aid of the 'spoon' as well as 'the hand' and thereby spoils both.

(38) Yogic (spiritually semi-advanced aspirants) see Truth through multi-coloured glasses; but there is no glass at all with Sadgurus and they need none, for they are Truth-incarnate.

(39) The superhuman powers, which the yogis possess, are not really their own, for they are borrowed by them from Sadgurus, whose powers are their own; moreover the yogis have to make tremendous efforts in order to exercise them whereas the Sadgurus exercise them automatically, whenever the need to do so arises.

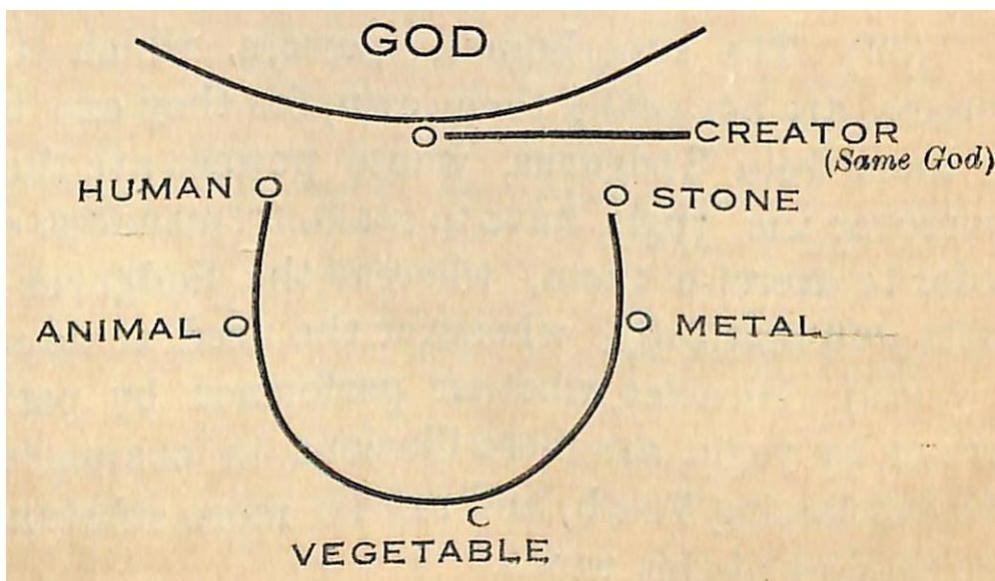
(40) Miracles, whether performed by perfect Masters or by yogis, are mere illusions in comparison with the everlasting Truth, and are no more substantial than the shadow of this world.

GOD, CREATOR AND CREATION

V

(*By The Divine Lord, Shri Meher Baba*)

Though there are millions of nominal forms through which the soul has to pass before it can incarnate in the human form, yet, strictly speaking, there is only one form, viz. the human form, from the beginning to the end. And why? Just because the human form is latent in all the previous forms, including the electron; but in order that the human form may be completely manifested, the soul has to pass through all the different countless forms. In other words, the different forms in the mineral, vegetable and animal kingdoms are nothing but the human form in its latent state, which becomes completely manifested as a human body in a human being. Let it be carefully noted that the latent human form takes four straight turns and afterwards one inverse turn—in all five turns—before it becomes completely manifested. In order to understand these five turns, we must glance at some of the species.



Stone is the first important form which is visible to the naked eye. Every stone has eyes, nose, mouth, hands and feet, in fact a complete body, exactly like the human body, but as it is compact to the last degree, it is extremely latent in this form. It is like the cloth doll, which can be made to resemble an uneven piece of stone, when it is carefully folded up. With the evolution from the stone these imperceptible compact parts of its body begin getting unfolded. In the metal kingdom they are still invisible to the naked eye, but in the vegetable kingdom the crude manifestation of the latent human form is perceptible, to some extent.

The compact latent human form in the stone evolves with the head going underneath the ground and the feet rising up—gradually becoming 'upside down' in the vegetable kingdom with the head completely underneath the ground and the feet straight up, as is the case with a tree. The tree form is THE FIRST TURN of the compact latent human form. Observe a tree carefully. The mesh of roots are the hairs on the head of the tree; the mouth is there, though latent, and so it is not seen by the naked eye. Water and manure are given to the trees, in order that they may drink and eat, at their bottoms and not on their tops, for their mouths are underneath the ground. The entire portion, from throat upwards, of the body of every tree stands out on the ground, The lowest visible portion of the trunk is the throat of the tree and the remaining trunk is its main body. The bigger branches are its hands and feet, and the smaller branches are the fingers of its hands and feet. Of course many trees have more than four big branches, though man has only two hands and two feet; and more than twenty small branches,

though man has exactly twenty fingers in all. But we must not forget that all the big branches except four, and all the small branches except twenty are excrescences which are caused by the evolution of tree forms, the last of which is the banyan tree. Moreover there is a remarkable tree, which has exactly four big branches and twenty small branches, and its shape is such that even a casual observer cannot help noticing a great similarity between it and an inverse human form.

With the evolution from the vegetable kingdom, the feet of the crudely manifested inverse human form in the tree gradually come down and down as the soul passes through different forms until they (the feet) lie flat on the ground in the form of a worm, whose mouth is upwards and not underneath the ground. This is **THE SECOND TURN**, in the above form, of the compact latent human form. The worm is ridiculously small, but it has two hands, two feet, twenty fingers, etc. as a human being has, but as they are very crude and minute, they are not perceptible in their proper order.

From the worm state, the compact latent human form begins to rise again, with face upwards. **THE THIRD TURN** of the compact latent human form occurs in the fish form, whose feet are down, but the upper part of whose body is raised, say, to an angle of sixty degrees. Even when the fish dives down into the water its eyes remain turned upwards—which may be contrasted to those of a human being whose eyes, while diving, are turned downwards. The wings of every fish are the compact hands and feet. Through all the different small and big fish forms the soul has to pass. The last fish form is the water-fowl, and in this form the

compact latent human form is found to be somewhat erect and the third turn is completed.

Once again through various changes the compact latent human form takes THE FOURTH TURN, with face downwards, in the shape of a crab. From the fourth turn the feet remain in a compressed form till the inverse turn takes place. THE FIFTH TURN takes place in the kangaroo form, and it is inverse because the head begins rising up and manifesting itself.

The principal manifestations of the latent human form, in the animal kingdom, are those of the kangaroo, the dog and the monkey. The kangaroo is the first animal form in which the soul incarnates after passing through the last bird form, and that is why its front two legs are so very small. With further progress the feet begin to get higher and higher, as in bears, lions, etc. (but the eyes remain turned downwards) till in the dog form, the latent human form can actually sit on its hind legs. The last stepping stone, which helps the latent human form in completely manifesting itself is the monkey. The fifth turn is, therefore, completed in the human form, which is the complete manifestation of the same form that was latent in electron and in the course of manifestation appeared as countless different forms in the mineral, vegetable and animal kingdoms.

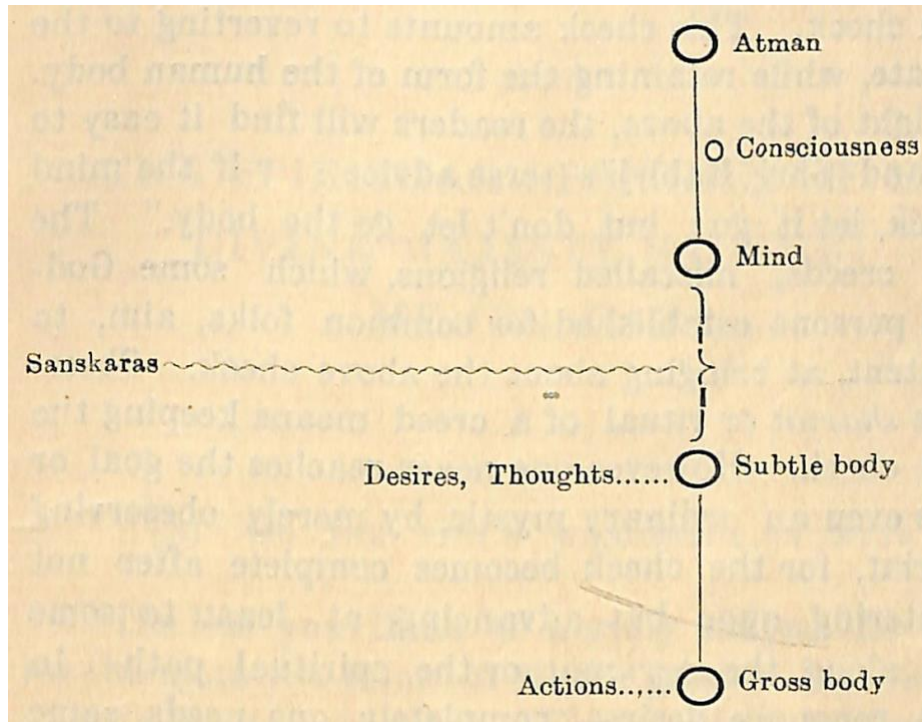
All the links in the chain of evolution will be clearly understood, when we shall go into details and examine the chief genera with their noteworthy species; but before we do so let us understand the growth of sanskaras which would facilitate the comprehending of form evolution.

Carefully bear in mind the following table:

1	2
Infinite Atman (=Soul)	Infinite Atman
in	in
stone form	vegetable form
is	is
almost unconscious	sub-conscious
and has	and has
most finite sanskaras.	finite sanskaras.
3	4
Infinite Atman	Infinite Atman
in	in
animal form	human form
is	is
less sub-conscious	conscious
and has	and has
less finite sanskaras.	infinite sanskaras.

From the above table it will be seen that Atman remains the same—Infinite throughout, but it gets full knowing of or consciousness of Ignorance = universe, in the human form. As already stated more than once, in order to know the Self, consciousness must remain, but ignorance = universe must vanish, i.e., all the sanskaras must be destroyed. In a way this implies reverting to the stone state while keeping the human form and full consciousness. A God-realized person, whether conscious of the universe or not, resembles a stone, in so far as he has no desires, and, so far as he himself is concerned, he does not mind whether he is worshipped or kicked, revered or hated, though he cannot help pitying those who

abuse him or maltreat him, for, by so doing, they are unconsciously inflicting injury upon themselves.



Desires and thoughts are sanskaras in the subtle form, and actions are sanskaras in the gross form. The mind uses or works out the sanskaras through the instrumentality of the subtle and gross bodies. It is because of the sanskaras that the mind is solely bent upon using them, and so the Atman finds it impossible to use the consciousness to know itself. But if the sanskaras are wiped out *consciously*, the Atman then would begin perceiving the Truth and the mind will not be engrossed in external things. It follows, therefore, that in order to realize or consciously identify itself with the Truth, the seeing must remain, but the things seen must vanish; consciousness must remain but the mind must go; or one must become like a stone in the above-

mentioned respects, while retaining the human form. In order to become so, one must not allow one's desires and thoughts to translate into actions, and thus keep the mind in check. This check amounts to reverting to the stone state, while retaining the form of the human body. In the light of the above, the readers will find it easy to understand Shri Kabirji's terse advice: "If the mind goes back, let it go; but don't let go the body." The various creeds, miscalled religions, which some God-realized persons established for common folks, aim, to some extent, at bringing about the above check. Observing the *shariat* or ritual of a creed means keeping the mind in check. However one never reaches the goal or becomes even an ordinary mystic, by merely observing the *shariat*, for the check becomes complete after not only entering upon but advancing, at least to some extent, along the *tariquat* or the spiritual path. In order to renounce desires completely one needs some personal experience of the *tariquat* or the gift from a Sadguru in the shape of divine love.

(*To be continued*)

ERRATUM

In the Divine Lord Shri Meher Baba's Speech on Consciousness, published in the last issue of *The Meher Message*, the word *Self*, on page 8, line_4, where subconscious state is explained, was printed by mistake, instead of the word, universe. Let it be noted that Atman in the sub-conscious state is semi-conscious of the universe, and totally unconscious of the Self.

FRAGMENTS

from

THE SPIRITUAL SPEECHES OF HIS DIVINE MAJESTY SADGURU MEHER BABA

(8) *On* THE MIND'S WANDERING IN MAYA.

The less you think of worldly maya, the better; for the more you think of it, the greater becomes your anxiety for its enjoyment. This anxiety is the refuse that penetrates your mind, and it stands in the way of Self-realization. Never allow yourself to be anxious for sense-enjoyment, and consider your physical body a coat which your spirit has temporarily put on. Neither worry about nor fear any mundane thing, for the universe itself is a creation of imagination.

You have within your Self, the Paramatman, the planes, the planets and the entire universe, but you do not know it. They are within you, but you do not see them there, for you see only *without* and not the Real Self *within*. You are so much enmeshed in this material attraction of maya that you are unable to turn your eyes away from it. Your gross consciousness is false, but you regard it as real; the dense world is an illusion, but you consider it a reality of realities.

The dense world is like a cinema show. So long as the film is being screened, you regard all the events that happen on the screen as real. If you happen to see there a rogue oppressing an innocent child or woman, you will forget that you are at a theatre, you will enter into the feelings of that child or woman, and will greatly be relieved if that child or woman is rescued by some hero, whom you will doubtless applaud. The moment the show is over, you realize that it was but a picture you were feeling for and getting excited over. It was but a dream, a creation of imagination. In the same way, when you will come into contact with the supersensual worlds, you will think of human existence and dense world. You are all acting your parts on the stage of this world, and it is only when the play of the present nature of your life will be over that you will realize that this world is but a mirage and that gross consciousness is not real.

The maya is too powerful to allow your mind to be attracted by anything else. But with the grace of a real Saint or a perfect Master, you can turn your eyes away from it and towards Paramatman. It is the Sadguru's duty not only to turn the eyes of His disciples away from the illusion of the dense world, but also to remove all the obstacles so as to keep the way quite clear for them to proceed straight towards the goal of Self-realization.

EDITORIAL

PLANES AND SAINTS

V*

The Divine Lord Shri Meher Baba's Manifestation as an Avatar or A World-Prophet

Any Sadguru can, even after his circle duty has been performed, make a fit person God-realized, but he cannot bring him back to the consciousness of the universe. In other words, he can make a person, who is outside of his inner circle, only a Mujzub or Paramahansa, and never a Salik or Jivanmukta, a Kutub or Sadguru. But there is an exception to this rule. In the Avataric period, an Avatar can not only make persons, who have no connection with his inner circle, God-realized, but also can restore to them their gross and subtle consciousness. Besides the twelve members of His inner circle, Shri Krishna, as the age in which He lived was Avataric and He was an Avatar, made no less than seventeen persons, of whom one was a boy of scarcely eleven summers, God-realized and brought them back to the consciousness of the universe.

The Avataric period approaches, when the bestiality of mankind rages and the standard of morality is lowered. Nearly seven hundred years have elapsed since the termination of the last Avataric period; and the next one will begin in a few years and will last for about seven hundred years.

* One will understand this last of the series of articles on Planes and Saints, even if one has not read the preceding ones. So no one need hesitate to read it.

During this period, one of the Sadgurus has to perform extra duties for the spiritual upliftment of the humanity at large, and that Sadguru is called an Avatar or Prophet. Every Avatar is a Sadguru, but every Sadguru is not an Avatar. Shri Krishna, Yazdan Zoroaster, Jesus the Christ and Hazarat Mahomet were both Sadgurus and Avatars; but Hafiz, Shri Kabir, Shri Ramakrishna Paramahansa were only Sadgurus.

Let it be carefully noted that the gross world depends on the subtle world, the subtle world depends on the mental world, which, in its turn, depends on the Paramatman or God. Sadgurus, who are one with God or God-incarnates, are, therefore, masters of all these worlds. Under them are Pirs or saints of the sixth plane, and under Pirs are Valis or saints of the fifth plane. The Pirs are in the mental world and control the subtle world; the Valis are in the subtle world and control the gross world. The Valis do nothing contrary to the will of the Pirs, and the Pirs invariably carry out the wishes and commands of the Sadgurus. It, therefore, follows that very great events in all the three worlds, are generally the outcome of the wishes or commands of Sadgurns. "In the Avataric period" our beloved Master, on one occasion said "the Avatars do immense good to mankind by merely directing the Pirs. The Pirs then make spiritual upheaval in the subtle world, and the Valis, who are under the influence of Pirs, accordingly make upheaval in the gross world. So, you see, the Avatar starts the push in the mental world, Pirs direct this push into the subtle world, and Valis direct this push into the gross world."

We have already remarked that Sadgurus rarely perform great miracles before the public. But during Avataric periods, the Avatars think it their duty to perform miracles. Needless to say that they will on no account do so for any selfish purpose of their own, but will do so only for the good of humanity. Even when he was suffering from the pangs of intense hunger, Jesus the Christ flatly refused to turn stones into breads, but only after a few days, at the Cana wedding, he turned water into grape juice miscalled wine. If the faith of people in God is likely to increase, if they are likely to become less carnally-minded and more spiritually inclined by seeing great miracles, the Avatars take it upon themselves to perform them.

In the forthcoming Avataric period, His Divine Majesty Meher Baba will act as an Avatar. This Avataric period will begin simultaneously with the beginning of the next war. The last war has not proved to be, as was so confidently predicted by political mandarins as well as by statesmen, the war that would end war. The conferences, pacts, *ententes cordiales*, the League of Nations, and what not, will prove to be utterly helpless in preventing another world war from taking place. At the critical moment the entire machinery of the League of Nations will break down, and the dogs of war will be let loose. The next war, to be sure, will be far bloodier than the last war, and it will begin to be waged within a few years. In about the middle of the war, the Divine Lord, Shri Meher Baba, Who stands infinitely more than head and shoulders above ordinary mortals, will manifest Himself as the Avatar of the present age. The savagery of the war will then be at its climax, and the various nations of the world will

then be the most bloodthirsty of one another; but the brutality of the participators in the war will begin to decrease as soon as the Divine Lord will manifest Himself as an Avatar. In other words, simultaneously with His Divine Majesty's manifestation as a world-Prophet, the war will go on becoming less and less bloody, and it will be by the instrumentality of His Divine Majesty that it will be brought to an end, and peace will be established on earth on a firm basis.

A great Mahometan Pir, who recently entered into the final samadhi, is reported to have said to his disciples, a couple of years ago: "Another war will take place in near future; but it will be a very lucky war, for when rivers of blood will be flowing in various parts of the world, a great Saint, Who is young and Who does not open His mouth to utter a single word, as He at present holds peace, will appear before humanity as the greatest Prophet the world has ever seen." . We need not say that the Saint, alluded to by the Mahometan Pir, is His Divine Majesty Meher Baba.

The whole world will be taken by storm when the Divine Lord, Shri Meher Baba, will appear before the world as an Avatar. The miracles, such as raising the dead and restoring sight to the blind, which His Divine Majesty will perform, will stagger the imagination of worldly-minded persons and will serve to administer a severe shock to the perverse mentality of the various nations of the world. His sublime teachings will make the orthodox fanatics of every creed hide their heads in shame, and nobody will then say: "My religion is the best and the Prophet in whom I believe was the only real Prophet of God." The Divine Lord will be al-

most universally regarded as not merely a Christ or a Buddha but as a Messiah. Though great, wonderfully great was the work that was accomplished by Shri Krishna, Lord Zoroaster, Lord Buddha, Jesus the Christ, and Hazarat Mahomet, it will almost sink into insignificance before the work that Yazdan Shri Meher Baba will do.

But while thinking of His Divine Majesty's future work, let us not forget—let us not be so foolish and ungrateful as to forget—the great services which He has already rendered to humanity. Though a Sadguru in ordinary times does not generally make any effort to perform a great miracle, yet a number of miracles, through his blessings or grace, are performed quite automatically. A man in utter misery is driven to call upon a Sadguru; he worships him and requests him to take pity on him and relieve him from his misery. If the Sadguru, after noticing the man's sanskaras, believes that it is necessary for him to suffer and that he will be doing, from the spiritual standpoint, disservice to him by relieving him from misery, he will do nothing for that man; but if he arrives at a contrary conclusion, he will heartily wish that the man may be freed from his misery. As the hearty wish of a Sadguru is always fulfilled, the misery of that man will automatically disappear, either all at once or gradually. Then again those, who come into close contact with a Sadguru, as well as those, who have sound faith in him, automatically get wonderful experiences. The automatic miracles of the Divine. Lord, Shri Meher Baba number not merely by hundreds but by thousands. Thousands of persons have been benefitted, in some way or other, at the hands of His

Divine Majesty. Then again His Divine Majesty has sometimes been compelled to make use of His extraordinarily superhuman powers in order to save the lives of His disciples—as, for instance, last year, He brought an automobile, which was occupied by Himself and a few of His disciples, and which was rushing backwards into a ditch, just near the Bhor Ghat, to a dead stop. Moreover, by exercising His mind-reading powers, He has prevented a number of persons, who, either from material or from spiritual causes, were tired of their lives, from committing suicide. But quite apart from the benefits, that cannot be estimated and that He has rendered by His miracles, automatic as well as non-automatic, to thousands of persons, in order to appreciate Him just a little, one has only to think of the services that He has rendered to thousands of persons in other respects. Of the various princely sums of money, voluntarily laid at His feet by His well-to-do disciples, the Divine Lord has not unoften refused point blank to accept a single pie. And when He does condescend to accept money, how disinterestedly He makes use of it! Leading the life of a genuine Sannyasin, the Divine Lord, Shri Meher Baba, has spent or caused to be spent, lacs and lacs of rupees in feeding the poor, clothing the naked, and educating the children of the poor. We can understand the mentality of a materialistic person, if he refuses to regard Shri Meher Baba as a Sadguru. But what are we to think of the person who refuses to consider His Divine Majesty a philanthropist? Are we wrong in regarding him or her as a hopeless idiot or a shameless liar? The service that the Divine Lord has rendered by performing the lowest manual work must also be appreciated

by all persons, who are not snobs, fanatics, or madcaps. It is a fashion with educated Indians to decry all manual work, and to regard the work of scouring vessels or removing refuse as simply menial. In order to set a never-to-be-forgettable example to these snobs the Divine Lord has not unoften unhesitatingly performed even the so-called most menial work. As a humanitarian the Divine Lord has rendered no mean service. Dead against animal sacrifice. He has commanded His devotees never to kill any animals on any day, and He may justly be said to have saved the lives of thousands of innocent dumb creatures. Though He is above sanskaras and so no food can taint Him, in order to set an example to others He has been a strict vegetarian, and He may justly be said to have converted hundreds of meat eaters into strict vegetarians. But apart even from all the above services, can anyone, who is not lunatic or a fanatic, dare to depreciate the immeasurable spiritual good that the Divine Lord has done to thousands of persons? He has reclaimed a number of persons from their lives of low degradation. He has converted a number of atheists into worshippers of Himself and God. His sublime philosophy has proved to be the shore of refuge to hundreds of spiritually shipwrecked persons. He has given deliverance to several captives of benighted fanaticism, and His splendid teachings may justly be said to have averted a number of so-called religious riots from taking place in this country. He has rescued not a few persons from the bondage of maya and from the shackles of mind. He has shown the spiritual path to many a person. He has sown the seeds of Divine love in the fertile hearts of several persons, and He has effected the

almost complete salvation of a Mahometan youth—His Holiness Chhota Baba—by advancing him as far as the sixth stage of cosmic consciousness.

May His Divine Majesty Meher Baba live long! May His sublime teachings prove to be the ambrosia of the spiritually hungry and the nectar of the spiritually thirsty! May He terminate the night of fanaticism and bring in the day of tolerance! And may He convert thousands of sinners into saints!

Om Tat Sat, Om!

Om!

Om!

Om!

YOU'LL KNOW MEHER BABA THE LORD

(By The Editor)

If pure, quite pure is your mind's flow,
If you can touch your heart's right chord,
If never hot and cold you blow,
You'll know Meher Baba the Lord.

If you don't hold your mind in cage,
If you know well to cross lust's ford,
If mad you're not at saints to rage,
You'll know Meher Baba the Lord.

If oft on Him you meditate,
If longings low with zeal you ward,
If you His name ingeminate,
You'll know Meher Baba the Lord.

If you're not drugged by the sense world,
If blazed you writhe on love's strange sward,
If Godwards you by grace are hurled,
You'll know Meher Baba the Lord.

THE OLD AND THE NEW

(*By Sadhu C. Leik—The Russian Linguist and Mystic*)

My last visit to Dakshineswar Temple suggested to me a comparison between that historical spot and Meherabad, or, to put it into other words, between Sri Ramakrishna and Shri Meher Baba. Both were and are Perfect Masters and held and hold the key to the whole Universe in their hand. Sri Ramakrishna was quite illiterate and spoke hardly three words of English, whereas Shri Meher Baba has the advantage of college education and speaks half a dozen languages. The Master at Dakshineswar was a high caste Brahmin and had to some extent observe the Shastric rules, whereas our beloved Shri Baba though taking birth in a Zoroastrian family, is cosmopolitan through and through. Through rigorous Sadhanas Shri Ramakrishna found, that all religions were like pearls on a string, but the Avatar of Meherabad is the living embodiment of the Universal religion or the religion of Love and the heart, which appeals to all and knows nothing of castes, creeds, or race, embracing the whole of humanity.

To me Sri Ramakrishna seems to be the last spiritual representative of the old India of the Vedas, Upanishad8, Puranas, Shastras and Bhagavad Gita; that India or era which has outlived its time and of necessity must give way to a more cosmopolitan spirit of universal brotherhood and unity. Hinduism after all

is one of the many isms and as such upholds the spirit of separateness. But the final goal lies in unity, where all distinctions must vanish and man learns to see in his neighbour a brother and ultimately his own Self. Sri Ramakrishna, the representative of old India, observed the rituals of the orthodox Hindu, whereas the mission of our beloved Master is to free India from the misery of all external ceremonies or, to use the words of Swami Vivekananda, of this kitchen-pot religion of observances. Pandits may argue and quote Scriptures and indulge in metaphysical subtleties to confuse the minds of others, but the simple fact remains, that unity is the ultimate goal, in Satchitananda there is that One without a second and all that creates a sense of separateness between man and man, must sooner or later give way to the Oneness pervading the whole Universe. In that sense Sri Ramakrishna represents the old India of castes and creeds and Shri Meher Baba the approaching new era of universality and a cosmopolitan spirit, which condemns no religion, neither upholds any special religion and through Love Divine embraces the whole of humanity. The Master of the new age lives in the hearts of His devotees and gives them a direct spiritual blessing without any Mantra or 'gerrua.' No staff, no homa fire is needed for such spiritual initiation, free from all Sannyasa formalities.

THE EDITOR'S DIARY
OR
THE NEWS ABOUT THE MASTER,
YAZDAN SHRI SADGURU MEHER BABA

(20th June—10th July)

[From 15th till 19th June I was in Bombay. Nothing noteworthy happened during my absence.]

20th June. Mr. R. K. Gadekar, who passed in the B.A. Examination of the Bombay University, this year, is one of the most sincere devotees of the Holy Master. In a letter to me Mr. Gadekar writes: "I am glad to write to you that I have passed in the B.A. examination by the grace of Shri Baba. I am the first member of the Chamar community to be a graduate. In this I give vent to my inner feelings in connection with my success. Let me tell you that I do not make any exaggeration in stating that I passed in this examination with at least 60 p.c. help of our Baba and 40 p.c. labour of mine. To make this clear let me give one or two points. In the first place our beloved Master gave me financial help, without which I could never have appeared in the Exam. In the second place, as I was ill-prepared for the Exam., I had to make plenty of guess-work after uttering His name regarding the questions that might be set in various papers·

On examination days I looked through certain portions, and fortunately many questions were put from those portions. However I was not satisfied with my work in English papers, and I had a very great fear of failing in English. So when, after the Exam., Shri Baba asked me as to how I had fared in the Exam., I told Him plainly that my English papers would scarcely be considered passable. Thereupon He asked me whether I had remembered Him and implored His help before setting my pen to paper on examination days. I replied in the affirmative, and no sooner did I reply than He said to me, 'Don't you worry! you will surely pass.' And thanks to His grace, passed I have and have become a graduate."

The Holy Master devoted most of the time at His disposal to the Premashram boys.

21st June. I received an interesting post-card from Madras written by Mr. K. S. Srinivasan. In the course of it he writes: "I was once hunting after in this material world for my sense enjoyment, and never found the real happiness. Now I can safely and courageously proclaim to the worldly-minded that by the help of a Sadguru like our beloved Master Shri Meher Baba one can enter the threshold of the Divine Lord without any disappointment whatsoever, as my self is feeling the truth of it. This is all due to the divine grace of my Master. His Lordship has turned a new leaf in my life, and so I dedicate my body and soul at the feet of my beloved Master, Shri Meher Baba. Though I am far off, I feel his secret divine power working in me and turning my life to the path that leads to Self-realization."

The Holy Master imparted spiritual instruction

to the Premashram boys both in the morning and the evening.

22nd June. The Holy Master fed the Premashram boys on spiritual knowledge, in the morning from eight to twelve. In the evening He explained a few spiritual points to about half a dozen disciples. Speaking on the baneful influence of lust, the Divine Lord allegorically said "There was once a fight between breathing and lust; breathing was defeated, and so mind entered the lists. A terrible fight took place between mind and lust; mind was not so easy to be defeated, but in the end lust came off with flying colours. Then soul challenged lust to fight with it. The challenge was accepted, and lust began fighting with soul. The result of the fight was that this time lust was defeated—so completely that it has never since again tried to conquer soul."

23rd June. A post-card from Sadhuji C. Leik, which I received today, informs me that Sadhuji reached Calcutta on the 16th of this month. He does not hope to do much work in the city of palaces, as its atmosphere repels him; and so he leaves it for Benares as early as possible.

The Holy Master's activities were confined to the Premashram.

24th June. One of the most zealous devotees of the Holy Master is Mr. Rustam Behram Irani of Poona, who was formerly a well-known share-broker and business man of Bombay. He ever and anon comes here to worship the Holy Master. Today he came here with his two sons whose *Navjote* ceremony was performed in Poona the other day. In the afternoon he narrated to me a pleasant experience of his. He said to me, "From the beginning of this year I

had been worrying about the *Navjote* ceremony of my sons, as I could not afford to spend the necessary sum of money which the ceremony required on account of my poverty. Last time when I was here, I broached the subject to our beloved Baba and asked Him as to when I should get their *Navjote* ceremony performed. To my utter surprise, which was mixed with slight consternation, Shri Baba replied, 'As soon as you go to Poona, begin making preparation for it and don't worry about anything.' Well, as Shri Baba asked me not to worry about anything, I naturally did not like to speak to Him about my inability to defray the necessary expenses for the ceremony. As He commanded me to make preparation for it, I was bound by duty to do so. But how to tide over my financial difficulties was the burning question with me. I tried to carry out Shri Baba's order, and even fixed the day for my sons' *Navjote* ceremony. On the very day on which I intended to call upon the Poona Dastur with a view to making arrangements for the ceremony, there came to my place an Irani Dastur from Bombay, who is my distant relative. I had not seen him for the last many years, and I did not even dream of his visit to my house. It was wholly unexpected, and I was overjoyed at it, for I expected him to initiate my sons into the Zoroastrian creed for a trivial sum of money. When I asked him what had brought him to my house, he replied, 'For no particular reason. Something prompted me to come to you, and well, I have come, though I had not money enough to cover my travelling expenses.' On the following day, before the members of my family, he performed the *Navjote* ceremony of my sons, for which he took from me only Rs. 10. So,

you see, by his sudden and unexpected visit to my house, I was saved a lot of expense and also a lot of trouble." And then Mr. Irani added with tears of joy in his eyes. "Our beloved Baba asked me not to worry about anything, and I now see that I ought not to have worried. As He decisively said like that, I ought to have believed that something or somebody was sure to turn up to my advantage, and somebody did."

The Holy Master's activities were confined to the Premashram,

25th June. In a letter written from Benares, Sadhu C. Leik informs me that from Calcutta he went to Benares and writes, "I go here daily to the ghats for a bath in the Ganges and for a talk with aspirants, but very few ask me questions. The Pundits expounding the scriptures, as I saw them in October last, are not to be seen on the ghats. The ghats are mostly deserted by the intelligent class; barbers and priests only dwell there to fleece the pilgrims, who seek the purification ceremony to be performed. My host tells me that he is disgusted with the bargaining spirit of the Brahmin priests, ready to fleece the poor pilgrims to the last pie and then send him off."

The Holy Master explained a few spiritual points to a couple of grown-ups in the morning. In the afternoon and in the evening He devoted most of His time to the Premashram boys.

26th June. A tragic event happened today in the morning. One of the best Premashram boys, Master Vasant B. Kimbahune was forcibly taken away by his unwise father to his house. The father said that he wanted to give his son good secular education and so

he took him away, despite the boy's total reluctance. The boy's spiritual condition is such that it will simply be impossible for him to remain separate from his Beloved (Shri Meher Baba) and to cram worldly knowledge into his mind. The father will soon find himself defeated in the worldly purpose with which he took away his son from this holy place. As surely as night follows the day, the boy will run away from his father's place to return to his Beloved, at the first opportunity.

The Holy Master left His durbar with a few of his disciples, in the afternoon, with a view to going to Nasik.

28th June. The Holy Master returned today from Nasik at about 11 a.m. In the evening he imparted spiritual instruction to the Premashram boys. ..

29th June. In a letter which he wrote in Benares and which I received to-day, Sadhu C. Leik asserts: "Benares is an orthodox city and the seat of Sanskrit learning. Most of the people whom I have met do not take much interest in what I would like to tell them. They are satisfied with their book-learning and show little interest for things outside of their scriptures. Most of the Swamis and Sadhus here are self-centred, as my host tells me. They are jealous of one another about invitations by householders and the priests fleece the pilgrims, who come here for purification My host is all kindness, broad-minded as a Hindu Brahmin, and is disgusted with the Brahmin priests of this place ... One of the reasons why I have not got much success here is that the Sadhus have created here, through their bargaining with house-holders and competition amongst themselves a bad reputation for all sannyasins." Proceeding further, Sadhuji

declares, "I begin to see more and more that the India in its present condition must give way to a new era where untouchability, kitchen pot religion and all the external ceremonials no longer exist; and Hindus and Mahomedans and Christians and Parsis live, as the *mandali* of the disciples of our beloved Master at Meherabad, in one common brotherhood. Our beloved Shri Baba is teaching and will teach India a higher ideal instead of clinging to time-worn traditions of bygone ages. The pundits and Brahmins of Benares show so plainly that they belong to a bygone age."

From eight to eleven in the morning the Holy Master gave the benefit of His company to the Premashram boys. In the evening He explained some spiritual points to a few grown-ups. A number of persons came here today to revere Him; but, as the Lord declared Himself inaccessible, they had to go away without seeing Him.

30th June. The Holy Master's activities were confined to the Premashram. Swami Rajeswarananda, who is the editor of 'Peace' and vice-president of Sri Santi Asram of the Godavari District, came here in the evening, with a view to seeing the Meherashram and revering the Holy Master.

1st July. In the morning Swami Rajeswarananda was fortunate in taking *darshana* of the Holy Master. The Holy Master embraced him and told him to continue his noble work. Afterwards His Holiness said about him to a disciple: "His state is good, and many will be benefitted at his hands." Swamiji left this place at 10 a.m.

The Holy Master devoted roost of the time at His disposal to the Premashram boys.

2nd July. Mrs. Sarvar Nasserwan Irani, the sister of Mr. Rustam Irani, referred to above, had been suffering from 1917 till almost now from a painful disease. The doctors whom she had called upon, could not properly diagnose the disease, but all of them definitely said that it could not be cured, and though they prescribed medicines, they said that the medicines would not cure her but would serve to abate her pain to some extent. Scarcely a day passed, during these twelve years, when she did not take medicine. A month ago, her brother brought her to this holy place. The Divine Lord Shri Meher Baba, gazed at her for a minute and then said to her brother, "Don't you worry. She will be cured." In cases of serious malady the Divine Lord sometimes asks the persons concerned to take some particular medicine, but in the above case His Divine Majesty did not prescribe any medicine, but asked Mrs. Irani to take home with her the sacred ashes from His holy *dhuni* and to swallow a few particles of those ashes everyday, till she was cured, early in the morning immediately after getting up. She did as she was told. Her brother, who came here today, said to me with tears in his eyes, "She has already been completely cured; she has become a zealous devotee of Shri Meher Baba, and utters His holy name hundreds of times every day."

Just imagine, dear readers, Mrs. Irani was seriously ill for twelve long years, everyday of which she used to take some medicines. Her doctors pronounced her disease incurable. She came here only a month ago. The Divine Lord, Shri Meher Baba, silently blessing her, definitely said that she would be restored to sound

health, only if she partook of everyday in the morning a few particles of the sacred ashes of His holy *dhuni*. Mrs. Irani did as she was told, and she is now in the pink of health. Every man, who is not a hypocrite or a lunatic, will admit that Mrs. Irani's cure may justly be called miraculous, and it was because the grace of His Divine Majesty descended upon her that she has been cured.

Miraculous also was the cure of Mrs. Irani's daughter, Miss Lahl Irani. Last year she suffered from a peculiar malady, which was supposed by some to be the outcome of black magic said to have been practised upon her by some one. She was taken to various doctors, hakims and sadhus, but none of them cured her, and some of them actually aggravated her malady. At last when her condition seemed to be hopeless, her relative Mr. Rustam B. Irani told Shri Meher Baba about her case at the end of October last, when He was at Toka. The Holy Master told him not to worry at all about her and commanded him to bring her to His durbar. Mr. Rustam carried out the command. The Holy Master, immediately after merely casting a glance at her, told Mr. Rustam that a particular (I don't remember the name) injection should be administered to her, and she should swallow a few particles of the sacred ashes of His holy *dhuni* everyday in the morning, till she was cured. Mr. Rustam applied these remedies to her, and she began slowly but surely and steadily recovering, and now she is in the pink of health.

Hundreds of disease-ridden persons have been cured at the hands of the Divine Lord Shri Meher Baba. The above two persons have been very recently cured and that is why I have acquainted my readers

with their miraculous recovery to health. 'What have those wretched Parsis of ignoble mentality, who recently had the stupidity to criticize the Divine Lord, to say about the above two cases? Senc-duped as they are, they cannot understand spiritual problems; materialistic as they are, they cannot comprehend the spirituality that radiates from the Divine Lord, Shri Meher Baba; besieged on all sides by the illusions of gross consciousness as they are, they cannot even apprehend His spiritual position; cynical or fanatical as they are, they cannot believe in his Divinity; proud and selfish as they are, they cannot appreciate His goodness and nobility; but, surely, as they are not idiots, they can at least understand the miracles that took place in the above-mentioned cases. And so I once again ask, "What have they to say about these wonderful phenomena?"

A well-to-do Parsi gentleman of Ahmednagar came here today, not with a view to revering the Master, but, as he said, in order to ask questions. He asked a Mahometan disciple a number of questions, all of which were worldly and a few of which were positively vulgar. Among other questions he asked, "What does Meher Baba eat? Who cooks food for Him?" Strange, strange is the mentality of some Parsis.

In the morning as well as in the evening the Holy Master imparted spiritual instruction to the Premashram boys.

3rd July. Mr. M. R. V. Sarma, the Hon. Secretary to the South Indian Association of Benares City in a letter which I received today, writes: "You will feel extremely glad to hear from me that I was very fortunate in having come into contact with Sadhu Leik

of the Meherashram during his stay here Sadhuji's wants were very few, with which even a poor man could supply him very easily. We admire his undisturbed calmness, which I myself would state that I have never seen experienced by anybody, during my forty years' life. He left this place for Hrishikesh this morning (30th June), after imparting the blessing of the Master to me, and I feel more and more enlightened inwardly that which I am unable to express."

The Holy Master's activities were confined to the Premashram.

4th July. The Holy Master imparted divine lore to the Premashram boys in the morning, as well as in the evening.

5th July. The Premashram boys took up most of the time at the disposal of the Master. At night the boy, Mr. Vasant, referred to above, came here with his relatives. Without telling his mother or anyone he left his house, which is situated in the village of Jamkhed, fifty-six miles from Arangaon, yesterday, at about 4 p.m., on foot. Late in the evening he found himself near the village of Ashti, where he passed the night in a temple. He left the village early in the morning on foot. By the nightfall he covered nearly forty miles and came to Ahmednagar at 8 p.m. As he was dead tired, he went to the house of a Parsi disciple of the Holy Master. The boy did not expect that he would be troubled by his relatives; but alas! they had come to the city in an omnibus, and found him at the disciple's house. They intended to take him back to Jamkhed, but the boy insisted on seeing his Beloved, the Holy Master, for a few minutes, if not more. So they all came here at night. The boy's mother did not

like to leave him to the Holy Master's care, and so He had to ask the boy to go back with his mother. The mother is worldly-minded, and does not understand the spiritual state of the boy, though she admits that "he is mad after Meher Baba." In a short time she will learn that as he is mad after Meher Baba, his proper place is Premashram and not her house in Jamkhed. The sooner she comes to reason, the better for her as well as for her son.

6th July. In a letter to me, Sadhu C. Leik informs me that the name of the Esthonian lady, whose articles appear in *The Meher Message* is Miss Mary Trenmann and not Miss Mary Treemann, as has so often been printed. I am extremely sorry for the mistake, but I am quite sure Sister Mary Trenmann will pardon me for it.

The Holy Master expressed His intention to go, in no distant future, to the Himalayas, and stay there for a few days, with a few disciples. There is no doubt that if he goes there, all the spiritual aspirants who are staying there will be immensely pleased, and doubtless some of them will be benefitted at His hands. Let my readers take it as truth that there are no perfect Masters on the Himalayas. The teachings of a certain society, which teaches its adherents to believe in and communicate with the so-called Masters of the Himalayas are absolutely misleading. Doubtless, there are a number of spiritual aspirants there, and some of them have advanced as far as the fourth plane and a few as far as the fifth plane: but to be sure, there is not a single God-realized or a spiritually perfect Master there. That is why I say that yogis and other spiritual aspirants on the Himalayas will shed tears of love and their joy will

know no bounds, when they will come into physical contact with the Divine Lord, Shri Meher Baba.

The Premashram lambs took a lion's share of the time at the disposal of the Divine Shepherd.

7th July. I received an interesting letter from Esthonia, written by Sister Mary Treumann. In the course of it Miss Treumann writes: "Your Magazine, The Meher Message, does much good to humanity, as it acquaints them with the teachings of Shri Sadguru Meher Baba, Whom I regard as the greatest Master in our age. My greatest wish is once to see Him. Perhaps it shall be fulfilled one day." Most probably it shall be fulfilled.

The Divine Lord fed the Premashram boys on the divine lore in the morning and evening.

8th July. The Premashram lambs got a lion's share of the time at the disposal of the Holy Shepherd.

9th July. I received the first letter of Sadhu C. Leik from Rikhikesh, where he intends to stay for about a couple of months. In the course of it Sadhuji writes: "My intention is to remain here for two months and work among the hundreds of Sadhus living here. The third month I shall pass on the homeward journey via Lahore, Delhi, etc. I shall try to pass a week at Hardwar before going up to Lahore. I am comfortably settled here in a *dharmshala*, where Swami Advaitananda (barrister and president of the Rikhikesh Committee) and I are the only inmates. I had a letter of introduction to him from Narayan Swami of Lucknow, a direct disciple of Swami Ram Tirtha Yesterday an aged Sannyasin prostrated before me on the Ganges beach, washed my feet and body, took water from under my feet and drank it. This touching humi-

lity and simplicity of faith will surely earn him Meher Baba's special blessing. He touched in reverence our beloved Master's locket on my breast. Another Swami made *namaskar*, as I sat watching the Sadhus lining up for *bhiksha* at the *Chettar*, His eyes were beaming up with ananda. I blessed him in Shri Baba's name, he spoke fluent English. Of course many sadhus are more or less orthodox, prejudiced, self-centred, proud of their Sanskrit learning, and in our Baba's words, only sham swamis. Only a few genuine ones did I see among the hundreds who came there for their daily food. Many look quite worldly and have adopted the sadhu life out of idleness. I wrote a short article on Realization for a local Hindi paper at the request of a clerk of the *Chettar*, who is so obliging to me.

10th July. The Holy Master, with about a dozen of His disciples, left Meherabad, early in the morning, with a view to touring a few parts of the country.

THE DOCTRINE OF REINCARNATION

III

(*By His Holiness Chhota Baba (Abdulla R. Avazi))*

Turning to the positive side of this subject, we find a most valid and certain proof of the theory in considering the manner in which we gain knowledge. How do we gain knowledge? And how do we understand that such and such a thing really is what we call it by such and such a name? Suppose I go to a friend's house and see a Persian carpet there. As soon as I see it, I know that it is a carpet. How do I know it? As soon as I see the carpet, a new wave of impression (a vision of the carpet) comes upon me. I refer it to my mind—to one of the many pigeon-holes in my mind where my past experiences are pigeon-holed already; and if I find any such impressions marked there any time before, I add that to them and I am satisfied. I know that it is a carpet and that is all. This state of the mind is what we call knowledge. If I go to an engineering shop and see various instruments, I would not understand their utility and would not recognize any of them. For there are no such groups of impressions in my mind for the new ones to be added to them, and immediately I would become dissatisfied. I would not grasp those things, and this state of mind is what is known as ignorance.

Knowledge, therefore, is gained through experience, the sanskaras of which are not destroyed with the death of the body. Every babe, that sees the light of this world, brings with it some fund of knowledge, some past experiences, one of the commonest of which is the general dread of death. The fear of death and various other instincts of grown-ups as well as babes are the result of past experiences.

The law of heredity does not go against the doctrine of re-incarnation. As a matter of fact the doctrine goes to explain the law of heredity, inasmuch as an individual soul, seeking rebirth, is attracted to that couple whose tastes do not differ much from his.

Disbelief in this doctrine drives many a man to believe in predestination of the worst type, whereas belief in it gives many men solace in their misery. The doctrine teaches us the law of sowing and reaping, and convinces us that we ourselves are the makers of our own destiny.

THE TRUE FIGHT

(*Sister Mary Treumann (of Esthonia)*)

The phrase about the struggle for existence has become quite a byword. For do we not see that in the whole Nature there is that continuous, tenacious struggle? One living being tries to assert itself in the presence of others. Many are ascribing this struggle for existence even to man. But are we then to place ourselves upon the same level with animals and plants? This cannot be. Within each one of us there arises at times, even though not always, a longing for the imperishable divine. It is a longing to rise above the petty, limited of the every day changeableness. And we feel then that the term of the struggle for existence cannot be applied to us. What is after all this mere existence, this one, brief, perishing life? We get then a premonition, that this life is only a shadow play, without any real existence. And our longing for the Real becomes more intense. We feel then that we have not to fight for the mere existence, but must fight out the hard battle for the life eternal. What was law for the evolution of form, is no longer law in the spiritual. The law of the spiritual ascent is Sacrifice. No one can spiritually grow without sacrificing. We must sacrifice ourselves so as to rise inwardly. There is no other possibility. The law of the spirit is the sacrificing of the little 'I'. He, who wants to preserve his life, cannot grow spiritually. All Sadgurus of all ages have taught

this and are still teaching it today. Not fight for one's own existence but the sacrificing one's own life is the law of the spirit. By giving up everything, losing all, shall we attain to the substance of all. Nay, we ourselves shall become the substance itself.

The right of the mightier is in the external evolution but the law of the inner unfoldment is sacrifice of one's own self. The servant of all here is the greatest.

A PRAYER IN ABSENCE

(*Leland J. Berry (of Birmingham)*)

- 1 Lead him back to me, O Lord!
 Faithfully direct him,
 In the daily war of life,
 Strengthen and protect him!

 - 2 Make him good and strong, O Lord!
 From evil ways withhold him,
 Guide and comfort him with prayer
 Till my arms enfold him!

 - 3 Bring him safely home, O Lord,
 Thro' all stress that grieves him,
 Show him all Thy mercy, O Lord,
 Till my soul receives him.
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TO THE BLESSED LORD, SHRI MEHER BABA

(*By Meredith Starr*)

Night and day I pray to Thee,
Baba, set my spirit free
From the bonds of space and time,
Free to seek Thy Star sublime
Where the rays of all the suns
Come to pay there orisons.

O Thou bright and Morning Star,
Beam upon me from afar,
Draw my yearning spirit hence
From the fleeting realms of sense,
Bathe my soul in Baba's light,
Star of love and pure delight.

Light of Life that glows for ever
In the hour of Love's endeavours!
Star of Truth, whose rays reveal
All the secrets of the wheel
That turns through day and night through life
And death, and change, and peace and strife.
Star of Truth, whose rays unite
All the children of the light.

Day and night I pray to Thee,
Baba, set my spirit free,
Free to seek Thy Star sublime,
Free from space and free from time
Free to bring Thy love to birth
In the hard heart of the earth;
Free to bring Thy truth to men,
That they turn to thee again.

Night and day I pray to Thee
Baba, set my spirit free!
Hear my deep despairing cry:
"Come, Govinda, or I die."

O my life, my love, my light,
Rend the veil and give me sight!
I lie in loneliest agony
Here in the dust, and cry to Thee!
Hear my last despairing cry:
"Come, Govinda, or I die."

IN SHRI MEHER BABA'S TENT

(By Sister Margaret Ross)

In Baba 's tent amid simplicity
A myriad, myriad silver stars are seen,
And little lizards in humility,
Peep happily the latticed bars between;
Although his couch is empty to my sight
His gracious Presence ever fills the air,
My heart is conscious of such rare delight,
Perhaps because He leaves His blessings there.

SOMEWHAT SHOCKING, BUT QUITE TRUE

A glance at the history of the Muslims will clearly demonstrate how our society has from time to time repressed the intellectual awakening of our people. No free-thinker was safe in the hands of the society. The college of jurists placed under the ban of heresy the rationalists and philosophers who made the name of Muslims glorious in the annals of the world. (Amir Ali) Al Farabi, Ibn Sina, Ibn Rushd were declared beyond the pale of Islam, though they themselves claimed to be Moslems. Caliph Al Mamun, the philosopher Calif of Islam, was declared the commander of the faithless. Caliph Al Mustanjid under the influence of theologians publicly burnt at Bagdad the encyclopædia of the 'pure brethren.' Under Caliph Al Qadir everyone was declared an infidel who held the view that the Koran was created. Greatest poets of Islam did not escape the death sentences passed by the ulama. ...This position clearly explains our intellectual backwardness. We have no toleration of ideas and freedom of discussion among us. So our community lacks the first principle of intellectual life. We cannot doubt, we cannot question, for the retribution is unfailing and severe.

Naziruddin Ahmed.

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But the appeal of Christianity of today, as in Jesus' time, must progress from what it has to offer men to what it asks men to offer it. Men approach the Church with a Stock Exchange attitude, asking, 'What has the

Church to offer?' And the Church answers with a Stock Exchange attitude, listing the securities and the market values it has to sell. This is not the true Christian appeal. Jesus did describe His mission as an invitation to a feast. But he also called it a crusade of redemption.

Rev. Ralph W. Lockman.

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We all deplore the lack of progress—it might even be called degeneration—from which we have been suffering for centuries. An orthodox Hindu statesman, Sir T. Madhavrao, said half a century ago that there was no society which suffered so much from self-inflicted evils as the Hindu society. The causes are patent: extreme conservatism, lack of perspective, reluctance to face realities, attempts to work round difficulties by metaphysical casuistry and legal subtleties, inability to adapt ourselves to altered environment, stubborn pride in the past, with insufficient thought of present and future—all these are the root causes! And it is not merely from the Shastris and the Pandits but too often from those least versed in our ancient laws that the outcry proceeds, of sacrilege and religion in danger, whenever any proposal of reform is mooted.

Justice Madgavkar.

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Our boasting in regard to the (British) Empire disregards the plain teaching of the Holy Writ, and invites just punishment. I confess to grave forebodings concerning the keeping of Empire Day. We apparently think that a braggart should rule the world. There is every reason to try to purify the Empire from the sins still defiling its government. England is

becoming torpid, and gaining a reputation for unchastity. Surely a great national humiliation lies before us. Wherefore, I oppose the vanity of Empire Day rejoicing.

Lord William Cecil.

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All thoughtful and conscientious (Parsi) priests would desire to give true religious help to laymen by their ministrations. These priests, however, are not free to act according to their judgment and conscience, but are bound down by old unreasonable custom, merely to recite portions of the fragments of Avesta writings, however inappropriate, unsuitable and unmeaning those old recitations may be. The priests cannot make selections to pronounce appropriate prayers. Their minds and hearts remain blank, dull and repellent, There is no desire to convey by their mispronounced utterances any noble teaching, exhortation, moral preaching or sermon to their hearers or to utter prayers and supplications that have appropriate sense in them.

N. D. Khandalavala

THOUGHTS SUBLIME

True Hinduism does not consist in the mere observance of forms and ceremonies, and in the following of the rules of eating, drinking and marriage, which implies orthodoxy at the present time. It implies the recognition of the One in all, and not the religion of Don't-touchism and exclusive privileges of the higher castes. Buddha's teachings, on the other hand, should not be confounded with the corrupt form of Buddhism with its Tantric practices, intricate philosophies, gigantic temples and elaborate rituals. Judged in their true spirit the goal of Hinduism and Buddhism is one. Advaita Mukti or Buddhist Nirvana means the negation of all limitations.

Dr. Rhys Davids.

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Such is the true spirit of Islam! Universalism is its key-note; unity of God its sole slogan; brotherhood of man its cardinal tenet; a will to conquer (if subjugated) its refreshing inspiration. The rest is the creation of theology and not the essentials of Islam.

S. Khuda Buksh.

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Perhaps this is to be India's contribution to the future: to reinterpret to the world the values that are to be found in Spirit, that Industry and Money Markets and Transportation and Material Progress are useful

servants but only as means to the *Summum Bonum*, the Fatherhood of God and the Brotherhood of Man.

The Rev. E. S. Johnson.

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Moral questions have no boundaries. The world of today is steadily revealing itself to be a world of identical moral interests. If we exploit abroad, the downfall of the exploited will eventually become our own downfall.

Bishop Charles H. Brent.

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For years together my heart longed for the precious cup of king Jamshed,—but found out later on that it aspired for something that it already had.

Hafiz.

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Unless a man, in the course of his æons of evolutions, becomes 'as perfect as his Father in heaven,' nay attains the stage of Ishvara, it is not possible for him to know anything about It ... in the PraBrahma a centre of consciousness is formed which is designated as Ishvara. This conditioned Brahma, Logos of the soul, is the only Supreme Reality for the embodied beings. "By devotion alone He is known as He is." ... That is one of the reasons why Lord Gautama Buddha never indulged in any metaphysical polemic, nor did he ever preach to the people about God or soul—things that are more understood by Self-realization than by verbal discourse and hair-splitting controversy. When the preliminary conditions, namely the acquisition of virtues and cultivation of moral and spiritual qualifications, are fulfilled to the letter, the mind is controlled, desire is

pacified, the eye of the soul that vouchsafes this light, does not remain long fast-sealed. ·

. *M. H. Syed B.A., L.T.*

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Not to Know Thee is misery,
To know Thee is bliss;
In stars, winds and flowers I hug Thee and kiss;
I know Thee, I know Thee, O Love!

Swami Ram Tirtha,

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Since time began, the human race has been hunting for help to bear its misfortunes, to improve conditions, to alleviate pain and disease, but ever seeking relief from without. We are just beginning to find that the help we have been crying for and looking for is inside and not outside of us. The power to obtain anything we need or ever can want is within us awaiting release, awaiting opportunity for expression.

Dr. O. S Marden.

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A man who does me a wrong injures himself; what, then, shall I do myself a further wrong by injuring him?

Epictetus.

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It is physically impossible for a well-educated, intellectual or brave man to make money the chief object of his thoughts.

Ruskin.

* * *

True contentment depends not on what we have: a tub was large enough for Diogenes, but a world was too little for Alexander.

Agar.

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SPIRITUAL ANECDOTES

The great Baha'u'llah was much harassed by the Shah of Persia and the Sultan of Turkey. First he was banished from Persia to Bagdad, then to Constantinople, then to Adrianople, but his mission went on and he remained undaunted. Finally the King and the Sultan consulted together and said, "We have banished Baha'u'llah from place to place, but each time he is exiled his cause is more widely extended, his proclamation increases in power, and day by day his lamp is becoming brighter. This is due to the fact that we have exiled him to large cities and populous centres. Therefore we will now send him to a penal colony as a prisoner so that all may know he is the associate of murderers, robbers and criminals; in a short time he and his followers shall perish." So the Sultan of Turkey banished him to Syria and imprisoned him in the fortress of Akka. But imprisonment was no inconvenience to the dauntless heart of Baha'u'llah. He had sacrificed all earthly possessions and imprisonment was no loss to him. He wrote to the Sultan, "Verily, thou didst incarcerate and make me a prisoner. Dost thou imagine that imprisonment is a loss to me, is a humiliation to me? This imprisonment is a glory for me because it is in the pathway of God. I have not committed any crime. It is for the sake of God that I have received this ordeal. Therefore I am very happy. I am exceedingly joyous."

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When Athens was governed by thirty tyrants, Socrates was summoned to the senate-house, and ordered to go with some other persons they named, to seize one Leon, a man of rank and fortune, whom they determined to put out of the way, that they might enjoy his estate. This commission Socrates flatly refused, and gave his reasons for refusal. "I will never willingly assist an unjust act," said he. Chericles sharply replied, "Dost thou think, Socrates, to talk always in this high style and not to suffer?" "Far from it," retorted Socrates, "I expect to suffer a thousand ills, but none so great as to act unjustly."

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Constantine the Great, in order to reclaim a miser, took a lance and marked out a space of ground of the size of the human body, and told him, "Add heap to heap, accumulate riches upon riches, extend the bounds of your possessions, conquer the whole world, and in a few days such a spot as this will be all you have."

Does it not shame you to mingle blood with nature's beneficial fruits? Other animals, such as lions and tigers, you call ferocious, whereas you come behind them in no species of barbarity. To them murder is the only means of sustenance, whereas to you it is superfluous luxury and crime.

Plutarch.

OUR SERIAL STORY

FROM DEGRADATION TO REALIZATION

(*By The Editor.*)

CHAPTER III

Some Male Auditors

Of the members of the sterner sex, who attended Shri Madhavrao Maharaj's sermon and who were squatted on the carpeted floor, on the right hand side of the Sadguru, in three rows, each consisting of fifteen, the one, with whom we are concerned the most, was a Brahmin youth of not more than four or five and twenty years of age, named Waman Deshpande. A gymnast as he was, he was square-shouldered, broad-chested, vigorous and heavy. He was of little more than medium height, and his skin was of the colour of wheat flour devoid of bran. The cast of his deep-lined features was remarkable: his face was moderately broad, his forehead was neither too high nor too narrow, his eyebrows were quite outstanding, and his nose was somewhat aquiline. Despite his commonplace eyes, his strong jaw, his red lips and his small moustache combined to give him an air of dignity to his appearance.

Waman Deshpande was seldom to be seen in national costume. Even to the Bapat Ashram he was not at all abashed to come in European morning dress. He was fairly well educated, to use the word in its nar-

row sense. He prided himself on being an intellectual, though he was not extraordinarily intelligent. Thoroughly Europeanized *a capite ad calcem* as he was, he was neither caste-bound nor custom-bound. He had cast off the sacred thread and no longer wore the *shendi*. Priests are called the custodians of religion; but because he had found a number of priests selfish and avaricious, he believed that all talk of religion was fatuous flapdoodle. Sannyasins are supposed to be leading the lives of renunciation; but because he had detected hypocrisy in some of the Sannyasins he had come across he convinced himself that most of them were frauds. He believed neither in God nor in Satan, neither in heaven nor in hell, neither in soul nor in immortality. He was a materialist of materialists and a cynic of cynics. He was a worshipper of Voltaire, and he had committed a number of definitions from his master's Pocket Theology to memory, without properly understanding the spirit which prompted the French philosopher to be a cynic. Did any one talk of God? Deshpande, true to his master, would at once assert that it was a word synonymous with priests and the factotum of theologians. Did anyone talk of morality? Deshpande on the spur of the moment would say, "It consists of many prayers, much devotion, belief, zeal, gloom, malice and idleness." Did anyone talk of saints? On the instant Deshpande would acquaint him with Voltaire's opinion. He laughed at the spiritual traditions of this Aryavarta; he considered the Rishis either hypocrites or fools; he regarded Hinduism as a forest full of the briers of misbeliefs and meaningless dogmas; he looked upon all Sanatanists and Vedantists as fanatics or visionaries sunk in the abyss of ignorance or superstition; he reso-

lutely refused to believe in the spiritual nature of man; and he consigned God to what has been called the limbo of History's melancholy memories. Because cannibalism was practised when agriculture was not developed, and because the institution of slavery was once lauded to the skies and later on condemned to the last degree, he had jumped to the rash and ridiculous conclusion that morality depended on the changing socio-economic conditions and that moral principles had nothing to do with the spiritual nature and inner voice of man.

Just as in the Dark Ages anybody who knew how to write his name passed for a learned man amongst illiterate people, so in the first three quarters of the nineteenth century in India, men like Waman Deshpande passed for bold reformers amongst Europeanized *fellahs*. His flatterers called Deshpande a smasher of shams and humbugs, but his enemies justly called him a proud swollen-headed rascal. His character was, indeed, quite in contrast to the dignity of his personality. Born with a silver spoon in his mouth, he never knew the pangs of poverty. Though he had wasted away the family estates, he was still rolling in riches. Gambling was his occupation, and in various kinds of gambling he was a past master. So lucky was he that somehow he always won, and not once in his life had he contracted a debt of honour. Material prosperity combined with a keen intellect had turned his head. That he should be proud and swollen-headed was not at all surprising. Neither was it strange that his armour of character was full of conspicuous gaps. An advocate of free love, he never hesitated to enjoy himself by swimming in the spring of carnal indulgence. He had readily listened to the song of the sirens, and it was not in the nature of things that

he should give a wide berth to their shore. Those who knew him were very glad that he was still a bachelor. Had he married, there was no doubt that he would have made a hell of the life of his wife. His parents had passed away before he was ten, and as he had not allowed any of his relatives to govern him, none had dared to entangle him in the meshes of wedlock. But he had no intention of remaining a single man. As a matter of fact he had already what is called fallen in love with a Brahmin girl, and he had made up his mind to make her his wife. That girl was none else than Rukmini Devi, whom I have already had the honour to introduce to my readers.

Deshpande was no doubt, to some extent, acquainted with the obstacles that lay in his path. On the strength of distant relationship he had twice called upon the Devi with a view to wooing her right in accordance with the Western fashion, but on both occasions he had been humiliatingly snubbed by her. However, the snubbings, which he had received, had, instead of appeasing his passion for her, only stimulated it. Instead of driving him to despair, they had only served to engender excitement in him. At the very sight of Rukmini Devi he used to forget himself; for, on seeing her, his pulse beat faster, his blood ran quicker, and his face took on a somewhat crimson hue. The very fact that waves of extraordinary feelings swept over him, whenever he caught sight of her, imbued him with the conviction that she was meant for him, and that luck as usual would come to his assistance to crown his efforts whether fair or foul, with success. To him it was unthinkable that fate, which had always been so friendly to him would go out of its way to make the rest of his

life sour. He brushed aside all fears of failure in his object as soon as they attacked him. To be sure, there was no alloy of apprehension in the gold of his confidence in success. He knew that she was dead against marriage, but, as she was a disciple of Madhavrao Maharaj and was obeying Him in every matter, he thought that all he had to do was to bend the Sadguru to his will. As he was unaware of the Sadguru's powers and regarded Him as a simple-minded God-haunted Sadhu, he took it to be an easy task to bring him under. And even if the unexpected happened and the Sadguru did not listen to the voice of his reason, he, Waman Deshpande, the hero of Europeanized Hindus, would on no account give her up, for had he not once for all woven her into the texture of his life? What mattered it, if she did not and would not care for him? What mattered it, if he failed to make a Juliet out of her? He only wanted to win her and have her for his wife all to himself. He did not condescend to trouble his mind with the natural thought that by forcing her to marry him against her will, he would be bringing the entire fabric of her happiness down with a crash. He loved her as a beef-eater loves cows. Just as a beef-eater, owing to the love that he bears for cows, does not hesitate to take their lives, so Deshpande, on account of his passion for Rukmini Devi, was not reluctant to take all happiness out of her.

On the occasion in question Deshpande was not at all listening to the sermon of the Sadguru, many of Whose remarks applied to him to a degree, as he regarded his own will-o'-the-wisp chasing to be of cardinal importance. As Rukmini Devi was only a few yards away from him, how can he resist the temptation of

frequently stealing glances at her? How was it possible for him to attend to what he called the gibberish of the Sadguru? Why, he regarded the teachings of the Sadguru as speculative jargon born of God-haunted mind, and meaningless vapours born of morbid fancy! It was therefore foolish on the part of anyone to expect him to lend his ears to the Sadguru,—the more so, as she, on whom he doted, was so near him. His eyes, in a fine frenzy rolling, did glance, not like Shakespeare's poet from heaven to earth, from earth to heaven, but from Rukrnini Devi to anyone else, from anyone else to Rukmini Devi. He seemed to be restless to the last degree, and, were it not for the fact that he did not actually exhibit some depraved appetite, one might have supposed that he was suffering from lycanthropy.

Shri Sadguru Madhavrao Maharaj knew very well why Waman Deshpande used to come there and what Deshpande thought of Him. But he never drove him out, for He wanted to draw him gradually towards Himself. He never condemned him, for He was well acquainted with the causes of his perverse mentality. Deshpande had been connected with Him in past lives and so He meant to effect a revolution in his mentality and turn the course of his life in a new and healthy channel. He once went so far as to say to a few of his disciples: Don't denounce him as a base depraved fellow past praying for. He is intoxicated with the wine of the continuous run of good luck, and so it is but natural that he should behave like a pride-drunken man. When he will be sober, he will be all right, and, to be sure, suffering will make him sober. He is not really heartless, though he seems to be so. His intellect has

depressed but not crushed his heart. When misery will beleaguer him—and it surely will, as he is fettered with misery-drawing bonds—his intellect will loosen its hold on his heart. As soon as he will allow his heart to rule him, my spell will fall upon him and he will respond to it eagerly. You will all see this, my children. Don't hate him, but pity him and pray for his salvation."

Just beside Waman Deshpande was squatted a Mahometan youth, who was his friend and who bore the name of Ebrahim Pirkhan. The only child of his parents, who had passed away soon after he was twelve, he had been spoilt by them. As a child he had never been reprimanded by them, though he had played many a monkey trick and had proved himself to be a nuisance to his neighbours, for the simple reason that they did not like to see the smile fade from his lips. Had he been well taken care of, had good notions been instilled into his mind at a time when his mind was receptive to impressions and his character was in the process of formation, he would have been quite a different man from what he was when our story opens. He was not, indeed, an atheist like Deshpande, but he did not follow the tenets of Hazarat Mahomet's creed. He talked much about his creed, was always ready to fight for it, and occasionally spoke of dying for it, if need be; but, alas, he was not living for it! One of the chief commandments of Islam is never to drink any intoxicant, but Pirkhan was extremely fond of the beastly English beer. Seldom a day passed when he did not quaff it, but just before putting the glass to his lips, he would invariably say, "*Haram, Haram, Kateer!*"* And immediately after drinking it to the dregs, he would more loudly speak, "Allah-O-Akbar,"† firmly be-

* It is sinful, very sinful!

† God is great.

lieving that by uttering Allah's name he was mitigating his sin, if not quite washing it off. But his fondness for beer was not his only drawback. The spring of his mind and heart was defiled with the filth of concupiscence, and he had allowed himself to become one of those who would stick at nothing in order to serve their own ends. His avarice knew no bounds, and so whenever a chance presented itself of making money, be it never so vile and sordid, he would invariably spring at it with eagerness and enthusiasm worthy of a better cause. Money was the chief object of his thoughts. He had tried his hand at many a job, but a rolling stone gathers no moss; and so finally he had taken to the art of burglary, which quite fitted in with his restless nature and which he had reduced to (or developed into?) a science. There was no doubt as to his skill as a burglar, and there was also no doubt as to the good opinion he had formed about himself. He regarded burglary as a sport, a lucrative sport if you like, but a sport after all, and nothing else, just as those gentlemen who go about to kill innocent birds and animals regard hunting as a sport, a cruel sport if you like, but a sport after all, and nothing else. Waman Deshpande did not at all dislike Pirkhan on account of his profession and his opinion about him was that he was a gentleman cracksman. Just as Deshpande was lucky at gambling, so Pirkhan was lucky at burglary. Of course burglary is somewhat more dangerous than gambling, and twice Pirkhan might have been arrested and been made Her Majesty's guest, were it not for the fact that he had a friend in an Englishman who held a responsible post in the police force at Poona and who was not at all averse to being bribed on a large scale. The name which the Englishman bore was Arthur

Petch, with whose two daughters I acquainted my readers in the second chapter.

The only foreigner among the male auditors was an Englishman, who was about twenty-seven years old and whose name was William Cope. He was a fairly good-looking but somewhat sleepy-headed youth. He was carefully listening to the sermon of the Sadguru; indeed, he always used to hear Him with breathless attention, for he regarded him as a genuine Saint or a perfect Master. Like steel to the magnet he was drawn to him. His coming into contact with Shri Madhavrao had proved to be the turning-point of his life, for his outlook on life was already changed to a considerable extent. He was far less worldly-minded than before; considered as he did the spiritual life the real life, he yearned for spiritual insight and he hungered for immersing himself in the deep waters of meditation. His character was spotless, and he was fit for the spiritual life. His mind was of that type which delights in soaring into the spiritual spheres of thinking. As he had no wife and no children to look after and as he lived simply, he had not to worry about money. He was generally seen with a debonair smile on his face, but so nervous was he that he always looked like one who had lost his way in a fog. Modest and nervous as he was, it was not strange that crafty persons should take advantage of his weakness and profit at his expense. He had the misfortune of being a nephew to Arthur Petch, the police inspector. The cunning uncle used to lord over him and to interfere with him needlessly. Scarcely when he was twenty-five, Arthur Petch had taken a promise from him that he would after a few years marry his daughter, Evelyn. Cope had given the promise un-

hesitatingly, but now that his outlook on life was changed, he did not wish to marry. Fortunately there was no formal engagement, but still he was troubled over the matter. His uncle, he knew, had set his heart upon marrying him to Evelyn, and would not voluntarily release him from the promise. He had resolved to refer the matter one day to the Sadguru, and to abide by His decision.

Among those who were squatted in the second row were two ordinary-looking but spirited Kshatriya youths. They were sons of the same parents and their faces were so much alike that one might regard them as twins, though one was older by one year than the other. The name of the elder brother was Narayan Bhopatkar and that of the younger brother, Vishnu. Both were zealous devotees of Madhavrao Maharaj, and though they had not surrendered at His feet, they oft used to call upon him with a view to worshipping Him and attending His sermons. The brothers heartily loved each other; but, owing to differences of opinions on religious as well as political subjects, which they were fond of discussing with each other, they at times used to quarrel with each other. However, though they exchanged high words in the heat of debate, they never actually came to blows. Narayan was a Sanatanist and Vishnu was almost a Brahmo; moreover, though they ardently loved their country, Narayan was pro-British and anti-French, whereas Vishnu was pro-French and anti-British. That morning when they came to the Bapat Ashram, it was evident from the hue of their faces that a dispute had taken place between them. It had all been the elder brother's fault. Knowing well how his brother felt for the systematic oppression of Ireland by England, he

drew his brother's attention to the fact that in the July of that very year the bill for the Disestablishment of the Irish Church had become law and would soon take effect, and then he indiscreetly added: "You cannot deny for once at least that it is out of their love of justice that the English have rendered this service to the Irish."

"Justice? And service? What are you talking of, my dear brother?" thundered Vishnu. "Study dispassionately the history of this what the Irish call alien Church, and you cannot help coming to the conclusion that till now the English had been committing a monstrous piece of injustice to their neighbours, the Irish. Lord Macaulay was not a Roman Catholic, but he regarded the Established Church of Ireland as most absurd, and he did not lose any opportunity of informing his countrymen that every foreign writer on British affairs, whether European or American, whether Protestant or Catholic, whether conservative or liberal, whether pre-English or pro-Irish, never mentioned the Church of Ireland without expressing his amazement that such an establishment should exist among reasonable people. You talk of Englishmen's love of justice. Was it because of their love of justice that they so long refused to disestablish the Church? In 1845, in the House of Commons, Mr. Ward proposed the amendment to the Maynooth College Bill that it was the opinion of the House that any provision to be made for the purposes of the bill ought to be taken from the funds then applicable to ecclesiastical purposes in Ireland. Lord Macaulay vehemently supported this amendment, and in the speech which he delivered I remember to have read: 'I give my vote from my heart and soul

for the amendment of my honourable friend. He calls on us to make to Ireland a concession, which ought in justice to have been made long ago, and which may be made with grace and dignity even now, I well know that you will refuse to make it now. I know as well that you will make it hereafter. You will make it as every concession to Ireland has been made. The amendment, my dear brother, was rejected by nearly 325 votes to less than 150, and you cannot deny that Macaulay's prediction has been fulfilled."

"But do you mean to say that tardy justice is injustice?" asked Narayan.

"No" retorted Vishnu; "but there is no question of justice at all in this bill for the Disestablishment of the Irish Church. This bill has been passed not out of a sense of justice, but merely with a view to placating the Irish. The British Parliament has passed this bill, just because they feared that if they did not, there would be more dangerous rebellions in Ireland. Mr. Gladstone himself admitted that the Fenian outrages had been in part due to the existence of the alien Church, and therefore the bill appeared to him to be the first step towards allaying discontent in Ireland. It is my firm conviction, Narayan, that just as to the American War the Irish Parliament owed its independence, and to the French Revolutionary War the Irish Roman Catholics owed the elective franchise, so to the fear of dangerous rebellions in Ireland, entertained by the English, the Irish owe this Church bill."

"And to what do we owe our religious liberty? Are we not morally bound to be grateful to the British for this liberty?" asked Narayan.

"I, for one, am not at all grateful to them for it,"

replied Vishnu, "knowing, as I do, that it is not out of justice or tolerance, but simply owing to fear that otherwise they would lose their Empire in India, that the British have allowed us this liberty of worship. Why, had they shown the audacity to interfere with our religion, their rule in this country would have lasted just for half a dozen hours—to be sure for not more than six hours! Don't think, Narayan, that Englishmen have any respect for our religion. Most of them have nothing but contempt for it, imbued as they are with foolish notions of Christianity."

"That is true, but have not also most Frenchmen nothing but contempt for Hinduism? The religious views of most Christians, whether Roman Catholic or Protestant, are extremely narrow and shallow. But whereas the British, be it said to their credit, know how to act from enlightened self-interest, your dear French people, though they are more selfish than the British, are so stupid that they do not know even that much."

. "The more, Narayan, you talk about the stupidity of the French people, the more you are liable to exhibit your ignorance. There is not a more sensible and more intelligent nation in the West than the French, and your dear British people are notorious throughout the wide world for their muddle-headedness, just as much as for their rudeness and vanity. The French have not the ability to grab other people's land as the British have; they do not know the art of dividing and ruling subject nations as the British know; they may not be possessing such administrative ability as the British possess; they are more pleasure-seeking and may not be less selfish than the British; but, to be sure, they are

not so hypocritical as the British. Had the French conquered India, it is possible that they might have proved to be bunglers, and it is probable that they might have governed it in their own interests; but, surely, they at least would not have been so hypocritical as to style themselves *trustees of India*, as your dear Englishmen have the effrontery to style themselves. *Trustees of India*, indeed! Barely three per cent of the people know how to read and write; thousands of people die of starvation every year; millions of people are groaning beneath the weight of taxation; and yet every year the alien Government spends millions of rupees for the up-keep of huge armies, not for our sake, but for the benefit of the whole British Empire. We are bled white, so that it may be possible for our white masters to gratify their imperialiastic greed. And still they ask us to regard them as their *ma-bap*?*

This eloquent and patriotic effusion of Vishnu reduced his brother, to some extent, to a nonplus; but gathering his wits, Narayan asked him jocularly but bitterly always to carry with him a flag of France. "It is not necessary for me to do so," retorted Vishnu with some indignation; "but why don't you get a Union Jack tattooed right on your forehead?" They would have exchanged more high words than these; but fortunately at this stage of their debate, they approached the Bapat Ashram and so none spoke a word more.

We have nothing to do, so far as our story is concerned with any other male auditor; but still I cannot resist the temptation of drawing the attention of my readers to an aged Brahmin who was squatted in the third row. He seemed to have outlived the vigour of

* Parents.

his body as well as of his mind. Age was certainly sitting heavily upon his shoulders, and it was probably coming in the way of his earning money in his profession. He was a *purohit*,* and he knew more how to earn money than to be spiritually-minded. He was not avaricious, but he had a large family to support and a ten years-old girl to marry. It is not, therefore, quite unnatural that he should think more of silver than of Shiva, and more of gold than of God. He was trying his level best to lend his ears to the Sadguru; but the fact that the father of the boy, who was to marry his daughter had demanded from him a large sum of money by way of dowry, which he simply could not afford to give owing to his poverty, was haunting his mind like a nightmare. "Shiva! Shiva!" he oft whispered to himself, preventing the tears with great difficulty from running down his cheeks. "How shall I get so much money? And if I don't, what will become of my daughter?"

As among the Parsis, so among the Hindus the evil of the dowry system is prevalent. Custom requires that a Hindu father must not allow his daughter to remain unmarried and that, whatever be his financial condition, he must give to the bridegroom or his father as dowry, some property or a sum of money, as fixed by them prior to marriage. What a pity it is that the evils of the dowry system are not properly realized by Hindu social reformers. Thanks to it the news of a female child's birth is not welcome in many Hindu families. The more poor a family is, the more unwelcome it is. Owing to this custom, how many Hindu families are load-

* Vendor of sacred thread.

ed with debts? How many girls burn themselves to save the honour of their poor parents? How many marriages does it wreck? _ How many tender hearts does it break? How many Hindu families have been driven to be converted into Christianity or Mahometanism? Oh! who can gauge the evils that flow in various ways from this custom? Hindu youths, awake and do not turn marriage into a financial bargain! Hindu social reformers, arise and concentrate your efforts with a view to rooting out this custom that saps the vitality of your great community!

(To be continued)

Corrigendum

In the first chapter of our Serial Story, instead of stating that fifty-two ladies were present to hear the sermon of the Sadguru, it was erroneously stated that thirty-five were present.

REVIEWS

MUSIC OF THE SPHERES by Ruth Halcyone. P. O. Box 576
Sonoma, California. U.S.A.

In this dainty-looking book the authoress has given selections from over 225 messages, which she alleges to have received in writing since August 22, 1924, at Halcyan woods.

We have already warned our readers not to confuse spiritualism with spirituality. Those, who have realized with their dense body that they are not mere body and mind but spirits, and that the spiritual life is the real life, are spiritually-minded; but those who communicate with the spirits of the 'dead' are spiritists. A man or a woman may be a spiritist without at all being spiritually-minded. As a matter of fact those who communicate with the spirits of the 'dead' are not spiritually-minded; for, if one is spiritually-minded, one is more or less enlightened, and one, who is more or less enlightened, will consider it both childish and wrong to communicate with the spirits of the 'dead.' The notion that almost every person, after shuffling off his mortal coil, acquires profound wisdom and knowledge of the Truth is fantastic and is born of nescience. The idea that almost every spirit of the 'dead' is eager to communicate with and render help to the mortals of this earth is equally fantastic and is born of the wish that is father to one's thought. Without entering upon and advancing along the spiritual path, with one's gross body one can never achieve one's salvation. Talking with a

spirit devoid of dense body is child's play, compared to becoming a mystic. Those ignoramuses, with whom the so-called highly civilized countries of the west abound, are evidently living in a fool's paradise, if they believe that they will achieve their salvation by communicating with the spirits of the 'dead.'

Needless to say that we do not regard all the phenomena of spiritism as fraudulent. But mediums must guard against the possibility of spirit personations. In the book under consideration the enthusiastic authoress has published two messages which she claims to have received from Swami Vivekananda. Taking into consideration the fact of the revered Swamiji's spiritual perfection, which He achieved with His gross body through the grace of His Master, Shri Ramakrishna, we cannot even for a moment bring ourselves to believe that those messages are His. We assure the authoress that those messages are not His, but of some other spirit that had the rascality to pose as the spirit of the revered Swamiji.

*A Booklet in Telugu on The Blessed Lord, Shri
Meher Baba*

Swami Tatwananda, of Sri Sanatan Ashram, Krupa, Guntur Dt., writes to us: "Taking up your kind suggestion, you made in the last issue of The Meher Message I am going to print a pamphlet, 'Life of Shri Meher Baba,' in Telugu, the district vernacular language ... I am doing this with the help of some friends here, who are becoming interested in Shri Baba's personality." We heartily wish the Swamiji brilliant success in his noble work.

The Editor of "The Occult Review"
on Shri Meher Baba.

In a letter, dated 15th July, 1929, to Shri Meher Baba, Mr. Harry J. Strutton, the worthy Editor of "The Occult Review" of London, writes. "Through my friend, Meredith Starr, I have heard so much of yourself that I only regret that my duties as editor of the Occult Review will not at present permit our meeting on the physical plane. When, as I gather may be the case, you visit Europe, that pleasure may yet be mine. Meanwhile, indications are not lacking that my friend (Mr. Starr) has established between us a *rapport*, the effects of which are already apparent in my daily meditations. Words often hide more than they reveal of the spirit within; so I merely close with the offering of my sincerest regards, and the assurance that if at any time I can be of service, I should esteem it a privilege.

In his letter to the Editor of *The Meher Message*, Mr. Strutton writes: "The contact of Meredith Starr with His Holiness Meher Baba has apparently made a profound impression upon my friend, and it looks as if, to some extent, he has 'passed on' the influence in my own case."

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