

THE MEHER MESSAGE

[Vol. I] **September, 1929** [No. 9]

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ARANGAON AHMEDNAGAR

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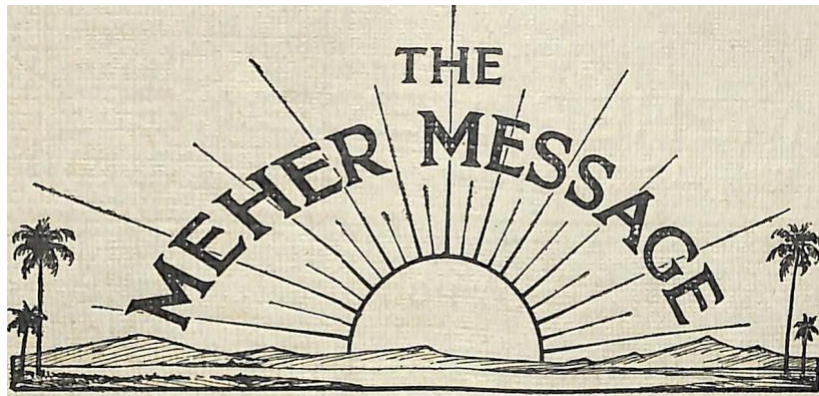
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R. N. B. 2520



Vol. I] **September, 1929** [No. 9



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THE
MEHER MESSAGE

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**SAYINGS OF HIS DIVINE MAJESTY
SADGURU MEHER BABA**

(41) The miracles performed by yogis (spiritually semi-advanced persons) are essentially selfish, as they are invariably based on personal motives; whereas the miracles of Sadgurus or perfect Masters are absolutely selfless, as they are based on the principle of giving a spiritual push to humanity.

(42) God-realized personages, whether conscious or unconscious of the gross world, are above sanskaras and so they have no egoism whatsoever. No sanskaras, no egoism. The cause of egoism is sanskaras, whether good or bad. Egoism disappears forever, when all sanskaras are wiped out.

(43) High spiritual Truth has nothing to do with creeds, or religions as they are called. It is far beyond the limited dogmas and doctrines of every creed. You will attain to this Truth if you give up worldly maya,—*kama*, *krodha* and *kanchana* (lust, anger, and wealth).

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

(45) To pray to God for material prosperity is not prayer, but a farce.

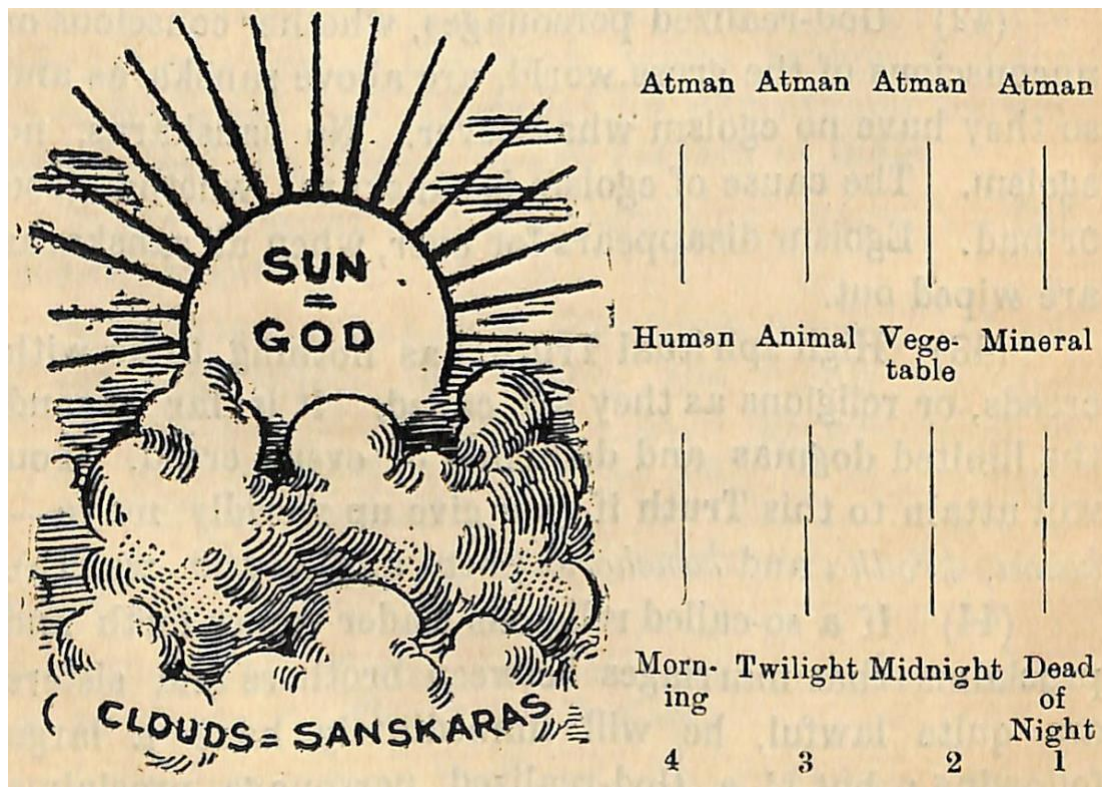
(To be continued)

GOD, CREATOR AND CREATION

VI

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

The following diagram and table will help the readers to apprehend the nature of sanskaras, evolution, and unchangeableness of Atman or soul:



The Atman remains the same, without undergoing any change, The above table shows that it is enveloped in darkness when in the first three stages, and so it is unable to see God; but in the fourth stage, i.e. in the

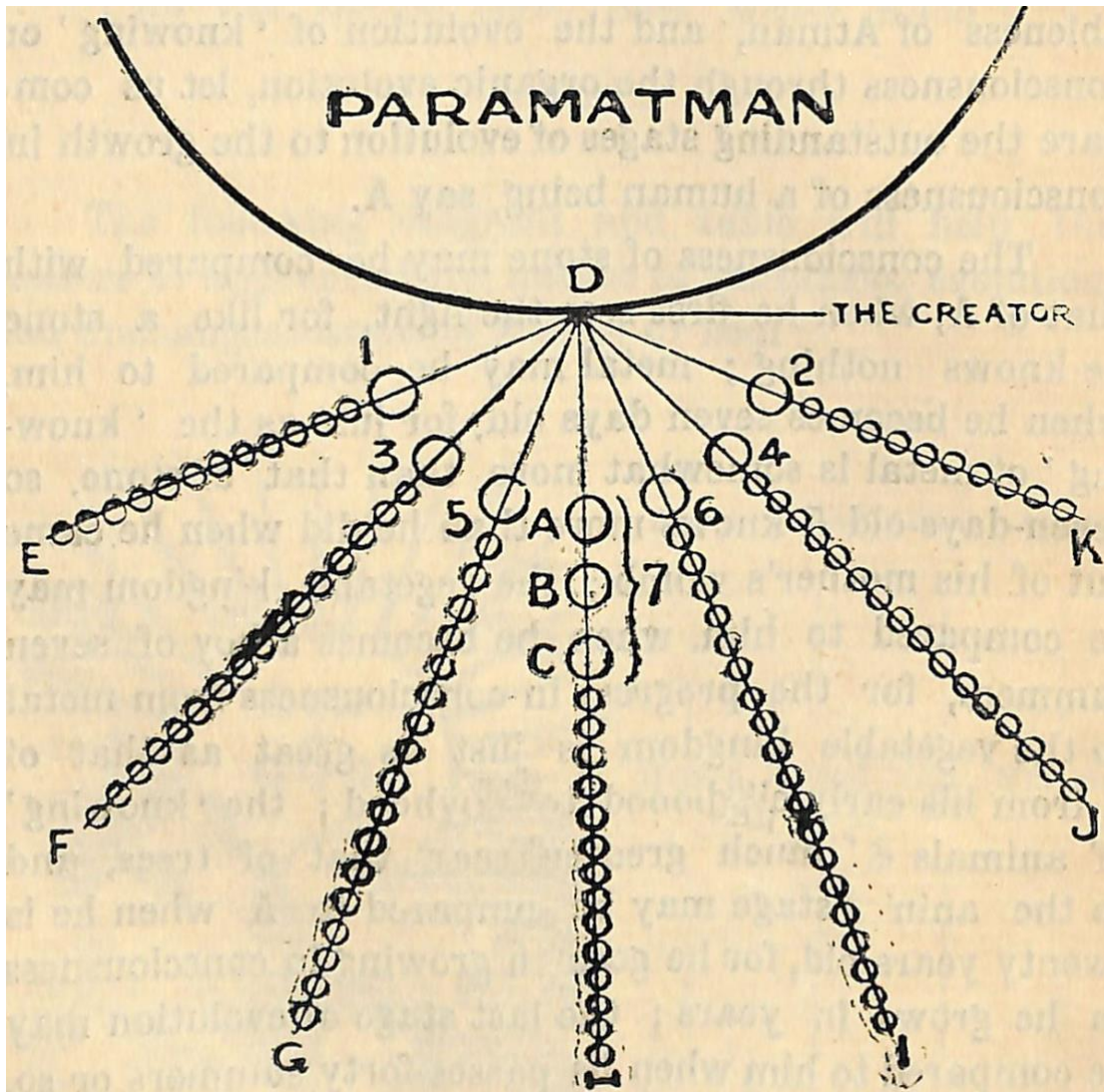
human form, it finds itself in light, and so it can see the Sun of God, were it not for the clouds of sanskaras, Needless to say that as soon as one's clouds of sanskaras pass away, one begins seeing the Sun of God in His pristine glory.

In order to understand more clearly the unchangeableness of Atman, and the evolution of 'knowing' or consciousness through the organic evolution, let us compare the outstanding stages of evolution to the growth in consciousness of a human being, say A.

The consciousness of stone may be compared with that of A, when he first sees the light, for like a stone he knows nothing; metal may be compared to him, when he becomes seven days old, for just as the 'knowing' of metal is somewhat more than that of stone, so seven-days-old A knows more than he did when he came out of his mother's womb; the vegetable kingdom may be compared to him, when he becomes a boy of seven summers, for the progress in consciousness from metal to the vegetable kingdom is just as great as that of A from his early childhood to boyhood; the 'knowing' of animals is much greater than that of trees, and so the animal stage may be compared to A when he is twenty years old, for he goes on growing in consciousness as he grows in years; the last stage of evolution may be compared to him when he passes forty summers or so. Needless to say that A remains the same throughout, though his body and consciousness go on developing. Whatever may be his age, from the spiritual viewpoint, he cannot be said to be born, until he turns to Truth, and enters upon the path.

Now let us turn, for a few minutes, to the wave-bubbles or worlds, before proceeding further with the

drop-bubbles or organic forms. We have seen that, as each wave-bubble is a world in itself, there are numberless worlds. But for the purpose of illustration we shall divide them into seven ranges, E, F, G, H, I, J, and K, as per the following diagram:



In each of these ranges there are a number of worlds—gross worlds. Of these numberless gross worlds, seven, each of which we have distinguished with a number, are nearer to the Creator, "Point D, than all the others. The three worlds A, B, C, in the central

range, we have regarded as only one world (7), just because they are so connected with one another as to form one world with two branches. Now let us see what drop-bubbles (forms) each of the seven wave-bubbles (worlds) contains.

No. 1	contains	stones.
" 2	"	stones, and wind.
" 3	"	stones, wind and metals.
" 4	"	stones, wind, metals and water.
" 5	"	stones, wind, metals, water and vegetables.
" 6	"	stones, wind, metals, water, vegetables and animals.
" 7	"	stones, wind, metals, water, vegetables, animals and human beings.

It is only the seventh world (A, B, C) that has human beings besides other forms. Of the three parts of this world, A, B, C, our earth is A; and the peculiarity of the seventh world is that only in its A part, i.e. on our earth, a human being can realize God, owing to several reasons, the chief of which are;

(1) Our earth is nearest to the Creator point; .

(2) Our earth and our earth only is directly connected with mental and subtle worlds;

(3) It is only on our earth that it is possible for human beings to possess intellect and love—head and heart—in equal proportions.

The inhabitants of the C part of the seventh world are extremely intelligent—far more intelligent than the human beings of our earth—so much so that they are capable of expressing their thoughts without gross means. The inhabitants of the B part are also more intelligent than the people of our world, but not so intelligent as those of C. But though A—our earth—is

inferior from the standpoint of intellect to both B and C, it is certainly superior to them from the standpoint of love and high emotions. Whereas the inhabitants of C have cent percent intellect and zero percent love and those of B have seventy-five percent intelligence and twenty-five percent love, the people of our earth have, on an average, intelligence and love in equal proportions. When one, subduing intellect, gets cent percent love, one realizes God.

Let it be noted that when the Atman leaves its highest form in C, it takes the highest form in B, and after giving it up in B, it incarnates in the highest form on our earth. Therefore the form evolution strictly speaking ends on our earth, but the Atman has to go on reincarnating on our earth in the human form till it knows itself, i.e. till God is realized.

Let it also be noted that just as there is evolution of drop-bubbles or forms, so also there is evolution and reaction of wave-bubbles or forms. The moon, which gives us light at night, was once an earth, just like our earth, and there are a number of such cooled-down earths. Billions of years ago the condition of our earth was quite different from its present condition, and billions of years hence it will be just what the moon is at present. About the time our earth turns into a moon, it will slip aside from its present position, just as the preceding one did; and its place will be filled by the B part of the seventh world. C will take the place of B and the world No. 6 will take the place of C, and so on. Needless to say that with the evolution of wave-bubbles (worlds) the evolution of drop-bubbles goes on simultaneously. In the world No. 6 at present there are no human beings, but when it will take the place of

C, referred to above, souls, after giving up the highest animal form, will incarnate in the human form with extraordinary intellect. Similarly when B will take the place of our earth, its inhabitants will be filled with more love and imbued with higher emotions than they have at present. What happened in the past will happen in future. Evolutions and reactions of earths or wave-bubbles will go on for ever. Needless to say that the popular belief about the complete destruction of the entire creation is groundless. That cannot be, for every latently conscious drop of the shoreless Ocean of God must realize itself.

(To be continued)

FRAGMENTS

from

THE SPIRITUAL SPEECHES OF HIS DIVINE MAJESTY MEHER BABA

(9) MIND AND EGOISM

The mind is what we call in Gujarati *mana*, and the intellect is what we call in Gujarati *buddhi*. The intellect is higher than the mind and is beyond it.

What is called the Raj-yoga Samadhi is nothing but perfect mental equipoise or rather the stopped state of mind. It only brings the mental turbulence to an end, but does not at all influence the intellect.

The *hal* is that state of mind, which makes use of the gross body and gets the experience of this world in what is called consciousness. When the mind makes use of the subtle body, it is either, if unconscious, in the dreaming state, or, if spiritually conscious in the yoga samadhi state.

The mind transmits its experiences, whether worldly or spiritual, to the intellect. Egoism is closely connected with the intellect, and so when the mind 'meets' the intellect, egoism gets the experience of the world or the planes, as the case may be. If the state of mind is gross, the experience thus gained is of the world; but if its state is subtle and not unconscious, the experience is of the supersensual realms.

When a person is in yoga samadhi, his mind does not work and is dead so to speak, but his intellect and egoism are there just the same; and so no sooner does the samadhi go than his egoism begins working. Nirvikalpa samadhi is higher than and quite different from the yoga samadhi. Before a person can expect to enjoy Nirvikalpa samadhi, his intellect and egoism must go in order to make room for Dnyan or Real Knowledge,

At the back of a spiritually ordinary person's mind is intellect; but at the back of a Sadguru's mind are infinite knowledge, bliss and power. All persons have mind and body, but whereas spiritually ordinary and also advanced but not perfect persons are imbued with egoism, all God-realized personages are bereft of egoism. Egoism is every spiritual aspirant's stumbling-block, and there is no way to triumph over it save that of getting rid of it. "Take out that self from you" is the unanimous cry of all Saints and Sadgurus. If you remain imbued with egoism, what is the use of practising yogas and *tapa-japa*? It is just because of their egoism that yogis, who have crossed half the path, are unable to take a single step further. Swami Vivekananda did not at all exaggerate, when he said that in every *yuga* very few persons attain to the 'dyan' state.

EDITORIAL

WELLS AND RELIGION

Nothing makes religion a target for scorn and ridicule by cynics, agnostics and atheists, so much as the well-meant but unwise attempts to identify it with customs and conventionalities, periapts and prejudices. Religion may well exclaim, "O save me from my friends!" It is orthodox fanatics of various creeds who are responsible for the rapidly increasing number of cynics and agnostics. Religion is to be lived. It is not a thing to clamour for and to fight for. It is not necessarily connected with and certainly does not depend on customs and conventionalities. After all, forms are a means to an end. They are shadows, but religion—the religion of love, the treading of the spiritual path—is the substance. In order to get the substance, it may be necessary to observe various forms; but to confuse forms with the substance is utterly childish, and amounts to pursuing shadows while despising the substance. If you are spiritually a suckling, by all means let your religion be formal; but why be so childish as to regard the forms of your creed as the Alpha and Omega of religion? Observe, if you must, various customs; but why be a slave to them? By all means read and honour what you call the scriptures of your creed; but why ascribe infallibility to all the statements they contain—even to those statements that have no connection with religion? What with the

confusion of customs with religion and what with the attributing of infallibility to all the statements made in scriptures, the orthodox fanatics of every creed lose their mental equilibrium and with the idiotic shouts of 'religion in danger' oppose tooth and nail every reform—necessary reform—that tramples upon their fads and that is sought to be introduced by sensible persons, though the latter may be more spiritually-minded than the former.

We have been constrained to make the above remarks, because of the agitation that was recently carried on by custom-bound orthodox Hindus and Parsis against the sanitary measure proposed to be taken by the worthy Municipal Commissioner of Bombay, with a view to stamping out malaria from Bombay. The measure corresponded to the policy of sanitation chalked out by Major Covell, the malaria expert. It has been proved that anopheles breed in wells and they cause malaria, in the city. So in order to eliminate malaria, the Municipal Commissioner proposed the closing of wells in dangerous surroundings, This measure is indispensable to the sanitation of the city. But custom-ridden orthodox Hindus and Parsis, with the deafening shouts of 'religion in danger,' declared themselves dead against this measure and accused the Municipal Commissioner and those who supported him of interfering with their 'religions.' The opposition of the Parsis in particular was, as they said, on purely religious grounds. Let us see what these religious grounds are.

Because of the unnecessary praise bestowed upon *Ardevi Sur Anahita*, the goddess identified with the spring in *Avan yasht*, the writer of which was spiritually

a nonentity and had an utterly ridiculous conception of Lord Zarathushtra and God,* it is believed by many a Parsi that the water of wells is impregnated with purity, and so only well water should be used in religious ceremonies. Our Parsi brethren talk much about purity, but we regret to say that their conception of it is narrow and shallow. Purity is of the mind, of the heart, and so of the life, but seldom—and that too, to a little extent, when touched by a perfect Saint or a god-realized personage—of external things or material objects. Purity should not be confused with cleanliness. It is purity, and not cleanliness, that is next to godliness. A man's body and his clothes may be clean to the last degree, but he may not necessarily be pure; for, despite external cleanliness, his mind and heart may be utterly foul. There are hundreds of thousands of people in India, who, owing to poverty, seldom get opportunities of taking baths and have to put on dirty clothes; but can it, on that account, be said that all of them are impure and unchaste? On the other hand most of the Parsis are able to take daily baths and to put on tidy clothes; but does it, for that reason, necessarily follow that all of them are pure? To be externally clean is one thing, to be internally

* The writer of *Avan yasht* goes so far as to show Ahura Mazda praying to the goddess: "Her praised the Creator, Ahura-Mazda, in Airyanavaeja, of the pure creation, with Haoma which is bound with flesh, with Baresma, with the Manthra which gives wisdom to the tongue, with word, with deed, with offering, with right-spoken speech. Then He (i.e. Ahura Mazda) prayed her for a favour: 'Give me, O good, most profitable ArdiviSura, Spotless, that I may unite myself with the son of Pourushaspa, the pure Zarathushtra, so that he may think according to the law, act according to the law.'"

(See page 33, Volume III, of *Avesta* by Bleek).

pure is quite a different thing. External cleanliness is not at all conducive to internal purity. A man's body, clothes and environment may be extremely clean, and yet the spring of his mind may be defiled with the filth of concupiscence. A man's body, clothes and environment may be dirty to a degree, and yet his mind may be soaring into the spiritual spheres of thinking. Let us not be misunderstood. We do not wish to run down external cleanliness. Generally speaking, it is the duty of every man, not only for his own sake but also for the sake of others, to observe the rules of cleanliness as much as he can; but from our personal experience we unhesitatingly declare that there is no connection between cleanliness of body and the purity of mind, between external cleanliness and internal purity. We repeat that purity is generally internal, rarely external. It may be said of undefiled water that it is clear or limpid, and even, if it shines, pellucid, Pipe water may be as limpid as well water; well water, in some cases, may not be so clear as pipe water. But no matter how limpid and even pellucid well water may be, it is not necessarily pure or holy. Water be it of well or of pipe, is pure or holy to some extent, only if it is touched by a very holy or God-realized personage.

The faith of many a Parsi in the so-called purity of well waters was strengthened by their belief about Saiyeds (Mahometan saints) residing in wells. How queer it is that, though Mahometans ridicule the belief that Saiyeds dwell in wells, many a Parsi should be imbued with it! It cannot be gainsaid that some wells are occupied by spirits; but those spirits are more often than never wicked, and, if good, they surely can-

not be of persons who were spiritually advanced during their last incarnation on earth. It follows, then, that the belief about the purifying of water by spirits residing in wells, is utterly groundless.

No matter however fossilized and preposterous a custom may be, there can be no dearth of valiant defenders of it. These custom soldiers see or pretend to see some esoteric meaning or mysterious significance in it. A highly educated Parsi gentleman, for whom we have some respect, during the well controversy in Bombay, girded up his loins, bought paper and ink, and took up his pen to champion the cause of custom-ridden orthodoxy, and, as he believed in killing two birds with one stone, to show how ignorant those, who advocated the closing of wells, were about not only the Zoroastrian creed but also about the sanitary science. This Parsi hero of (materialistic) orthodoxy quite dogmatically declares that all the canons regarding the use of water in Zoroastrian creed are based on sound scientific laws of Hydro-electric, Aero-electric and Sol-electric principles, all of which make it absolutely peremptory that well water and well water alone must be used in Zoroastrian ceremonies. Proceeding further this esoteric defender of well water lays it down as forcibly as his powerful pen can allow that the principles of Zoroastrian religion, are based on very subtle laws of magnetism and purity, which it will take years for the so-called modern science to grasp and teach. So enthusiastic are the advocates of so-called religious customs that they are incapable of calmly considering the significance of the terms they make use of. They talk of religion, science, purity and magnetism, without understanding what these terms imply. One of the

great principles of the Zoroastrian creed is to preserve health, and another great one is to promote the happiness of others. It is, therefore, clear that those Parsis, who resisted the closing of wells in the name of their religion, were guilty of violating both the aforesaid principles.

Religion is no more the observance of customs than the acceptance of dogmas. Rendering unselfish service to others, leading a chaste life, regarding all things and all persons as forms of God, becoming spiritually-minded and trying to realize the Self, constitute religion. Dogmas and doctrines, customs and conventionalities, should not be confused with it. People may be wrapped in the swaddling clothes of customs and prejudices, but it is the duty of those who claim to be their leaders to disabuse their minds of false notions and to set them on the right path. Did it at all redound to the credit of those leaders who played to the orthodox gallery, during the agitation referred to above, in Bombay? Does leadership mean hunting after cheap popularity and pandering to the prejudices of people? If the answer to this question is in the affirmative, let us call a spade a spade and assert that leadership—at least in Bombay—implies cowardice combined with hypocrisy.

As a rule reforms must be introduced and not thrust upon the people. But when the health and well-being of hundreds of thousands of people are at stake, it is both unwise and indecent to prefer the maxim of *festina lente* to a necessary hygienic measure. As a rule one should not ride roughshod over belief and customs that are rightly or wrongly connected with religion, but surely cases may arise when it would be

simply insane to take account of the so-called religious susceptibilities. It may be improper to grind down religious beliefs into scientific principles through a process of ratiocination; but it would be utterly foolish not to discard them, when they are found to be not only preposterous but dangerous, when examined in the light of reason and knowledge.

TO YAZDAN SHRI MEHER. BABA

(A DREAM)

(By the Editor)

One night I dreamt a gracious wondrous dream:
A beauteous angel standing gazed at me,
And cried with joy-mixed pain that shot a gleam;
I asked, "Celestial one, what troubles thee?"

Quoth he, "I cry because I can't serve Him,
The Lord of all the men, thine Master great!
O child! e'er do by Him the duty grim,
For Him thy heart with love e'er inundate."

THE ATTITUDE OF THE SCHOLAR

(By Sadhu C. Leik—European Linguist and Mystic)

On my tour I have often been asked by the Hindu Pandits whether I knew Sanskrit. What does it imply? According to their mentality one who does not know Sanskrit and is therefore unable to read the Vedas, Upanishads, Puranas, Shastras etc. in the original Sanskrit language, cannot have a true knowledge of the highest teachings of Vedanta. True enough, much of the beauty is lost in translation and there are no equivalents in other languages to some of the Sanskrit terms. India lives religion and the sages of India have scaled the dizzy heights of metaphysics and Advaita. And naturally the Sanskrit vocabulary is far richer in terms relating to these branches of study than any other language. But words are after all of the intellect, and intellect must go before Realization can be attained. Realization does not depend upon learning. We have the case of Sri Ramakrishna Paramahansa, who was quite illiterate. And yet great Pandits sat at His feet and imbibed His teachings. Learning does not gain the grace of a Sadguru and I know of two great Swamis, renowned for their Sanskrit scholarship, who as yet have not even entered upon the Path, leading up to Nirvikalpa Samadhi, whereas at Pamarru there is an illiterate Pariah Saintess, who enjoys the supreme bliss of Paramatman.

The other day a professor of a medical college

called at the Dharmshala, where I am staying. He said that he believes in God, but his attitude is that of a scientist. I explained to the professor that the scientist can go only as far as the electron and there he stops, because beyond the electron is the subtle world, which science does not accept. But whether one accepts a thing or not does not in the least alter facts as such. It amuses one to see in present-day religious and spiritual publications the long string of capital letters behind the names of writers of articles therein. As if a University degree were a guarantee to spiritual enlightenment, which does not in the least depend upon worldly learning! What comparative benefit is there in devoting, say, ten to fifteen years to the study of Sanskrit and memorizing one hundred thousand slokas, like the Brahmini Guru of Sri Ramakrishna? There are over two hundred languages in India alone and more in the rest of the world. Can one master them all? And as to books, libraries upon libraries have been printed and will be printed from day to day, month to month and year to year. How many of them can an intellectualist go through in one life-time? And as to science there are so many branches and new ones are added every year under the urge of the evolutionary process. In how many of these branches can one become a Master? Should this not teach a lesson of not paying over-importance to the intellectual side of life and not to lose one's self in intellectuality so as to become blind to the more important. spiritual side of man? As long as one's mind is not 'turned' inward, away from worldliness and intellectuality, one is not considered to have taken birth yet, from the viewpoint of a Realized One. Only when intellectual gymnastics no longer

satisfy a person and he has overcome his intellectual pride and conceit, can he expect to make any progress on the Spiritual Path, which leads up to the final goal of the Brahmagnana.

Those, who have traversed the path of intellectuality and passed through the state of spiritual consciousness and attained to Nirvikalpa Samadhi, know that book-learning can never give Realization, and the study of the Scriptures and Vedantic literature shows only the way which one must go to reach the goal of Self-knowledge. Books and study cannot take us there though. One must tread the Path for himself and no Realization can be had by proxy. If intellect has to go, before Paramatman can be realized, is it not foolish to pride upon intellectuality? And if the intellectually conceited but knew, that the Realized ones look upon them as mere children, groping in darkness, they would learn a beneficial lesson of humility and like Sir Isaac Newton say: "We are like little children, playing with a few pebbles on the shore of the vast Ocean." The scholar should first of all learn humility, if he wants to advance spiritually.

That which thou lovest, O man, that too become thou must,
God if thou lovest God, dust if thou lovest dust.

THE PURPOSE OF ACTIVITY

(By Sister Mary Treumann (of Esthonia))

When we look at humanity, we find that almost every man is in activity; he seeks something. Incessantly he works throughout his life. And one is tempted to put the question: What is the purpose of all this activity? What is the goal of all this exertion? The answer to such a question would be: God. For the sole purpose of this goal, all activity takes place. That this is really so man knows, when he is engaged in apparently quite different directions of activity from that goal. It seems to him that all his labours are meant for the sustenance of his family and himself, and yet at times there arises within him a feeling for something quite different. He feels that his life is limited in comparison to that something else. He experiences within himself a longing for religion, which tells him of a higher purpose of life.

And now man strives for the higher, but as yet not sufficiently intensely. The worldly things still hold the sway. At times he totally forgets this higher, which arose within his heart. The allurements of external world are still too mighty for him. But after passing through much suffering, he begins to realize that the things of the world of illusion seem to be mere foam. Like a Fata Morgana the world rises before the eyes of man and then disappears. All, to which he clung, becomes as nothing. Now he sees that what formerly he

had been pursuing was a shadow. Now he turns more towards the eternal. Long since there had been within his heart the dawning of the existence of the One. Now he wants to seek It more intensely. And since man feels himself to be a small creature, so he prays to Him, as to the One, who is external to himself.

When man progresses still further, he discovers that the eternal One lives within his own heart. He finds that one has to seek God really in his own heart and not without him. Now he wants to dedicate all, his self and his life, to the attainment of the eternal. By this the relation of man towards work or activity has become a quite different one. He does no longer want to work for himself, but for the Eternal. He endeavours to consecrate his activity only to God and keeps his eye on the inner Path, which leads up to the goal. But since he cannot attain Realization solely by his own efforts, he waits in patience, serving, for the Perfect Master. When the proper time arrives he surely will find his Sadguru, who leads him to God.

In God the goal of all activity is attained. He is That, What all consciously or unconsciously are seeking. He is the sole purpose of the human life. God is the one, sole goal.

Make yourself an honest man, and then you may be sure that there is one rascal less in the world.

Carlyle.

TO THE BLESSED LORD, SHRI MEHER BABA

(GOVINDA, MY LIFE, MY LOVE)

(*By Meredith Starr*)

Star of my heart's desire
Exalted all others above,
I am mad for Thy mystical fire,
Govinda, my life, my love.

My soul is a sorrowful sea
Reflecting Thy light from above,
But the soul of my soul is in Thee,
Govinda, my life, my love.

O Thou Whose form is the light
More soft than the eyes of a dove,
Rose of the world's delight,
Govinda, my life, my love.

I am mad for Thy mystical fire,
My star, my delight, my Dove,
I tremble, I faint, I expire,
Govinda, my life, my love.

Sholapur Samachar on The Meher Message

The leading weekly of Sholapur, *Sholapur Samachar*, reviewing *The Meher Message* says: "This interesting and instructive Magazine publishes *inter alia* the nectar-like sayings of Shri Sadguru Meher Baba Himself. Considering its worth its annual subscription of Rs. 3 is very low. We suggest its Editor, out of brotherliness, that he should start and publish a similar magazine in the Marathi language for the benefit of Marathi knowing persons."

TO SHRI MEHER BABA

(*By Sister Margaret Ross*)

Less than the lowly grass that ever springs
So gladly where Thy lotus feet have trod
Less than the bird which but Thy glory sings
Am I who have not lost myself in God.

DIVINE BLESSING

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

God bless the river
That flows to the sea,
God bless the roses
That bloom on the tree.
God bless the pansies
Enshrined with dew,
But best of everything
God bless you.

God bless the dawn-hours
Following night,
God bless the June-time
Rich with delight.
God bless these happy days
From up above,
But best of all the world
God bless our love.

TO LORD MEHER BABA

(THE GOLDEN LOVER)

(By Sister Esther Ross)

The Golden Lover rides a steed
As black as night, as dark as death:
As flame of incense is His breath,
As swift as lightning shaft His speed

Hark, O hark! The trumpets blow
Around these walls of Jericho,
The Jordon floods now overflow,
The sun and moon both sevenfold grow.
Because He comes!

From morn to eve and night to dawn!
New love is born, one's heart is torn;
One's soul must cry as one forlorn
Until He comes!

The Golden Lover comes with clouds
Which melt as dew beneath His feet;
He ever comes true love to greet
And turns to bridal ropes one's shrouds!

A MUSLIM'S APPEAL

Khawaja Hasan Nizami, a prominent Muslim leader of Delhi, writes to the Daily Pratap, Lahore, that since the birthdays of Krishna and Mohammad fall close to each other, it would be most desirable if Muslims give up cow sacrifice on that day. He further writes that in order that Muslims might get a correct view of the life and teachings of Krishna, they should read the Bhagwat Gita.

SOMEWHAT SHOCKING, BUT QUITE TRUE

Whilst the war left the churches morally weaker than it found them, there are other gains which it has secured them. The ecclesiastical calendar provides a number of holidays, but to these the war has added considerably. Besides Christmas Day, Good Friday and Easter Sunday, we now have Empire Sunday, Armistice Sunday, Anzac Sunday, etc., and a number of military functions solemnly celebrated on week days. Into these occasions the Churches enter with zest, and their celebrations have now become part of their working paraphernalia. But the point that pricks is that these war demonstrations are often allied to protestations of peace. The veneer, however, is thin. This effort at serving two masters is not spiritual heroics. The celebration of holy war-days may bring together for the occasions larger congregations than usual, but spiritual life suffers, and the day approaches when it will have to be one thing or the other—Christ or Mars! *The Federal Independent.*

* * *

Nationalistic teaching must be scrapped and nationalistic history washed from the mind, replaced by the history of social evolution, the growth of the great human society, and man's steady progress to power and freedom. Nationalism must be exorcised from the world. *H. G. Wells.*

* * *

After much cogitation I have come to the conclusion that the two great weapons with which the

Mullas vanquish their opponents and rule the hearts of the masses are—the turban and the beard. The (Mussalman) masses bow in reverence as soon as they see a rotund turban and a beard of a peculiar fashion In my opinion, the very first thing to be done is to smash and throw away these two weapons of the Mullas. This can be done by the genuine Ulema renouncing temporarily both turban and beard, and by their practice showing to the masses that a man does not by merely putting on a turban and growing a beard become a doctor of divinity or a holy and pious man. I declare hereby that for one year I will shave off my beard, and I appeal to all young Ulema to do the same.

Maulana Moulvi Abdur-Razzaq Malihabadi

* * *

Churches may owe their origin to teachers with strong individual convictions, but these teachers have seldom had much influence upon the churches that they founded, whereas churches have had enormous influence upon the communities in which they flourished. To take the case that is of most interest to members of western civilization, the teaching of Christ, as it appears in the Gospels, has had extraordinarily little to do with the ethics of Christians. The important thing about Christianity, from a social and historical point of view, is not Christ, but the Church, and if we are to judge of Christianity as a social force, we must not go to the Gospels for material.

Bertrand Russell.

* * *

I know from my own experience that the greater part of the juvenile delinquency is due to the evil in-

fluence of motion pictures. I could cite you case after case of boys and girls gone wrong because of films.

Mrs. Ellen O'Grady.

* * *

The Peace Treaty and the League of Nations which it sets up are by themselves and in themselves about as much protection against war as a wall of tissue paper against a mad bull.

Woodbine Willie.

* * *

My own view is that the history of mankind is quite as much cataclysmic as evolutionary, that it is not a logical stream of cause and effect but a series of happenings, affected in the most inscrutable fashion by incalculable chances, which were not in the least bound to occur—such as natural phenomena, the appearance of outstanding human personalities, or what I can only call pieces of luck—blind chance.

Charles Oman.

* * *

From creation to the Creator is only a step forward and now we are entering the greatest of all the fields—the mighty and awful field of union with the Universal and Creative mind. By this I do not mean that mysticism is a new science, newly discovered for the benefit of humanity. No. It is as old as the cosmos itself. Since the dawn of history every creed and denomination has had its saints and mystics, but the knowledge of the Divine has been confined to single individuals and carefully kept hidden from the vulgar gaze of the masses. Now a knowledge of these occult forces also bids fair to become public property.

Mazharul Haque.

THOUGHTS SUBLIME

It is the inspired ones whose works live for centuries and retain the same charm for ever. Revelation is the culmination of knowledge. Life is communicative but there is no communication between the soul and life when we do not see and hear with the eyes and ears of our heart. Once we begin to see and hear, we shall say with the Sufi that every leaf of the tree becomes a page of the Holy Scripture, for the soul has opened its eyes and has begun to read.

Pir-O-Murshid-Inayat Khan.

* * *

The attitude of the Mystic towards the question of Brotherhood is of special interest because the Mystic makes a great claim, namely, that where you and I have mere beliefs and faiths and speculations he has knowledge—plainly, that he knows the meaning of life The mystic is one who has dived into the depths of his own being and in those depths has made two discoveries—that man is not separate from God but is related to Him as the bubble is related to the ocean; that within these is boundless Light, ever seeking to express itself on the surface through the hearts of men.

E. A. Mitchell.

* * *

The flowers fade, and give lessons unto man, that he is unwilling to profit by. Yea, the world itself will pass away, and nothing will remain but God! Therefore, O Arda Viraf! turn your thoughts only towards Him. No pleasure but has its concomitant pain; roses have thorns, and honours fall into disgrace.

Arda Viraf Nameh.

* * *

The practical aspects and utility of the Vedanta philosophy consist in curing the universal disease from which every one of us is suffering and that is *avidya* or *agyan* (ignorance or forgetfulness of our real self).

Dr. Ram Narayana.

* * *

I passed through innumerable scenes,
 Some of beauty and awe, many of violence and horror,
 In all ages, all places.
 At one time I scaled the heights of wisdom,
 At another I dwelt like the beasts of the field.
 A life as a sage would be followed by the life of a courtesan,
 A life as a warrior by one as a dark serving girl in a
 peasant's hut,
 Fed on crusts, and covered with bruises from many beatings.
 I have turned rhymes in a despot's court, and supped off
 larks' tongues.
 I have lain hard with the mariners in their sea-lashed hull.
 As priest and as priestess I have stood before a people's
 gods;

And yet again the bleeding, palpitating heart of me
 has been torn
 With flint knives from my breast.
 On the *teocalli*,
 In expiation for the wrongs of an evil people;
 To my dream showed me.

John C. Johnston.

* * *

What though ye be great doctors wise?
 What though ye hear the Sastras read?
 What though the duty ye assume
 Of doling out cooked food and gifts?
 What though ye know the eight, one, two?
 It boots him nought who does not feel
 The noble truth that God is love.

Saint Appar.

* * *

'Tis Isa's Grace that rules the world,
 'Tis Isa's Grace that destroys birth,
 'Tis by His grace I look at Truth,
 Let me be merged e'er in that Truth.

Saint Karaikal Ammai.

* * *

I am the infidel begotten of love, who cares not for creed;
 every vein in my body has become a sacred thread, and so I am
 not in need of any creed or religion.

Amir Khusrav (of Delhi).

SPIRITUAL ANECDOTES

Shri Gouranga, a great Hindu saint, was once travelling through Southern India, with a view to go on a pilgrimage to Jagernauth. There was a leper there, who longed to see him and worship him. So he went to the temple, but upon arrival he found that the saint had already departed. In anguish he ran after him, crying, "O Lord, why hast Thou forsaken me?" So great was his anguish that he swooned. Though Shri Gouranga had already gone a considerable distance, he all of a sudden stopped as if some one had called him, and turning, ran back toward the temple. Coming upon the poor leper he stooped and lifted him in his arms and at once he was healed. That, however, is not the point of the story. When this man suddenly realized that his disease was cured and he was no longer an unclean object, instead of becoming glad, he burst into tears. "O Lord," he said, "what hast thou done? I did not come to be healed; I came to worship thee. My sickness taught me humility of spirit; it softened me; it cured me of many, many ills in the way of selfishness and wrong desire; but now, if I am once more made well physically, I feel I may again turn away from my spiritual goal."

* * *

Ever since my childhood, every night, as I went to bed, two visions floated before my mind's eye. One of

them pictured me as a successful man of the world, occupying the foremost place in society, and I felt that I actually had the power to carve out such a place for me. But a moment later, I had the other vision in which I found myself a wandering monk, dressed in loin-cloth and living on chance-morsels of food and spending the night under trees. I felt that I was able to lead this sort of life, like unto ancient Rishis. Of these two visions, the latter appealed to me more and I thought that the life of an all-renouncing monk was the noblest on earth, and I would embrace that.

Swami Vivekananda.

* * *

Again and again would Ekanath ask his Master Janardanswami, "Revered Sir, how shall I realize God?" But his Master would not definitely reply. On one occasion Ekanath sat up far into the night, for hours occupied in finding out a mistake of one pie in the accounts which he kept for his Guru. Again and again he turned his eyes over the never-ending pages of the account-books and still no trace of the mistake he found. "Shall I, even for once, fail in my duty and incur my Master's displeasure?" he asked himself. Again he plunged himself into the ocean of figures. At last the mistake was found, and so great was his joy that he clapped his hands and laughed loudly. When he turned back, he saw his Guru standing. Ekanath fell at His feet. "Now, my son," Janardanswami said, "you know the way to realization. Can you not turn the same concentration Godward. and discover this whole mistake of life?" "To be sure, I will, Sir," replied Ekanath and from that day he redoubled his spiritual exertions.

HERE AND THERE

The Fallacy of Conversion

In a lecture which he delivered at the Humanistic Club, Bangalore, on 19th February, Mr. B. V. Narayan Reddi, M. A. is reported to have said: "There is always a temptation to find short cuts to difficult goals, and Conversion is one of such short cuts to salvation. The_ promise of redemption is held out to every new entrant into an old religion, and the salvation of the individual soul is made dependent on the acceptance of a particular set of beliefs. How the mere acceptance of a set of beliefs or the dependence on a particular individual can achieve so difficult and personal a result as salvation is, of course, difficult to say; but it is easy to understand the proselytizing value of a promise of this kind; and most religions are unfortunately more concerned to proselytize than to evangelize. The central idea of Christianity is the belief in Jesus Christ as the Saviour of the world, and that of Mahometanism is the faith in the Koran as the final revelation of the will of God and salvation in either of these religions is entirely dependent on the acceptance of these dogmas.

The only two religions into which a formal conversion is impossible are Hinduism and Zoroastrianism. Hinduism takes what seems to my mind a very rational view of the problem. The theory is that each disembodied soul closes a particular environment into which

it is born according to its *purva, karma*, and it must work out its salvation in the religion of its choice. If further experience is necessary for the soul, there is always a chance for it in a future life. But once the soul has incarnated into a particular body and environment, there is no need for change in this life. It is not necessary for the individual to hold any definite body of beliefs for continuing in that religion. Hinduism has wisely recognized that no two individuals can be brought to think in the same manner even on essentials, and has accordingly allowed a great deal of latitude for individual judgment in such matters."

* * *

The Aryan Ideal of Perfection

In a lecture which he delivered before the Humanistic Club, Bangalore, on 18th June, Mr. P. R. Singarachari, M. A. said: "The people of India were not enamoured of the Beauty of external Nature; they had no love, like the Romans, for the orderliness and the organization of the Human Society. Nor had they, like their Egyptian brethren, much liking for physical enjoyment. Their ideal of Perfection was identical with Happiness—happiness obtained through the attainment of equanimity, a well-balanced state of the body, the mind and the morals. This equanimity, they thought, could not be had unless they individually lived a life that was in complete consonance with the general principle of all life. In fact, their one effort was to fall into tune with that all-comprehensive Law of Existence, which, in their view, was immanent throughout the Universe. To acquire a knowledge of this

omnipresent principle of Existence, and to discover the means for the attainment of their lives with it, the Aryans had spent ages after ages of their time, in developing their mentality to a high pitch. In this they followed both the methods of tuition and intuition; and the consequence was the growth of numerous schools of thought and the building up of transcendental philosophies. If nothing else, India is a land of philosophers whose spirit, in several devious ways has affected the practical daily life of the people thereof even to this day In India, the love for and the devotions to the transcendent filled the Hindus with a spirit of Other-Worldliness with the result that they became somewhat indifferent to, if not actually negligent of, the affairs of this world and their daily tasks. The consequence is that their country has become the country of invasions by many races to whom in succession they became subject, while among themselves they became disorganized and broken up into many groups on a socio-religious basis."

* * *

A Sensible Step.

Due to the efforts of Seth Jamnalalji Bajaj, Swami Vimalanandji, with the consent of the Trustees and a large majority of the members of the Managing Committee threw open, in Ellichpur to all Hindus, including the members of the Depressed Classes, the well-known Dattatraya temple, in which there are idols of, among other deities, Laxminarayan and Shiva. In a speech he delivered on this noteworthy occasion Aeharya Vinobaji spoke on the necessity of throwing

open all temples to untouchables. He is reported to have said that a temple is no house of God, if it is not open to all Hindus alike without any distinction of caste or creed; and that, as God is no respecter of persons, high caste Hindus must give up all kinds of differences and pride regarding birth and caste. He concluded by observing that the work of removal of untouchability must begin with throwing open temples to all touchables and untouchables.

* * *

Prof. Einstein not Atheistic.

Because Cardinal O'Connell (of Boston) accused the renowned scientist, Prof. Einstein, of using his theory of relativity as a cloak for atheism, Rabbi Goldstein wrote to the Scientist, questioning him as to his belief in God. The Rabbi received in reply a radio message from Prof. Einstein. It reads: "I believe in Spinoza's God, Who reveals Himself in the orderly harmony in being, not in a God, Who deals with the fates and actions of men." Explaining the message, Rabbi Goldstein says: "Spinoza saw God manifest in all nature. He certainly could not be called an atheist. Einstein in his positive acceptance of God surely cannot be classified. as an atheist or even as an agnostic."

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

28th August. The Holy Master, with His party, returned today from His tour, which, as the readers know, had begun on the 10th of July. This proved to be His longest tour of this year, and it was the most eventful. Owing to it the number of His devotees has increased by hundreds. What with His extraordinarily magnetic personality and what with the halo surrounding His august head, wherever He went, people, who were lucky enough to happen to see Him, were instinctively drawn towards Him, believing that this was no ordinary man, but a Saint, an Avatar, a Kutub.

A Short Account of His Tour

At four in the morning of the 10th of July, the Holy Master, with some of His disciples, left Meherabad in an omnibus, for which arrangements were made beforehand. In quarter of an hour the bus took the party to the house of Mr. Noshier Satha where the Holy Master and the disciples took tea. Though it was very cold, some of the city devotees had come there to worship the Holy Master. From Ahmednagar His Holiness went to Nasik, where He put up at the place of Mr. Rustam K. Irani, and from Nasik to Dhulia, where He put up at the place of Mr. R. B. Kale, the Chief Officer of its Municipality. In

Dhulia the Holy Master's devotees number by hundreds, and a good many of them mostly Hindus and a few Parsis, were successful in taking darshan of Him. The Holy Master at the earnest request of some of them, even imparted spiritual instruction to them on *bhakti* and *seva*.

On the 15th of July, the Divine Lord, with His party, left Dhulia and went to Palmer, where He put up for an hour or so at the dawk bungalow. At the time of sunset He bade good-bye to that place and reached at 9 a.m. Khalghat, on the Narmada, where He and His followers passed the night. The morrow the entire party left the place and by the noon, thanks to the good speed of the bus they found themselves in Indore, which is one of the largest trade centres in Central India. They found its dawk bungalow at their disposal, and to the Divine Lord everyone was courtesy itself. When in the evening the whole party made a promenade through the city, His Divine Majesty was the observed of all observers. His presence in the city created a great sensation among its people, but they were not allowed to worship Him. On the 17th the Divine Lord went to Bhopal and thence, on the following day, to Guna where He stayed for a few hours. Great as was the sensation created by His presence in other places, it was greater at Guna. A great Government officer, happening to catch sight of Him, was so wonderstruck, that he went out of his way to order his peon to go immediately and make enquiries as to who that handsome Gentleman with awe-inspiring face, was. When in the evening, the Holy Master was walking across the Main Road, He was the cynosure of all eyes. Almost everyone, who saw Him, paid obeisance to

Him, but none was allowed to come very near Him, except a Sadhu who could not be prevented by anyone and who, after revering Him, presented Him with some flowers.

At 9 a.m. on 20th July the Holy Master with His party reached Gwalior, where He put up at the Park Hotel. On the following day in the morning His Holiness went out to see the fort, at the foot of which lies the city and which stands on a droog 300 feet high. On the same day the Holy Master and His followers went to Agra, where they put up at the Empress Hotel. The morrow the Holy Master paid flying visits to the Taj Mahal, the Fort, and tomb of Noorjehan's father. The people at these places found the personality of the Master so magnetic that, instead of beholding what they had come to see, they gazed with awe at His luminous face as long as they could.

From Agra the Holy Master with His party went to Delhi, where He stayed for a day, and thence to Ludhiana—on 25th July—covering the distance of 200 miles. From Ludhiana He proceeded to Amritsar and from Amritsar to Lahore, on the 26th of July. On the last but one day of the month the Holy Master with His party, in accordance with His command, was taken to Srinagar, Kashmir. Just a few hours prior to the arrival of His Divine Majesty in this beautiful city, a four-years-old child of a boatwalla—so it came to be known afterwards—dreamt a significant dream, in which he beheld Shri Meher Baba, Whom, of course, the child did not recognize, but Who seemed to the child to be God and meant to say that He was coming to his father's boat-house. When the child woke up, he acquainted the father with his dream and said to

him: "Papa, go and bring this God to our house." But thinking that his father was afraid, the child added; "Come on; if you are afraid, I'll come with you and bring Him." The father then went out in search of a lessee. In the meantime the Holy Master with His party had arrived at Srinagar. Out of a number of house-boats He selected that of the father of the child who had the prophetic dream. As soon as the child saw His Divine Majesty, he declared loudly with immeasurable joy to his dumb-founded father: "Papa, this very God I saw in my dream." The story of the child's dream spread from mouth to mouth throughout Srinagar, and numberless people became anxious to see and revere the Holy Master. His Divine Majesty could not disappoint them, and He allowed them to come near Him to revere Him. The women of Srinagar, being orthodox Mahometans, wear veils and strictly observe the *purdah* custom, but a number of them boldly approached the Divine Lord and adored Him. Mahometans generally content themselves, while revering a Saint, with kissing his hands; but so deeply moved with reverence were a number of Mahometans of Srinagar on beholding the magnetic personality of the Divine Lord, Shri Meher Baba, that they went out of their way actually to kiss His lotus feet and to worship Him literally.

For nearly five days the Divine Lord stayed in Srinagar, and then proceeded onwards. On the 4th of August He entered the village of Hervan. As in Srinagar so at Hervan the Holy Master, without actively doing anything, carried its people off their feet. At Hervan there stands a big hill touching the Himalayas. The hill, though six hundred feet high, is by

no means steep from end to end. On the middle of this hill, in a hut, specially built for Him, the Divine Lord withdrew Himself completely from the gaze of mankind on 7th August and did not come out of it until the sunset on 10th August. On the following day the Holy Master left Hervan with a view to returning to Ahmednagar. The return journey was full of hardships, though the touring bus did not fail even once. While returning the Holy Master may be said to have stopped at only three places, viz. Lahore, Dhulia and Nasik. The enthusiasm of the people of Dhulia was so great that the Holy Master was almost compelled to stay there for four days. The Holy Master imparted spiritual instruction to some of them. Of late the leading as well as the humble citizens of Dhulia have been requesting the Holy Master to make Dhulia His abode and the headquarters of the Meherashrsm Institute. Having learned from the last number of *The Meher Message* that the Holy Master would shortly establish a Spiritual Academy, some of the leading citizens of Dhulia, once more taking advantage of the Holy Master's presence in their city, entreated Him to establish the Academy there. For this purpose a landlord offered the Master acres of land with charming surroundings free of charge and several others proffered their help in various respects. The Holy Master has not promised anyone to accept his gifts or services. But it will not be surprising, if He will establish the Academy in Dhulia. A special building is to be erected for the Academy, and there are no great facilities for the erection of a new building at His present place. Needless to say that if the Holy Master will be pleased to found the Academy in Dhulia,

the entire Meherashram Institute, including the office of *The Meher Message*, will be removed there.

If the Holy Master is pleased to make Dhulia the headquarters of the forces of spirituality, the District of Ahmednagar in general and the village of Arangaon in particular will be unfortunate, indeed! A tug of war may justly be said to have already begun in general between the District of Ahmednagar and the District of Khandesh, in particular between the village of Arangaon and the city of Dhulia. It lies in no man's, except Shri Meher Baba's, power to predict the result with confidence and accuracy. Those who are staying with the Holy Master have resolved not to take the slightest part in this fortunately bloodless tug of war. This resolution of theirs deserves to be commended. If they were to take sides, they will, as surely as the night follows the day, will needlessly give offence to the party against whom their strength is exerted. Wisdom proclaims and justice demands that they must content themselves, in the true umpire spirit, with watching this momentous tug of war, at the end of which one party will weep as if its heart will break and the other party will laugh as if it has gained the acme of its happiness. Moreover they will have to take the result of the struggle very calmly. The victorious party must not expect the disciples of the Holy Master to congratulate it on its success, for that will be tantamount to teasing the defeated party. On the other hand, the defeated party should not cherish the hope that the disciples of the Holy Master will sympathize with it in its bereavement, for that will be tantamount to annoying the lucky one.

FROM OUR FRIENDS' LETTERS

In a letter, dated 11th August and written from Rikhikesh, *Sadhu C. Leik* asserts: "Pilgrims who come here drink the 'holy' Ganges water. Where they drink this water, others bathe and wash their dirty dhotis and saris and clean their cooking utensils. Then during rain all the cowdung and dirt floats from the street above to that very place, and even the sewage tunnel from the upper streets ends at that place, on the Ganges side. This water is not fit for drinking. It is full of dangerous germs at that particular place. There have been already five cases of cholera here; and whenever there is an inrush of pilgrims, there follows sickness in its wake I am pleased to notice in the Ram Tirtha Library, that Shri Meher Baba's photo has been put on the wall over the mantelpiece, where Ram Tirtha's photo stands I have been treated very kindly by the Kali Kamli Wale Chettar people as to *bhiksha* food and other things. They are always so obliging to me."

In a letter, dated 21st July, Mr. *E. A. Mitchell* (of London) writes: "First of all let me express my deep gratitude to your Holy Master for His blessings and for His gracious message which has helped me much. It is a great joy to me to know that one day I shall have the privilege of coming in contact with Him. I have mentioned 'The Meher Message' to a number of people, who are interested in the mystical side of things, and the copies of the Magazine are being read I thank you, dear Brother, for your

kind suggestion of the way I may obtain indication of the Divinity of your Master. I have not meditated in the way you recommend for one reason only—there is an esoteric section to the Sufi Movement and I have been linked with my own beloved Master, Murshid Inayat Khan for ten years. Therefore I regarded another practice as being perhaps in the nature of mixing medicines. I am sure you understand."

In a letter, dated 16th August, Mr. *M. R. Dhakephalkar* (of Poona) writes: "How very often do I miss Shri Baba's company with all His disciples and followers? And yet I am quite confident that Shri Baba is watching me and all my actions every moment. It is a peculiar case with me that I worship Shri Baba the most when I am away from Him. And it pains me very much to miss His company at the same time. Did He not love me the most? Did He not forgive me my childish pranks and faults with a smile? Did He not encourage me, when I was facing the terrible difficulties of my life? It is really the greatest of my fortunes that I was able to have met Shri Baba. I bless my misfortunes that drove me to Him. I have cast all my cares on Him. He my anchor holds. To follow Him is the only thing that a man can really do. It is a joy for ever to think of Him, to meditate on Him, to recite His *Arati*, and lastly to apply the sacred ashes of His *dhuni*. I will tell you in a nutshell the Master's effect on me. Everything that I do now-a-days is done without any interest. There is somebody always whispering in my ears—'Hurry up, waste not your time, finish up the worldly business, follow Him, follow Maher Baba, sooner the better.' I can go on endlessly in this way, and yet I have no words to clothe all my thoughts about Him. Who can do that?"

In a letter dated 18th July, Mr. *Max Gysi* (of Melrose, U.S.A.) writes: "Although you do not know me and this is my first letter to you, I must address you as *My Dear Brother*. I do this because of your important mission to give to the world the precious teachings and news of the activities of Shri Meher Baba."

In a letter (to the Holy Master) dated 2nd August the Swiss lady writer, Miss *Hedwig Burke* (of Locarno, Switzerland) writes: "I am an elderly woman writer; I have the desire to help others, and I am always glad if I can do so by my writing. Therefore I beg you to take me as a pupil, that I may be able to spread in my own language, the German language, what you have to give to the world I would be glad if you will have the kindness to write to me, or if you will give me the permission to translate something of your teaching into German, for there is much need for spiritual instruction."

In a letter .dated 26th August Mr *K. S. Srinivasan* (of Madras) writes: "I trust that our beloved Baba is helping me to push our valued Magazine. I am very glad to note the answers to my enquiries. Some of the subscribers here will be much benefitted, if your good self will publish some of the practical courses of our Baba on the Path of Self-Realization."

In a letter, (to the Holy Master) dated 16th .July, Mr. *Meredith Starr* (of N. Devon, England) writes: "I want to help everyone and anyone, as you said I should do, to the very utmost of my capacity—to bring love and truth to all around me and to do this fully, I must be fully conscious of the Creative power. But I know this will come. I have tremendous faith in you,

and this faith increases daily..... Please, dearest Baba, consider this house here as your own. Come here whenever you like..... This morning very early I fixed my mind on you in tremendous faith and passed into a very calm happy state, in which everything seemed very pure and clear."

The Times of India on Shri Meher Baba

In its issue of August 13, *The Times of India* condescends to call Shri Meher Baba a holy man, and *The Meher Message* a highly spiritual Magazine. In its issue of August 15 this leading paper of India has become bolder and comparing Shri Meher Baba with Mr. Krishnamurti declares that whereas the latter is the waning star, the former is the rising one. It asserts that Mr. Krishnamurti should gracefully retire, as he has as much chance against His Divine Majesty Meher Baba as its sporting representative has against Gene Tunney.

*An American Mystic's Gift of Books to
Shri Meher Baba,*

The American mystical writer, Mr. G. W. McCalla (of Philadelphia, U.S.A.) last month sent no less than 53 books, of some of which he is the author, to Shri Meher Baba, as gifts from him to His Holiness.

The titles of these books with the names of their authors are as follows :

1. The Justification *by* Madame Guyon; 2. The Book of Jeremiah *by* Madame Guyon; 3. Life of Faith *by* McCalla; 4. The Council of Gewmicse *by* McCalla; 5. Of the Spirit *by* McCalla; 6. Journeys of the Children of Israel *by* Thomas Bromley; 7. Salvation by Christ *by* Job Scott; 8. From Adam To Japhet *by* McCalla; 9. The Seven Overcomings *by* McCalla; 10. The Seven Seals Opened *by* McCalla; 11. Life of Nicholas Herman *by* Brother Lawrence; 12. The Mystical Divinity of Dionysius *by* Dr. John Everard; 13. Christian Mysticism *by* McCalla; 14. Glimpses of Truth *by* McCalla; 15. The Way, The Truth, The Life *by* McCalla; 16. The Gift That Abides *by* McCalla; 17. The Way to the Sabbath of Rest *by* Thomas Bromley; 18. The Reminiscences of Port Royal *by* McCalla; 19. Theologia Germanica; 20. Thus Spake Gewmicse *by* Madame Guyon; 22. Spiritual Unfoldings *by* McCalla; 23. An Exhortation *by* Isaac Pennington; 24. Three Spiritual Laws *by* Francis de Sales; 25. The Three Crosses *by* Dr. John Tauler; 26. Concise View of the Way to God *by* Madame Guyon; 27. The Ladder of Sanctity *by* Jean Nicholas Grou; 28. Discourses on the Interior Life *by* Dr. Tauler; 29. The Living Way *by* McCalla; 30. The Rending of the Veil *by* Dr. John Everard; 31. On Evangelical Mysticism *by* Rev. John Fletcher; 32. What is Religion? *by* Frederick W. Farrar; 33. Who the True Servants of God are *by* Dr. Tauler; 34. An Answer to the Question *by* William Law; 35. A Short and Very Easy Method of Prayer *by* Madame Guyon; 36. The Practice of the Presence of

God *by* Brother Lawrence; 37. *Spiritual Maxims by* Nicholas Herman; 38. *Interior Peace by* Scupoli; 39. *The True Way of Attaining Divine Knowledge by* John Smith; 40. *The Love of God by* Fenelon and others; 41. *The Way from Darkness to True Illumination by* Jacob Boehme; 42. *The Way We Must Walk Through the World into the Kingdom of God by* Jacob Boehme; 43. *The Supersensual Life by* Jacob Boehme ; 44. *Fellowship With God by* Mrs. Caldwell; 45. *Spiritual Letters by* Mrs. Caldwell; 46. *The Ladder of Divine Love by* Castinazza; 47. *The Seven Loves by* F. W. Farrar; 48. *The Prayer of Silence by* Rev. John Falconi; 49. *The True Idea of Spiritual Liberty by* Thomas E. Upham; 50. *In the Same Steps by* George McCalla; 51. *The Work of Redemption Symbolized by* Alexander McDowell; 52, *Spiritual Letters by* Mrs. P. L. Upham; and 53. *The Perfection of God's Children by* John Ruysbroek ..

The Holy Master has accepted the aforementioned gifts of Mr. McCalla. He has also accepted the gift by Mr. Narayan Swaroop, B.A. LT. (of Lucknow) of his book "Practical Gita."

Thy path, O Lord is hidden by mosque and temple,
 Thy call I hear, but priest and pundit stop the way.
 What gives peace to my heart, sets but the world ablaze,
 The cult of the One dies in the conflict of the many,
 Its door closed by the locks of Koran, Puran, and rosary.

A Baul Song.

OUR SERIAL STORY

FROM DEGRADATION TO REALIZATION

(By The Editor)

CHARACTERS (All Fictitious)

1. *Madhavrao Maharaj* : A Sadguru.
2. *Rukmini Devi*: An unmarried Brahmin lady, who is a disciple of Madhavrao Maharaj.
3. *Gungabai*: The faithful servant and companion of Rukmini Devi.
4. *Mary Petch*: An unmarried English lady, who is a disciple of Madhavrao Maharaj.
5. *Evelyn Petch*: The unworthy sister of Mary Petch.
6. *Ganesh Chiplinkar*: A Brahmin scoundrel.
7. *Savitri*: The good and virtuous wife of Ganesh Chiplinkar.
8. *Mrs. Pirojbai Nalladaroo*: A Parsi widow, who is a devotee of Madhavrao Maharaj and a neighbour of Rukmini Devi.
9. *Waman Deshpande*: A materialistic and unscrupulous Brahmin youth, who has resolved to marry Rukmini Devi.
10. *Ebrahim Pirkhan* ; A Mahometan ruffian, who is a friend of Waman Deshpande.
11. *Arthur Petch*: A Police Inspector, who is the father of Mary and Evelyn Petch.
12. *Elizabeth Petch*: _The wife of Arthur Petch.
13. *William Cope*: An English disciple of Madhavrao Maharaj.
14. *Narayan* } *Bhopatkar* Two Kshatriya youths who are faith-
15. *Vishnu* } ful devotees of Madhavrao Maharaj.

CHAPTER IV

"Rukmini Devi's Betrothed Is God: How
Can She Marry You?"

Soon after Sadguru Madhavrao Maharaj finished His sermon, His auditors both male and female, one by one, after falling at His feet, began leaving His hut. Waman Deshpande did not revere Him but when He found Himself alone with the Sadguru, he drew near Him.

"What do you want, my child?" asked the Sadguru.

Waman Deshpande did not like to be addressed as His child, he felt somewhat annoyed, but contented himself with replying: "I have come to talk with you on a very important matter on which my happiness depends. As you are a good man, I am sure you will not disappoint me."

"A good man I am, my child, but just as a sensible mother does not always respect the wishes of her children, so I, too, have sometimes to disappoint my disciples and devotees."

"But I am neither your disciple nor your devotee," petulantly remarked Deshpande as if he was on familiar terms with the Sadguru and wielded influence over Him, "and I will not allow myself to be governed by you."

"Peace! Peace! my child! Why be so peevish? Who talks of governing you? Of your own accord you have come here and you want to consult me on some matter. Very well! But do you mean to say, my child,—"

"Why do you call me your child? You know very well that I am not your child; I was born in lawful

wedlock, and you are not my mother's husband. Of course I have lost my parents, but I do not look upon you as my father."

"You may not look upon me as your father; you may not regard me as your Master. You may consider me even a fool or a hypocrite. But all the same I regard you as my child."

"But I don't want to be called your child. Why annoy me, sir?"

"It seems that you have come to govern me," observed the Sadguru gently, laughing in His sleeve, "but all right; please yourself. I shall not call you my child, since you are so much annoyed at this affectionate term; but let me inform you that a God-realized personage regards all men and all women as his children, as the forms of his Self."

"That I don't believe, but now let us talk business."

"We shall soon talk business, but first let me ask you why you don't believe that a God-realized person considers all persons as the forms of his Self."

"I can't bring myself to believe that," replied Deshpande churlishly, "just as I can't believe in spirituality or in God."

"But why can't you believe all that?"

"Well I have not come to discuss these topics. I have come to—"

"Have patience! Have patience! Somebody told me the other day that you pride yourself on your rationality, and so I want to know why you don't believe in God and in the spiritual nature of man."

"I said once, sir, that I have not come to discuss these topics. But this much I'll tell you that I reject everything that does not appeal to my common

sense. You are free to believe in God and you may consider yourself God, but I shall not be converted by you."

"Then don't say that you are rational."

"Why?"

"Because you are extremely irrational. It is clear that you believe just what you want to believe. You are so egoistical that you disbelieve everything that does not appeal to your what you call common sense. You do not want to realize any spiritual facts, and you call yourself rational. You do not want to be spiritually enlightened, and yet you turn up your nose at the spiritual life and declare that there is no God. I have no desire to feed your ego, and so I must tell you plainly that you are a slave to your lower self."

Waman Deshpande had not even dreamt that his conversation with the Sadguru would take such a turn. Shri Madhavrao Maharaj so unexpectedly and sharply criticized his collocutor that he became somewhat alarmed. He had intended to humour the Sadguru and thus gain his object. Now he saw that his game was being spoiled by himself. His narrow and shallow mind told him that he must not make the Sadguru angry and that, on the contrary, he must flatter Him, for the time being. Controlling his temper and abasing himself for the first time in his life, he said as gently as he could, "You may consider me what you like, Maharaj. It may seem to you that I am unreasonable, but surely you cannot compel me to think in the way you like. I must admit that I am materialistic. I don't believe that I am even potentially divine. What you call spiritual life has no

attractions for me; and as for God, if there be any God, I must say that to me He is nebulous to the last degree. I am one of those whose motto is, 'Eat, drink and be merry, for tomorrow we die.'"

"So you do not think of tomorrow at all, of what will happen to you after your death."

"Exactly so sir. I believe neither in soul nor in its immortality."

"And why? Is it not stupid to identify yourself with your perishable physical body?"

"It may be stupid, but neither you nor I can help it. I don't want to discuss this point, and I request you not to tease me, sir. I crave for sensual pleasures, and no power on earth will prevent me from enjoying them."

"What makes you believe that you are so very powerful that none and nothing can prevent you from acting according to your whims?"

"To ask such a question is to tease me, sir, and I request you not to do so. I have come here only to request you to do me the favour of granting me a certain boon."

"And what is that?"

"I want to marry Rukmini Devi".

"Why?"

"I love her."

"What do you mean?"

"I mean what I say."

"You don't; you are deceiving yourself. Don't mistake lust for love. Why should you necessarily

want to marry Rukmini, if you love her? Why can't you love her as your sister?"

"My love for her is of a different kind. It drives me to have her as my wife."

"And what prevents you from fulfilling your object?"

"She is against marriage."

"Then don't talk of marrying her. Can't you see that she is happy in leading a celibate life? Don't you know that she believes she would be miserable by marrying you or anyone else? You say you love her; then you must think of her happiness and not yours."

"But all the same I want to make her my wife. If she will not voluntarily become my wife I will compel her to be so. Everything depends on you. She is your disciple, and she will gladly marry me, if you will only ask her to do so. Not so much for my sake as for hers, I request you to do so."

"Young man," replied the Sadguru calmly but firmly, "I cannot accede to this monstrous request of yours."

"Why do you call it a monstrous request? I shall do my level best to make her happy, if she will marry me. She will continue to be your disciple. I will not bring her spiritual relation with you to an end. What more can you desire?"

"I desire nothing," was the Sadguru's terse reply.

"Then kindly ask Rukmini Devi to be my wife,"

"You are crazy, young man. Rukmini Devi's betrothed is God: How can she marry you?"

At last Waman Deshpande realized that the Sadguru was a hard nut to crack, and this knowledge made him blaze up. "I will not stand this nonsense,

sir," he said irritably; "what do you mean?"

"I say what I mean and I mean what I say. I know that Rukmini Devi, being a spiritual aspirant, wants to be one with God. She is not and does not want to be a Devadasi as the word is now understood. The custom of Devadasi is wicked and it must be destroyed root and branch. The unfortunate girls, who are wedded to temples, do not serve them but degrade them. But all talk of spiritual marriage is not nonsensical. When a spiritually-minded person yearns for God, it may be said that his or her betrothed is God. When a person becomes spiritually perfect, it may be said that his or her marriage with God has been accomplished. Rukmini Devi is a zealous aspirant. She is on fire with love. She wishes to be spiritually perfect, and so I say that her betrothed is God. She will not bind herself to anyone by human wedlock. Young man, you are living in a fool's paradise, if you think that you will have her as your wife."

"Talk sense, sir, and don't tease me or I shall lose my temper. If you—"

"I don't tease you, and if you think you will lose your temper, you should walk off from this place. You will not gain either Rukmini or anything else by losing your temper; will you?"

"Of course not," bawled Deshpande, playing the bully; "but remember that you will lose her for ever, if you won't ask her to marry me. Marry her I will, at all costs. And if you won't help me, bear it in mind that, after she becomes my wife, I will not allow her to come to you even once. She shall then no more be your disciple. And if you will actively interfere with my plan of marrying her, I shall move hea-

ven and earth to drive you out of this place."

"You are raving mad, young man. You may do what you like, but I shall see to it that Rukmini Devi does not become your wife. Moreover let me tell you that by taking recourse to any foul means, with a view to entangle her in the meshes of wedlock, you will have to suffer terribly. As a man sows, so does he reap. You may not believe in the law of karma, but your refusal to believe in it will not prevent it from operating upon you. If you will sow wind, you shall reap the whirlwind. If you want to be happy, young man, do as I tell you. Allow me to take you out from the mud of carnality, in which you are wallowing. Follow me, and I will make a spiritual jewel of you.

"Damn you, sir, I don't think highly of you. You are a fool and a hypocritical fool at that. Fools may follow you; I won't. And I'll make you suffer for interfering with me," So saying the foolhardy Waman Deshpande pompously left the Sadguru's hut. But before he could go out of the Sadguru's hearing, the Sadguru loudly but calmly declared; "Young man, time will come when you will worship me and follow me."

(To be continued)

REVIEWS

HOW TO LIVE 100 YEARS: (pp.102) Issued by The Nature Cure Institute, Muttra, U. P. India.

Written in a manner which makes the reader feel as if the author is talking to him, this book aims at pointing the way to right and healthful living. There is no gainsaying that the author has succeeded in his aim. It is one of those books which can safely be commended to all young persons. The most instructive chapters are on food, medicine and germs. An advocate of vegetarianism the author with regard to the subject of diet says: Eat sparingly raw fruits and nuts, natural sweets, such as honey, etc., drink milk slowly, and you will have supplied your physical organism with the very best food, from which it can subtract the most vital energy with the least amount of energy expended in eliminating the waste." An advocate of nature cure the author, regarding medicine, says: "To say that there is no use for medicine would probably be making an extreme statement that will not be seriously considered for perhaps another century. To say that the habitual use of medicines is very harmful to the physical organism and that most medicines are without any real 'curative' properties, is to state the truth—whether acceptable or not to the 'doctors' or the 'patients.'" Though not quite a disbeliever in the germ theory of physicians, the author asserts: "For all that I have come to the sensible conclusion that the healthy human organism is more than a match for any army of diseases

germs and that as long as a man lives right and keeps his body clean and free from surfeit deposits, he need not fear at all even if all the germs in the world come together."

The author does not lay claim to originality, but the book is instructive from cover to cover,

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SHRI BHAGAVAD-GITA NUMBER. In the Hindi Language: pp. 500 plus several art pages containing 170 illustrations. Published by The Kalyan Office, Gorakhpur, U. P., India. *Price: Rs. 2-8.*

We heartily congratulate (Baba) Raghavdas and Mr. Hanumanprasad Poddar on bringing out this grand superb volume in the Hindi language, dealing with the Celestial Song of Shri Krishna, in all its aspects. The Hindi-knowing public owes a deep debt of gratitude to them for his noble and spiritual enterprise of theirs. Among the various scriptures the Bhagwat Gita must be allowed to take a front place, not only because of its spiritual philosophy and of its great value as a piece of literature, but also because of its universality. It rises above caste and creed, and appeals to all who have a spiritual and philosophical turn of mind. A glance at the pages of this volume will show the truth of the preceding assertion. It contains a number of learned articles written by not only Hindus but also non-Hindus belonging to various creeds. The majority of articles are written by scholars and the rest by Mahatmas. A few messages by renowned personages, including the Shri Krishna of the twentieth century—Shri Sadguru Meher Baba are also published in this volume. The message of Shri Meher Baba, Whose portrait has also been given runs thus: "The Bhagwat-Gita has

exerted a tremendous· beneficial influence upon the humanity at large. As the Blessed Lord Shri Krishna was born a Hindu, the Gita is more often than never regarded as a sacred book of the Hindus; really speaking it is a sacred book, not merely of the Hindus, but of the entire human race, The message that it conveyed was intended not merely for India, but for the whole world. Let mankind act in accordance with its message, and the universal brotherland would surely be automatically brought about. Those who cast doubts on the perfect sainthood of Shri Krishna know not what they are doing. He was certainly a God-incarnate; and because He was a Sadguru, a Perfect Saint, He was successful in inundating the world with lofty spiritual teachings."

We heartily commend this superb volume to our Hindi-knowiug readers and once more congratulate the editors of the Kalyan on bringing it out.

AS OTHERS SEE US

I am very happy indeed to receive your very excellent Magazine I have lived in India and travelled and lectured with Vivekananda, living at Dakshineswar. I love your country; its religion and philosophy, and would very much like to come and visit you with Mrs. Turnbull.

Dr. Coulson Turnbull, Ph.D. (of Canada).

* * *

It is with a real feeling of honour and gratitude that I am interested in perusing your esteemed divine Monthly. I get such an abiding interest and benefit out of it. The sayings of the Divine Lord Meher Baba are still ringing merrily in my heart.

Pheroze H. Singaporía (of Bombay).

* * *

There was certainly a great need of such a Magazine as *The Meher Message*. You did well in replying to I wish you every success.

K. P. Kotwal (of London).

* * *

Who would not like to read *The Meher Message*? It is such an interesting and instructive Magazine. There must be something wrong with a person's mind, who, after reading one number of it, does not like to read the other numbers.

K. Parida (of Jaipur).

* * *

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of *Meher Message* vol 1, no. 9

Print Edition Text	Online Edition Text	Page Number	Paragraph Number	Line Number
thrusted	thrust	15	3	1
worldy	worldly	20	2	2
surly	surely	21	2	12
compell	compel	54	6	2
auother	author	57	2	13