

# THE MEHER MESSAGE

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M.A., LL.B.

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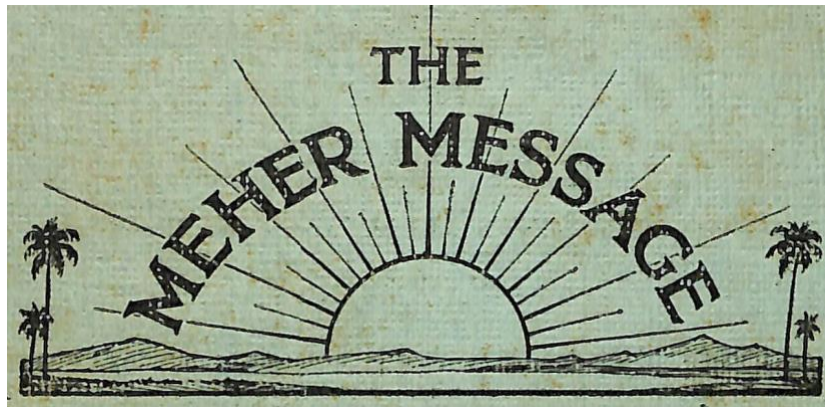
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VOL. II ] DECEMBER 1930 [ NO. 12

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Vol. II ]

**December, 1930**

[ No. 12

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SAYINGS OF HIS DIVINE MAJESTY SADGURU  
MEHER BABA

(111) God-realization is not to be confused with intellectual convictions regarding God and Creation, just as head is not to be confused with hairs or the substance with the shadows.

(112) The difference between *Antar-Drashti* and 'Sight' is great indeed. The former means seeing the subtle universe, whereas 'Sight' means seeing God and seeing Him everywhere. With the gross eye, gross things are seen; with the subtle or internal eye the spiritual world and planes are seen, and with the mental or spiritual eye, God is seen.

(113) Your jivatman (individual soul) is in the bindings of the mind, the subtle body and the gross body. Its bindings are both mental and physical. But when the jivatman crosses these bindings and becomes one with the Original Source, there is no desire left for it.

(114) God is to be loved and not feared. As a matter of fact nobody fears God. What many fear is hell or some punishment which they expect to undergo for their sins, and not God, .... just as schoolboys fear the cane and not the teacher himself.

(115) That is real service where there is no thought of self at all. Selfless service may not only bring one to the mystical mountain, the summit of which is Self-realisation, but may enable one to ascend a large part of it, or may not only bring one into contact with a Perfect Master, but may drive one to surrender to him.

*(To be continued)*

*FRAGMENTS*  
*from. the*  
SPIRITUAL SPEECHES OF SHRI  
SADGURU MEHER BABA

(30) On Two Kinds of Knowledge

There are two kinds of knowledge, viz. the worldly knowledge or the knowledge relating to the material world, and the other divine knowledge or the knowledge which is acquired after becoming one with God. Any person, after becoming spiritually perfect, when he deals with matters pertaining to this material world, reflects in his words and actions his secular attainments as much as Divinity that is in him, although he may not directly utilize either kind of knowledge. The deeds and utterances of such a person are invested with a sort of secrecy and grandeur, but this is often lost sight of by worldly people. A ruby in the hands of a rustic will not be appreciated by him, but in the hands of a jeweller it will speak value. The person, who has become one with God, on the strength of his divine knowledge, without directly drawing upon it.

(32) On The Disposition of A Person After  
God-Realization

Before a perfect saint realized God, his anger, his curses, and his violent language, did harm to himself, since there was egoism in him. Remember that where egoism is, there is no God; and where God is, there is

no egoism. The perfect saint's words and deeds in the divine state are free from egoism, but his disposition may not have changed despite the experience of Truth. However you must bear in mind that when he seems to give vent to his anger, the person with whom he is angry seems to be much benefitted. After spiritual perfection, although the disposition or attitude may remain the same, there is, strictly speaking, no existence of anger and of 'pleasure' in him. They are eradicated simultaneously with God-realization. But it is quite true that the Sadguru bestows blessings through the disposition of apparent pleasure. In other words, though the disposition of losing temper may not leave him, even after he becomes spiritually perfect, the consequence of exhibiting it is quite different, in as much as there is Divinity behind it.

And because there is Divinity behind it, the person who has to bear with it becomes the recipient of some benefit.

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### *The Sadguru And Divinity*

The fragment No. 29 of the Master's discourse, which we published in our October number, contained a mistake, as the disciple who took it down, did not properly understand it. It was printed, "The interest he appears to you to take in things that belong to this world, by word or by deed, is simply off-hand and with the mind temporarily devoid of divinity." But as a matter of fact the Sadguru's mind is never devoid of divinity. The Master has desired to state: "He is always Brahma-rup and in the Brahma-rup state his universal mind works. His mind is always Universal and so it has connection with the universe."

## REVOLT OF YOUTH

### II

#### In The East

Whereas the revolt of youth in the West has been destructive and negative, the revolt of youth in the East is on the whole creative and positive.

Like the Western youths, the Eastern youths have revolted against 'religion'; but unlike the former, the latter have revolted only against its negative aspects. The negative aspects of religion are nothing but its non-essentials and shadows, and so no intelligent reasonable-minded person can blame the youths for their revolt against them. Far from promoting real religion the non-essentials in the shape of dogmas and ceremonies degrade it. Strictly speaking the Eastern youths have revolted not against religion, but against creeds and against sectarianism. True, many of them do not take the existence of God for granted, but why should they be blamed for their sincere agnosticism which must always be distinguished from conceited atheism. Honest doubt is better than blind belief. The search after truth is better than the observance of customs. To ask questions with a view to learning is better than to accept conventions with a view to pleas-



ing 'old fogeys.' It is better to spend time on meditation than to while it away on ceremonies. Orthodox fools and sanctimonious priests may fume and fret, murmur and grumble, at what they are pleased to call the strange and ungodly ways of youths, but we are firmly imbued with the belief that the heart of the Eastern youths is sound. Their revolt against customs and dogmatics has led many of them to the verge of mysticism, which is real religion devoid of empty shows and meaningless shadows.

Mr. Bertrand Russell is one of the heroes of the Western youths. He is, however, worshipped by them, not because he is a great mathematician, but because he is an advocate of free love and despiser of morality. The Eastern youths have great respect for Mr. Russell, but they respect him only as a mathematician. Their respect does not drive them to worship him as a hero. They do not consider him an authority on marriage and morality and sexual science. They call in question his wisdom to write on these themes. They justly say about him as a philosopher what Roosevelt unjustly said about Henry James: "He is not a whole man. All that subtlety is really decadence."

That the revolt of the Eastern youths against 'religion' is wholesome will be seen from the fact that they do not ridicule morality, laugh at chastity and indulge in unlawful sexual pleasures. They look upon marriage as a serious affair, and what is called conventional morality is looked upon by them as evolved high morality indispensable to the welfare of humanity. He who violates the laws of morality is not admired but pitied or contemned by them.

The future of the East would be dark indeed, if its youths were to give themselves up to pleasures. Lawful harmless pleasures are not to be despised. They are necessary for the recreation of both mind and body. The Eastern youths take recourse to them on the whole in moderation, and so there is no reason to despair. The complaints we oft hear about the youths' love of pleasures are not always well-founded. Many Chinese papers have recently severely criticized the youths for their love of pleasures. *China Truth*, for example, in a recent issue says: "The cabarets, the once intended for the patronage of foreigners, are now visited by a large number of Chinese youths. In Shanghai, for instance, the dance-halls are visited by scions of so-called elite families and students from colleges and universities. These young bloods believe they are thoroughly fashionable and ultra-modern when they don their tuxedos and dance to the strains of jazz music. A visit to these night resorts will show there are more young Chinese there than foreign nationals. These gay-looking young men are under the mistaken impression that unless they know the latest steps, they are not at all Westernized." Even if this is true, it only means that some Chinese youths, living in great cities, where European influence is great, make fools of themselves by imitating the West in pleasures and in dress. But those adverse remarks cannot be applied to the average Chinese youth. It is owing to the activities of her youths that China is successful fighting for the rights of which Western powers have shamefully robbed her.

The Eastern youths have so much to do that they simply cannot afford to waste their time in pleasures.

Fortunately the youths all over the East have now realized the mendacity and rascality, greed and avarice, of the Western powers. Deep distrust of the West is one of the chief characteristics of the revolt of the Eastern youths against political subjection and subordination. They have now realized that though the West is superior to the East in certain respects, the East is superior to the West in other respects, and that if the East does not assert itself, it will be swallowed by the West. Indeed they hold that man to man the average Easterner is superior to the Westerner. Hence the awakening of the East. Hence the new life in the East.

The youths of Mother India have given a lead in many respects to the youths of other countries. Mother India may justly be proud of her youths! The honour of awakening the youths goes mainly to Mahatma Gandhi, but the Mahatma could not have achieved much without the help of the youths. The Indian youths of both the sexes in the present War of Independence have proved to be sturdy and patriotic. They have demonstrated that they are made of heroic stuff. Lathis do not frighten them, bullets do not bully them, jails do not horrify them. The boycott of British goods conducted by them has already begun to tell upon the British public. Their picketing and no-tax campaigns have made the provincial and central Governments of India out-and-out panicky. The Viceroy's nine lawless ordinances testify to the success of the Mahatma's movement just as much as the brutal clubbing, flogging and even shooting of non-violent men and women, the clapping into jails of thousands of Mother India's sons and daughters, and the efficient boycott of British goods.

No nation in bondage tried to achieve her freedom without foul and violent means. India is the first nation to try to achieve her freedom by unquestionable means. With what clean weapons the brave youths of India are fighting the battle of freedom! They are pledged to truth, and non-violence is their sheet anchor. For the first time in the history of the world Satyagraha is being practised on a large scale, and all thoughtful people will hold India in respect and reverence for demonstrating the efficacy of non-violence. Let it not be forgotten that it is not merely for the freedom of India that our youths are fighting. Their another great object is to reclaim England from her present degradation. The numberless horrible atrocities that are being perpetrated in India by the masters of India show to what depths of degradation the British imperialists unabashedly go. The people of India are violating the barbarous laws of the Government with a view to gaining their birthright and reclaiming the British imperialists from their degradation, but the "Christian" masters of India are violating the laws of God from ignoble motives—in order to hold India in perpetual slavery.

Such an impartial observer as Mr. Will Durant, the noted author of "The Story of Philosophy". who recently toured in various parts of the world, including India, referring to the sufferings of the Indian people and tyranny of the British, in a lecture which he delivered on India at the Community Church in New York, observed "As soon as I witnessed such suffering and such tyranny as I had never seen in my life before, I could not but cry out against this oppre-

ssion. I have never found, in all my reading nor in my brief experience in this life, any crime that can compare with the crime of England in India."

At one time it seemed that the youths of India would take recourse to violence on the plea that the means justifies the end, in order to gain their objects. From this calamity Mahatma Gandhi has successfully rescued the country. True, the police are here and there stoned, and bombs are occasionally thrown at officials. But for these acts of violence the present movement is not at all responsible. Such violence was exhibited by the small party which does not believe in non-violence even before the Mahatma inaugurated the Civil Disobedience movement. Hundreds of thousands of people have been participating in the Civil Disobedience movement; the myrmidons of the law have been doing their best by perpetrating horrible atrocities to provoke them to deeds of violence; and yet non-violence still holds the ground, and deeds of violence are few and far between. Therefore all this talk of non-violence leading to violence and youths succumbing to despair is sheer balderdash. Non-violence has been observed to such a great extent by the nation as to delight and warm the cockles of the Mahatma's heart.

Thank God, the youths of India have been giving a good account of themselves! They cannot be too much praised for their heroism; they cannot be too much admired for their non-violence; and they cannot be too much appreciated for their idealism. But we cannot close this article without criticizing those youths who have taken recourse to violence for achieving their goal and who are justifying their violence by quoting

the Bhagvad-Gita. According to them the Gita advocates violence for achieving a noble object, for did not Shri Krishna urge Arjuna to fight against Duryodhana in the battle of Kurukshetra, and has not the field on which the battle took place been called *dharmakshetra*? But those who ask such questions must not forget to take the then circumstances into account. Shri Krishna tried his utmost to avoid war though the cause of the Pandavas was just. Though the Pandavas were unjustly deprived of their kingdom, they became ready to sacrifice it provided only five villages were given to them for their maintenance. But Duryodhana was adamant and resolutely refused to do the slightest justice to them. It was he who forced war upon them: and as non-violence was no longer possible, the Lord Krishna was justified in advising Arjuna to fight against them. It is therefore foolish to say that the Lord advocated violence. On the contrary Shri Krishna taught that non-violence should generally be practised, and violence was to be taken recourse to only as a last resort, in a great extremity, and that too in the cause of *Rajdharm*. As non-violence is being successfully practised, the violent party in India cannot claim that conditions similar to those under which Shri Krishna urged Arjuna to fight have arisen. Let us not be mistaken. We admire the end for which the violent party is fighting; we praise their noble motives, we only condemn their means and methods. True their violence is essentially *Rajasic* and not at all mingled with *Tamas*. But higher than *Rajasic* is *Sattvam* which presupposes non-violence and *Sattvam* is as much superior to *Rajasic* violence as *Rajasic* violence is superior to *Tamasic* violence. By

all means let the Eastern youths in general and the Indian youths in particular fight for their ideals, for the regeneration of humanity, but let them fight with clean weapons, as the devotees of *Sattvam*, eschewing violence both in thought and in deed as far as possible.

---

### HOW EACH CAN HELP

Mr. Jamshed N. R. Metha, the Lord Mayor of Karachi, will contribute an interesting & instructive article,

*on*

WORLD INCIDENTS (HOW EACH CAN HELP) to the next number of the *Meher Message*.

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## THE CHURCH CONGRESS

"The Mind of Christ in Relation to Modern Problems"—this was the general subject of discussion at the Church Congress, held in the second week of October at Newport, Monmouthshire, England. Special services were held at the three churches, whither the members of the Congress marched in procession through the heart of the City.

The Congress can scarcely be said to have been marked by a high degree of intelligence or of spirituality. Many platitudes were exchanged, and a few papers were read. The Archbishop of Wales, preaching at the Cathedral Church of St. Woolos, said that larger fields for unsuspecting cooperation were thrown open to all Christians. Quite true, but Christians do not avail themselves of them to any appreciable extent for the betterment of Christendom. We do not agree with the Archbishop that there is a new spirit of brotherhood abroad, and that there is an earnest desire among all within the brotherhood to work for unity. The absence of brotherhood should be deplored, but none need waste his sympathy for the lack of strong desire in Christendom for what is called unity. Like the Archbishop of Wales the Bishop of Chichester, who spoke on 'General Principles of Christian Reunion', deceived himself into believing that there was a longing among Churches of very different traditions to meet and to



search for unity. Surely the Bishop cannot be unaware that Non-conformists are altogether dissatisfied with certain resolutions of the Lambeth Conference. In the course of his speech on "Nonconformity and the Lambeth Conference of 1930", the Rev. Dr. F. W. Norwood, as Chairman of the Congregational Union of England and Wales, at the opening meeting of its Autumn Assembly, remarked, "In my judgement, so far as Non-conformity has dreamed of a closer union with the Anglican Communion, the finds of the Lambeth Conference may be reduced to four words: No Road This Way", and declared: "We recognize that Lambeth in 1930 closed the door we thought was partly opened by Lambeth in 1920.. We are not angry; we are only sorry." The Chichester Bishop's wish is so much father to the thought that he is irrationally optimistic with regard to unity in Christendom. With regard to the Roman-Catholic Church he said that the Maline's conversations were a very definite and welcome attempt at a *rapprochement des cœurs*. To us they seem to be an attempt rather at *rapprochement des quelques questions*, than at *rapprochement des cœurs*. Since the Bishop is fond of French phrases, we must inform him in French that *il s'appuie sur une planche pourrie*, We avow that we utterly dislike all this talk of unity in Christendom. If by unity is meant brotherhood, tolerance and appreciation one another's views and positions, then no body can quarrel with it. Unfortunately many Christians mean by unity nothing but uniformity of views and rigid one-church organization. Though divided into many creeds organized religion has been the bane of Western thought or philosophy. For

fear of drawing upon them its wrath and persecution many a Western philosopher has compromised with the Truth and pretended to find solace in pragmatism, in pluralism,—in anything but higher pantheism. Again it is organized religion that is responsible for the suspicion with which the popular mind in the West looks upon almost every system of philosophy. If divided organized religion damps with faint praise genuine search after truth, just imagine the mischief it would perpetrate when it achieves 'unity'!

Tho. Bishop of Winchester, preaching at St. Luke's Church, referred *inter alia* to the growing volume of unemployment, and declared that the Church could never be satisfied with an economic system so palpably inadequate to the modern situation. But what does the Church of England do to improve it or find a substitute for it? In Russia they are trying a great experiment on a large scale. Instead of viewing it with an open mind, the Church of England has been vilifying the Soviets in a most outrageous manner. The capitalistic England is faced with the terrible problem of unemployment, which goes on increasing owing to the wonderful boycott of British goods in India, whereas the Soviet Russia has no such problem. Is the Bishop of Gloucester prepared to consider the Russian experiment sympathetically and disinterestedly.

Dr. William Brown, Wilde Reader in Mental Philosophy, Oxford, read a paper on "The Self, Psycho-Analysis and Psycho-Therapy." According to him, patients who were easily hypnotized were those who were dissociated and were hysterical. But Bramwell, one of the greatest authorities on the subject, has

definitely declared that the mentally healthy are the easiest, and the hysterical the most difficult, to treat by psychic methods. Other things being equal, the strong-willed are more easily hypnotizable than the weak-willed, the intelligent than the foolish, the smart than the sleepy-headed. Dr. Brown was however right when he asserted that the ideal was to get the beneficial effects of suggestion without hypnosis—to get the patient into a state of increased suggestibility without any artificial dissociation of the mind. But it is strange that he should have discussed this subject in an assembly of churchmen. Does he want the Anglican priests to cure diseases by hypnotism and thus strike a blow at Christian Science? We ask this question, for what the Doctor spoke about the bearing of deep mental analysis on the question of religion is unconvincing.

The paper on "Eugenics" read by the Dean of St. Paul's was interesting. He is reported to have urged that the church-people ought to include their duties to posterity among the new moral obligations which the advance of knowledge had laid upon them. He rightly pointed out that a civilization which gave its whole attention to environment, and paid no heed whatever to the inborn qualities of the children, was heading for disaster. Environment is no doubt worthy of consideration, but the question of inborn qualities cannot be neglected without peril to society. The Dean did not think the Church ought to be indifferent to a system of *laissez-faire* which, according to him, largely increased the number of criminals, fallen women, and others who preyed upon society. To those who said that as Christians all this was no business of theirs, the Dean

asked how they would justify the activities of the Church in combating particular social evils, such as drunkenness and gambling, and enquired whether they would say that the Church ought to confine itself to cure and leave prevention to others. The Dean's suggestions are no doubt worthy of note, but we would like to know what the Church of England has done to combat social evils like drunkenness and gambling. Can it be true that despite its efforts to combat them, these evils have increased?

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#### EDITORIALS IN OUR NEXT NUMBER.

Editorial No. 1 : The Meaning of Mysticism

Editorial No. 2 : Lord Zoroaster.

# MIND

## ITS MYSTERIES AND CONTROL

[ By Swami Sivananda (Swarg Ashram, Rishikesh)]

### VIII

191. In introspection, the mind itself is the subject of study. A portion of the mind studies the remaining portion of the mind. The higher mind studies \_the lower mind. Introspection is appreciation. Just as you watch the work done by a coolie; a portion of the mind watches the movements of the rest of the mind. By a careful watch, many defects are found out and removed by suitable Sadhana. Enter a quiet room. *Enter into silence* daily for about fifteen minutes, morning and evening. Introspect. Watch the mind carefully.

192 Every man has a mental world of his own, his own ideas, his own views, his own sentiments, his own feelings, his own habitual thoughts, his own experiences and his own mode of thinking.

193 There are two minds, viz. the higher mind and the lower mind. It is through the higher or Sattvic mind that you will have to control the lower or instinctive mind of passions .and emotions.

194 Mind can think of only limited things.

195 Mind cannot think of greenness without thinking of a green object.

196 When you begin to think of the picture of Lord Krishna with closed eyes, it is through the mind's eye you see the picture.

197 Raja Yoga teaches how to concentrate the mind and then how to discover the innermost recesses of our own minds.

198 The mind is intimately connected with the body. The mind acts upon the body and the body reacts upon the mind. If the body is sick, the mind becomes sick also. If the body is strong and healthy, the mind also becomes healthy and strong.

199 When you are angry, the mind becomes disturbed. Similarly when the mind is disturbed, the body also becomes disturbed. Various poisonous products are thrown into the blood when you get angry. The whole nervous system is agitated. You become enervated. Control anger by love. Anger is a powerful energy that is uncontrollable by practical Vyavahari Budhi, but controllable by pure reason or Vivek-Vichar (Sattvic).

200 With the majority of mankind the mind is greatly under the control of the body, their minds being very little developed. They live on *Annanya Kosha*: mostly. Developed the *Vijnanamaya Kosha* and through Vijnanamaya Kosha (buddhi) control the manomaya Kosha (mind).

201 By manipulating the mind, you will be able to bring it under your control, make it work as you like and compel it to concentrate its powers as you desire.

202 There are nine *Riddhis* and eight *Siddhis* (Majo). The eight Siddhis are *Anima* (atomic size), *Mahima* (biggest size) *Gharima* (heavy), *Lahima* (light as cotton), *Prapti* (attainment of whatever you desire) *lshatwan* .(Lordliness), and *Vasitwam* (control over everything). Riddhi means satisfaction. It is inferior to Siddhi.

203 It is weakness to have emotions in the mind. They should be controlled by the intellect and will.

204 In Jagrat state the objects exist independent of the mind. So everyday you see the same objects as soon as you wake up from sleep. But in dreams, the objects of dream exist so long as there is mind only, so long as dream lasts, because the dream creatures are manufactured out of mind only. When the mind drops down to waking state, all dream objects vanish.

205 Breathing, hearing, seeing, feeling, tasting, smelling all cause Sanskaras (impressions, latent *Smriti*) in the mind. Sadhana consists in wiping out the sanskaras, A jnani is without sanskaras. They are fried by Jnana. No doubt the force of the sanskaras remains in the *Antakarana*. But they are harmless. They will not bind the Jnani.

206 Note how vairag arises in the mind. The transitory and perishable nature of all things creates a sort of disgust in all minds and in proportion to the depth and subtlety of nature, this reaction from the world works more or less powerfully in the mind of every individual. An irresistible feeling rises up that the finite can never satisfy the Infinite within us, that the changing and perishable cannot satisfy the changeless and deathless nature of ours.

207. Draupadi, wife of the Pandavas represents mind. The Pandavas represent the five Jnana Indriyas. Dridrashtra represents Avidya.. This is the esoteric meaning.

208 There are two principal tatwas in the universe, mind and prana. Hata Yogins try to control the prana. Raj Yogins try to control the mind. Jnana Yogins start their *Sadhana* with Buddhi and will.

209 '*Dhyanam nirvishaya. manah!* When the mind becomes *nirvishaya* (free from thinking sense objects and their enjoyment); it is meditation.

210 Pranayam cannot bring about *Manonasa* (annihilation of the mind). The *Vrittis* are quieted temporarily.

211 Voice from the instructive mind will mislead you. Purify the mind and hear the voice of conscience (Sattvic)

212 Chitta is the *mind-stuff* (mental substance) It is the *ground floor* of Antakarana. It is the store-house of Sanskaras. From it proceed the important three vrittis, Manas, Buddhi, and Ahamkara,

213 Mind makes Sankalpa-Vikalpa. It thinks whether a certain thing is good or bad. Buddhi comes for determination.

214 When there is a desire, Rag and Dwesh (love and hatred) exist side by side in the mind.

215 Indriyas are objectified desires. Will to see is the eye. Will to hear is the ear. The Indriyas have two states, *static* and *dynamic*, When the desire begins to operate, the Indriyas are put in motion. This is the dynamic state. As soon as the desire is gratified, the Indriyas shrink through *tripti* (satisfaction). This is the static or passive state.

216 According to Western medical science light vibrations from outside strike the retina and an inverted image is formed there. These vibrations are carried through optic tract, optic thalamus to the centre of vision in the occipital lobe of the brain in the back part of the head, There a positive image is formed. Then you see the chair in front of you. The Vedanta theory of perception is that the mind comes out through the eye, and assumes the shape of the object outside.



217 The universe is not the mental creation or the cosmic mind (*Hiranya-Garbha*). One single, organised thought of *Hiranyagarbha* has materialised as the seeming universe.

218 It is only the individual mind that sees objects outside. If you see the same objects through a telescope, they appear different. If you can see with the mind directly, you will have quite a different vision altogether. *Hiranyagarbha* or *Karya Bramhan* has quite different vision. He sees everything as a vibration, or movement, within himself as his own Sankalpa, just as you can imagine within your own mind that a big war is going on, and many people are dying on either side. You can withdraw your imagination at your will.

219 Mind gropes in darkness. It forgets every moment. It can do only one thing at a time. It is finite. It is Jada. It is *Parichinna* (finite). It is the effect of Sattwa Guna. It is *vinashi*; It is ehanchal (ever fluctuating). It is a bundle of ideas, sanskaras, habits, impulses and emotion. It borrows light from the Addistan (the underlying substratum). You can control the mind. The thinker is different from thought. There is no functioning of the mind in sleep. You always say "My mind." Therefore mind is not the Self.

220 In Nididhyasan, a profound and continued meditation, thinking ceases. There is one idea, of '*Aham. Brahm Asmi*'. When this idea also is given up Nirvikalpa Samadhi or Sahaja Adwaita Nishta ensues.

221 Consciousness *per se*—or the Absolute Consciousness is common in all. The consciousness is one. It is *Kutasta Chaitanya*. All the working of the mind, all modifications that arise in the minds of all are presented to the one common consciousness which is the witness of the mental vrittis (*Sarvadhee Sakshi-bhutam*).

(To be continued)..

## HOW MY LIFE WAS UPLIFTED

( *By the late Dr. Alexander Haig* )

*(The late Dr. Alexander Haig, internationally known London physician, author of many medical books that have been translated into several languages, has contributed the following short sketch to the Album of Max Gysi, 330 Washington Street, Melrose, Mass., U.S.A. Mr. Max Gysi has kindly sent it to us for publication in our Magazine)*

A great process of evolution: as great as the universe of which it is a part. Only a part of the process is seen, but of its whence we know little and of its whither less. In the past we see the passage from vegetable to animal, from animal to man and from man to mind. In the present and future we seem to see darkly the passage from mind to spirit and from spirit, just glimmering in man, to the Great Spirit of Eternity,

But to day we are certainly conscious that it is a vast evolution in which we take part. We know also that sorrow and suffering are the spurs which drive this evolution forward.

I suffered much for many years and then I found that I was breaking the laws of Nature which I ought to keep, in that I, a frugivore, was trying to make myself a carnivore, in that I, a human man, was trying to make myself a remorseless beast.

But it would not do, the lashes of Nature's whips became ever harder and heavier. till nothing lay in front

of me but death or change; and then at last I saw the reason and began to obey and then at once my sufferings were removed and my life was prolonged, beautiful and uplifted.

And to-day, I have no dearer wish than that those others, my brothers, who are still sorrowing and suffering, just as I sorrowed, should see the truth and be made free by it.

Therefore, when you suffer, remember that it means that the truth is waiting somewhere for you to discover it, and that when you have discovered and obeyed it, all will be well.

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## TO MY BELOVED

*(By Meredith Starr)*

The river of speech cannot carry, Beloved, my songs unto you.  
They drift on a tide of blood that ebbs from the heart's deep core  
Through billows of death & darkness, far from the dawn and the dew,  
Under the starless sky, with never a glimpse of a shore.

Yet have my dreams not told me that you and I shall be one,  
Perchance in a far-off life, perchance in a day or an hour?  
Be patient, O wounded heart, for when the journey is done  
Out of the darkness of death will blossom a Golden Flower.

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# IMITATION OF BABA

( By C. V. Sampath Aiyangar, Sub. Judge, Kurnool )

## CHAPTER 3

### The Doctrine of Truth

"Three curtains, the gross, the subtle and the mental, intervene between man and the Real Truth (Paramatman)," says Meher Baba.

"Only three things are of real worth; they are, God, Sadguru and Love. These three are almost one and the same. Try to create love within you—real and sincere love for God or your Guru. A Sadguru is a personification of Love. So keep on thinking of Him and loving Him." So says Babaji.

".....Sadgurus who after being realized 'come down' for their duties and who had to play the part of Avatars. The one and only aim of the Avatars is to give enlightenment to humanity." So says our Sadguru.

"Happy is he whom *Truth* teacheth by itself, not by figures and words that pass, but as it is in itself," says Thomas A Kempis. This means that one should, without any hesitation, choose the Truth instinctively. This 'choosing the Truth' is one of the great vows, according to the Yoga Sutras. So a Great Master said, "Between right and wrong it should not be difficult to choose, for those who wish to follow the Master have already decided to take the right at all costs." Before one enters the portals of

the Path he should have become accustomed to obey the dictates of Truth *instinctively*. A Sadguru is Truth itself. Christ was Truth. Zoroaster was Truth. Moses was Truth. Shri Ramanuja was Truth. Sri Sankara was Truth. Sri Madhava was Truth. Sri Ramakrishna was Truth. Muhammad the Prophet was Truth. Our living Sadguru—our beloved Sri Meher Baba—is Truth. That Truth speaks in us. No 'figures', no 'words.' That Truth *is* in us.

How to discriminate Truth from falsehood, right from wrong? Says a Great Teacher, "There is only one authority in the world, and that is wisdom." Be in contact with a Living Sadguru, who eats with you, sleeps with you, drinks with you, and who loves you. Then wisdom flows.

Thomas says "Our opinion and our sense often deceive us, and perceive but little." That is why a Great Master says, "Your thought about others must be true: you must not think of them what you do not know." He says, "Never attribute motives to another," A great Teacher commenting on this says, "That is an enormously important piece of advice which, if carried out in the world, would do away with at least half the trouble that exists. If a person does a thing which you do not understand, leave it at that; do not invent possible motives."

That is why Shri Babsji says, "You will attain to this truth if you give up worldly Maya." Our senses often deceive us: "You know that the sun does not rise, but you see it doing so" says a teacher. The same teacher says, "That is why any one who is trained by a Master is put through a definite and thorough course of action." I know that we can give up easily the worldly Maya under our beloved Sadguru.

We may therefore easily see Him in us. We may become He. Says the Gita, "The senses are said to be superior (to the body) the mind is superior to the senses; the Buddhi is superior to the mind: He is superior to Budhi." By contact with Him (God-realized Sadguru) we can easily control our senses. Babaji is such a Sadguru, who would condescend to remove the worldly Maya from *every one*. He is Truth.

The day of judgment is a stage in our evolution. Empty discussion about abstruse and obscure matters profit no one, says Thomas. We should *see*. "We have eyes and see not." The living Sadguru will make us *see*.

The *Eternal Word* is One. So-called Philosophies are many. True Philosophy is One, and reveals that *Eternal Word*. Babaji gives out that Philosophy. "Without this *Word* no one understandeth or judgeth rightly."

He to whom all things are *one*, and who draweth all things unto *one*—and who seeth all things in one—may be steady of heart, and peaceably repose in God," says Thomas. So says Gita: "That by which the One Indestructible Substance is seen in all beings, inseparate in the separated, know that Knowledge to be. Satvic,"

"God is one, not in the sense of half of two but the One that remains for ever One, without a second. He was always infinite, is infinite, and will always remain infinite!" (Babaji). So let us say with Thomas, "O *Truth*, my God, make me *One* with thee in everlasting love." Shall we address our dear Ssdguru: "In Thee is all that I will or desire"? "Speak Thou alone to me."

"The more a man is at Unity within himself, and interiorly simple, the higher without labour doth he understand: because he receiveth the light of understanding from above", says Thomas. The last idea is misleading if the author means that the understanding comes from without. The light of understanding is within us. If it is meant by the word 'above', the Higher Self in us, then it is the Truth that the touch of a Sadguru lights that dormant Light in us. So says our Sadguru, "The average person's stock of sanskaras may be appropriately compared to an Augean stable, which it is impossible for him to cleanse. But just as Hercules cleansed the stable of Augeas by turning the river Alpheus through it, so a Sadguru can destroy the sanskaras of any person with the fire of his spirituality." Says the Gita, "One, perchance, in thousands of men, strives for perfection: and one, perchance, among the blessed ones, striving thus, knows Me in reality." So, 999 out of a thousand people may be called 'average persons.' To them our dear Sadguru is the Light and Truth.

"A pure, simple, and steady spirit is not dissipated by a multitude of affairs," says Thomas. "He by whom the world is not agitated and who cannot be agitated by the world ... is dear to Me", says the Gita. That is why our Sadguru says that Sadgurus are absolutely selfless. Heart is Love. Head is Knowledge. Head and heart together constitute Knowledge of Love—i.e.—Knowledge of Truth.

It is simple truth that what we have done, and not what we have read, that will stand us in good stead. A great Teacher says, "The multitude of books that we have at the present day is a disadvantage—It induces

reading without thinking." That is why Thackeray wrote:

" Sow a thought and reap an action.  
 Sow an action and reap a habit.  
 Sow a habit and reap character.  
 Sow character and reap Destiny."

The Lord of the Gita, specifically said that by reading books alone (Adhyayana) the Truth cannot be found. And our Sadguru therefore says that Atheism is generally born of intellectual vanity.

"How many perish in the world through vain learning, who take little care of the service of God!" Says Thomas, 'a good and devout man bendeth his desires to the rule of right reason.' It is, therefore, said that the qualification of Desirelessness is a very difficult one. We should not identify ourselves with our desires. It is the lower self that thinks, "I want, I desire." According to the Gita, one of the qualities necessary for becoming Brahman is 'Vairagyam' (dispassion). Our dear Baba says, "Seek Him (Truth-Paramatman) within you. You could easily see Him but for the four big 'Devils', who stand in your way and do not allow you to see Him. They are (i) Egoism (ii) Kama (Passion) (iii) Krodha (anger) and (iv) Lobha (avarice) . . . Unless you master these four 'Devils'. there can be no hope for you to enter on the Path."

It is true that many make it more their study to know than to live well, therefore are they often deceived, and bring forth no fruit, or very little. Head divorced from heart is dangerous. Head and heart together see the Truth. Our Master therefore says, "No sanskaras, no egoism." Let us try to wipe off our Sanskaras—good or bad,



As Thomas says, "He is truly great, who is great in charity." It is true that charity destroys self-centredness. Hazarath Muhammad the Prophet said "Every good work is charity." Sadguru has stated, "Try to create love within you."

It is not right to say that "he is truly great, who is little in his own eyes." If he is little in his own eyes, he cannot try to see and realize God. But our dear Babaji says, "Try to see and realize God and when you achieve the Goal you may safely say that you are God."

I cannot say that 'he is truly prudent, who looketh upon all earthly things as dung'. Dung also is useful. For experience in evolution we want earthly things. But as our dear Master says, 'Renounce low desires.'

One who does so 'may gain Christ'. It is true that the truly learned is he who doeth the will of God—and that is helping the evolution of the Universe. But it is not true to say that he should 'renounce his own will.' It is more appropriate to say that he should remove the sanskaras that surround the Divine Will in him.

Says our Lord Babaji, "If you want to be saved, conquer your mind, lead a pure life, renounce low desires, and follow one who has realized God and in whom you have sound Faith,"—not as an authority but as your help. For, does not he say: 'Do nothing even to please Me or the world against the dictates of your conscience.' Let us follow Baba, in the Chariot of our Conscience, as He is the living Sadguru and Truth itself.

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## SOMEWHAT SHOCKING BUT QUITE TRUE

The churches are emptier today than ever. In the silence of empty spaces the noises of a scuffle between some clergyman and his bishop on the use and misuse of some ritual sound unnaturally loud. The fires of that last tense struggle between orthodoxy and what was then called unbelief—a struggle so bitter that it divided father and son, husband and wife, and parted lovers—have died down. There are still a few resolute atheists, uttering their war cries in Hyde Park and in obscure publications. There are still opposing ranks of believers—how thinned, and divided among themselves into High and Low, the lows shouting "Papist!" at the highs, and the highs with compressed lips and burning eyes, trying to blow a little fervour a little beauty of holiness, into the lackadaisical body of the Church, their mother. And between the two, between little atheist and little believer the vast spreading mass of the indifferent. The so cheerfully indifferent, who don't care, who neither go to church nor send their children, who cry "What a sweet church!" as they rush past some Norman belfry in their car on Sunday, and who think it such a pity to tamper with the beautiful English of a Prayer Book they never read ..... The Church has signally failed to persuade latter generations that sexual laxity is a heinous offence. All young men and women are not sexually lax, but all or nearly all of them are completely without any moral convictions about their sexual life ..... The Church has lost all power to enforce its rules regarding sexual

morality .... Why has the Church failed to hold the common man? The common man, humbly conscious of the contrast between his insignificance and the sublimity of the Bishops and Church Councils, is scarcely in a position to say. But there are two reasons which the commonest man has already grasped. One is the complete and absolute break between the professions of the Church and its practice. In theory the Church is Christian—that is to say, it is founded on the teaching of Christ. Which teaching it expounds through the mouths of its priests. In practice it long since threw over-board cardinal point in His teaching. Christ was perfectly clear on the question of taking life. He said, "Resist not evil", and struck the sword from the hand of the disciple in the garden. No amount of juggling can square killing with the perfectly definite words of Christ. But the Church condones war and blesses the guns ..... The other main reason for the Church's failure is the complete lack of authority. The Church in England is not in a position to dictate to people how they shall live.

*Storm Jameson.*

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I might say here that the laws of evolution apply everywhere in the universe except in Tennessee. The legislators of that state do not believe in evolving from jackasses to humans and from humans to Nirvana. In spite of all the efforts that Nature may use to inflict any laws of evolution on them, they are determined to remain jackasses. *Freedom Hill Henry.*

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"It is not necessary for you to attack our religion in order to magnify your own", was the remark of a Hindu sage to an English officer in a discussion on the

religious faiths of East and West. It was a just rebuke, as well as an index of the difference between the two races. It is indeed a rather humiliating reflection that the followers of some of the great non-Christian religions are more tolerant in their views than many Christians show themselves to be. But usually the question resolves itself into one of good and bad manners, rather than of good and bad religions. *Light.*

\* \* \*

Forty years ago the materialists were having it all their own way. During the last forty years I have seen the pendulum swing to the other side until today there is hardly a great scientist who does not hold to the spiritual interpretation of the universe. Within the last twelve months three great scientists, Eddington, Curtiss the astrologer, and Sir Oliver Lodge, have published books saying that their studies have impelled them to the conviction that spirit is at the heart of things.

*Dr. Frederick Lynch,*

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I yield to no one in my love of my homeland, but God is not primarily interested in the domination of the British race. If the Gospel of Christ is dangerous to the state, we cannot tame it merely for the sake of national or imperial interests. In the conflict between Cæsar and Christ our place is with Christ ..... The time is at hand, I am sure when we must either proclaim that Christianity is unworkable, too great for us, charming if you like, but not practical or possible, that the Galilean is too great for our small hearts—or else, that it is the last word in practical wisdom, and must be lived out, cost what it may.

*Rev.. H. R. L. Sheppard,*

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## THOUGHTS SUBLIME

One may heal with holiness; one may heal with the Law; one may heal with the Holy Word. This it is that will best drive away sickness from the body of the faithful, for this is the best of remedies.

*Zarathushtra.*

\* \* \*

If we would serve Him or become one with Him, our activity must be as unwearied as His. There may be rest in store for the drop which is separated from the ocean, but not for the drop in the ocean, which knows no rest. The same is the case with ourselves. As soon as we become one with the ocean in the shape of God, there is no more rest for us, nor indeed do we need rest any longer. This restlessness constitutes true rest. This never ceasing agitation holds the key to peace ineffable. True humility therefore demands the sacrifice of every thing that we have at the altar of humanity. This supreme state or total surrender is difficult to describe, but not beyond the bounds of human experience. It has been attained by many dedicated souls and may be attained by ourselves as well.

*Mahatma Gandhi.*

\* \* \*

Let no man turn aside, ever so slightly, from the broad path of honour on the plausible pretense that he is justified by the goodness of his end. All good ends can be worked out by good means. Those that cannot are bad, and may be counted so at once and left alone,

*Charles Dickens.*

\* \* \*

We cannot describe the natural history of the soul, but know that it is divine, I cannot tell if these wonderful qualities which house to-day in this mortal frame shall ever re-assemble in equal activity in a similar frame, but this one thing I know, that these qualities did not now begin to exist, cannot be sick with my sickness nor buried in my grave.

*Emerson.*

\* \* \*

The angels of divine peace and joy are always at hand, and if you do not see them, and hear them, and dwell with them, it is because you shut yourself out from them, and prefer the company of the spirits of evil within you. You are what you will to be, what you wish to be, what you prefer to be. You can commence to purify yourself, and by so doing can arrive at peace, or you can refuse to purify yourself, and so remain with suffering, \_

*James Allen.*

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O son of a great family, the ultimate essence of all things is eternally such as it is, whether or not Tathagatas have come to appear; they are not called Tathagatas because of their realization of this ultimate essence of things. All the Sravakas and Pratyekabuddhas too have indeed realized this essence of non-discrimination. Again, O son of a good family, thou shouldst look up to your body, knowledge, Buddha-land halo of illumination, skillful means, and voice of purity, each of which is beyond measurement; and with these mayest thou too be completely equipped.

*Dashabhumika Sutra.*

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## SPIRITUAL ANECDOTES

One day Abdul Muttalib set forth from the Sanctuary, his favourite son, Abdullah, holding his hand.

On the threshold of the temple was seated Quotila, a woman of Bani Asad tribe. On catching sight of the lad, she started to her feet evincing sudden surprise. She stared at him with strange persistence.

"Whither art thou going?" she called to him. "To where my father leadeth me."

"Stop, and listen to me. I offer thee a hundred camels if thou wilt consent to throw thyself upon me, now at once."

The young man turned away, filled with confusion, and rejoined Abdul Muttalib who took him to the house of Wahb ibn Abdi Manaf, whose daughter he thought would make a good wife to his boy. Wahb was one of the chieftains of the Bani Zahrah tribe, and Abdul Muttalib being numbered among the princes of the Quarish, a most noble tribe, an alliance would be easily brought about, so the marriage of Abdullah with Aminah, daughter of Wahb, took place without further loss of time.

Abdullah went off with his bride to the dwelling of Abu Talib, his uncle. There the marriage was consummated during the young couple's sojourn of three days and three nights. When the newly-married young man went out of the house, he came face to face again with Quotila, the woman who had previously hailed him with such lack of decency, and he was surprised at her complete indifference as she saw him pass by. Abdullah was considered to be the handsomest youth in.

Makkah. He felt hurt at her indifference, following so quickly on her great ardor.

"How comes it that thou dost not ask me again for what thou hungered for but a little while ago?" he asked Quotila.

"Who art thou?" she replied.

"I am Abdullah bin Abdul Muttalib."

"Art thou the stripling whose brow seemed to me to be surrounded with a luminous aureola which has now disappeared? What hath befell thee since we first met?"

He apprised her of his marriage, and Quotila guessed that the radiance surrounding the future prophet had passed away from the forehead of Abdullah into the womb of Aminah, his wife.

"By Allah, I made no mistake!" she told him "On thy brow I discovered the pure light that I would have dearly liked to possess in the depths of my body. But now it belongeth to another who will be delivered of 'The Best Among Created Beings,' and there remaineth naught of thee that I care for."

Thus it came about that Abdullah, by the words that fell from the lips of this learned woman, got to hear of his wife's pregnancy and the future in store for his son. Abdullah did not live long enough to have the happiness of knowing his offspring, for Mohammed's father died at Yasrib two months before Aminah was delivered.

Aminah, mother of Allah's Chosen one, spoke thus: "Since the day I carried my son in my womb until I brought him forth, I never suffered the least pain, I never even felt his weight and should not have known the state I was in, if it had not been that after I conceived and was about to fall asleep, an angel appeared to me,



saying: 'Dost thou not see that thou art pregnant with the Lord of thy Nation, the prophet of all the people? Know it full well.' At the same instant, a streak of light, darting out of my body, went up northwards—yea, even unto the land of Syria.

"When the day of my deliverance came due, the angel appeared to me again and gave me a warning: "When thou shalt bring forth thy child into the world, thou must utter these words: "For him I implore the protection of Allah, the Only One, against the wickedness of the envious", and thou shalt call him by the name of Mohammed, which means The Lauded, as he is announced in the Taurat and the Injil, for he will be lauded by all the inhabitants of Heaven and Earth."

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Jemshid introduced distinctions in dress, and was the first person who wore a ring upon the finger. They asked him why he had given the whole grace and ornament to the left, whilst excellence belongs to the right hand? He replied, "The right hand is completely ornamented by its own rectitude." Feridoon commanded the Chinese embroiderers to embroider the following words on the outside of his pavilion, "O man of prudence! do thou good to the wicked, for the virtuous are of themselves great and happy."

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*New Features From The Next Year.*

From the next number of *The Meher Message* the following new features will regularly appear:

Topics From Indian Journals

Topics From Foreign Journals

Extracts From Books Just Published.

## SOME IMPRESSIONS

( *By Framroz B. Workingbox.* )

Various emotions surge up in the human heart before and after the 'Darshana' of a perfect Master. Hardened materialists do not find anything extraordinary in a Sadguru, To them, he is like an ordinary man. On the contrary, they, feign disgust at some of his peculiarities if they happen to notice them and do not hesitate or are ashamed to have a cheap jib at Him in the press. But quite different is the case with those whose hearts respond in some measure to the inner workings of the Master they revere.

Their first visit to a great saint makes them forgetful of every thing except the presence of the Master. All unsavoury thoughts, all jocularities vanish the instant they enter the holy precincts. In the presence of the Guru, they see nothing but him. In some the current of feelings which overpower them is so strong that they cannot but weep profusely. Some however are able to curb their flow of tears; but once they are in a quiet place, they give full vent to it.

This cannot be true in every instance as everything depends on temperament, impulse and the degree to which the inherent goodness in man is developed. There are types and types of people who come in touch with the Master. There are some who shake hands with him or press them to their eyes, but do not like to pay their humble homage with their temples on his lotus feet. Strangely enough they are also affected to a certain extent, The writer knows of

gentlemen who, despite their previous resolve to make a full-stretch 'Vandan', have thrown themselves on their face full-length when once in the presence of the Master. It is the responsive chord in their heart which makes them unmindful of their status and prestige, when their eyes meet the captivating glance of the Guru.

It is the Sut Purush like Shri Meher Baba against whom the furious billows of world sin strike. But still, even in this Kaliyooga, his Sut persists. Hence the emphasis on Sat-Sung (constant touch with Sadgurus) for worldly people.

The only prayer which the devout believers and followers of Sadgurus can offer fervently is that may their Masters condescend to draw irresistibly towards themselves more and more of the worldly-minded. Amen!

## PEACE

*(By Mary Treumann)*

Retiring in silence we penetrate all objects clearly, and we become aware of their real worth or unworth. How little, how vain, seem then those things which mean the very life of the human beings in the world! All the thousand illusions of the mind are then seen as such. But when we embrace the external life, we again think them to be real. Maya has really a great influence on us. It binds us in all manners. But all the same, in a real spiritual aspirant cannot be destroyed the longing after eternal peace. This longing is like a spark that glows under the ashes, We should see to it that this spark gradually grows into a flaming light through our longing after God, through sincere devotion to our Guru, through keeping the mind in silence. When peace has come into our heart, Maya has but little power over us. For we have come to know of something that is celestial. The glimpses of the Eternal keep us in check and our heart is not led away by things transient, When one finds a treasure one does not hunt after worthless things, All our dream illusions in Maya are of only relative worth. Let us so use them that we may become more and more spiritualized till we realize our divine heritage.

# WHAT IS DEATH?

*By Baily J. Irani*

We should consider life as a preparation for death. We should live well, if we desire to die happily. Otherwise we cannot but be miserable, when death draws near. Extremely miserable was the death of Charles IX of France, who had authorized the atrocious massacre of the Huguenots on the fearful night of St. Bartholomew. "I know not how it is", said he to his surgeon, Ambrose Pare, when on death-bed, "but for the last few days. I feel as in a fever. My mind and body are both disturbed. Every moment, whether I am asleep or awake, visions of murdered corpses, covered with blood and hideous to the sight haunt me. Oh, I wish I had spared the innocent and the imbecile!"

One should live in such a manner that one's friends may inscribe to one, after one's death, as Callimachus inscribed to Saon of Acanthus:

"He lies in a sacred sleep;  
Say not that men of virtue die."

We should live in such a manner that when death comes we may meet it in the spirit of Socrates, who while defending himself before his accusers did not speak as Cicero remarks, as a man condemned to death, but as one about to ascend into heaven. He expressed his conviction that after all to die was to gain.

Death is as natural as birth. It does not mean destruction, but only a change in life's condition, Death is often termed ghastly, but let it be remembered that the actual separation of the soul from the body is effected without the least physical pain. We as insensibly give up life as we enter into it.

# THE PHILOSOPHY OF LIFE

[ *By Herbert Porter* ]

Of Statesmanship

## II

24 He that can see through life and men, is hated, for men do love to learn the Truth concerning others, but do hate to learn it of themselves. ·

25 Jeremy Bentham, according to Mill, did find the Philosophy of Law a chaos, and did leave it a science.

26 Lord Morley is one of the finest characters in the world of Statesmanship and Literature. His biographies do give him a permanently high rank among English men of letters.

27 Edmund Burke was a philosophical politician and an orator of great power. His essay upon the Sublime and Beautiful did create for him many valuable friendships. He did fight the Doctrine of the French Revolution with every fibre of contestability which he did possess, but his fiery eloquence did much towards the plunging of Europe in war for twenty three years. ·

28 Rouget de Lisle, returning in happy mood, from a dinner party, did receive the afflatus which gave to France that inspired martial music, the Marseillaise.

29 Nations do rise to the Pinnacle of Power—glory doth flash upon them—but there be no hope for any civilization which hath not soul behind all its mental and physical forces.

30 The mighty Coliseum of Rome, in which the gladiators did fight to the death, and Christians were thrown alive to the beasts for the pleasure of a Roman holiday, is a mark of shame upon the world. The holy hermit, Telemachus, after the defeat of Alaric, at the revival of the gladiators, did enter the arena and plead with the people to cease such barbarities. He was stoned by the people and killed by the gladiators. But the sight of this poor, innocent servant of Righteousness, afterwards so touched the heart of the masses, that that day saw the final fight in the gigantic Amphitheatre of tragedies.

31 Apollonius of Tyana did reprove the putrid Court of Nero. Apollonius was a Mystic and Initiate, and when imprisoned, did dematerialize his physical parts which were in manacles and gyves, demonstrating his presence to friends many leagues removed. I think Shri Meher Baba the Beautiful will go down to history as a Saint equal to the wonderful Apollonius.

32 Marcus Aurelius—Roman Emperor—was one of the most beautiful characters the world hath known. His "Meditations" do show us the marvel of his mind—its deliberate and passive reason, its fineness and unegotistical virtue. Many are the noble minds under the Stoic Banner: his quality of mercy did find him a deep place in the hearts of Romans. But he did persecute the Christians and Polycarp did die under his rod.

33 A wise ruler will, diurnally practise Justice; for, let him fall but once, in this, and the world will cast his wisdom to the earth.

34 Pericles, the great Athenian Statesman doth stand before us, a wonderful example of tolerance and fortitude.

35 Montesquieu did write upon Politics and Law,

In his gigantic work "De l'Esprit des Lois" all political systems are examined. His "Letters Persanes", was his first literary success. His genius was supreme.

36 William Wilberforce did fight with conspicuous bravery . for the abolition of the Slave Trade. Though regarded as a fanatic, he was, in reality, a glorious character, whose aspirations were misunderstood by his critics. He won his Cause, but did die ere the Emancipation Bill was passed.

37 Liberty of thought and action do form the only pure air in which a good man can breathe. Slavery of any kind doth destroy mind and morals.

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## HERE AND THERE

### *Conversation Between Tagore And Einstein.*

In the *New York Times Magazine*, Dmitri Marianoff gives the essential of the conversation which the poet Rabindranath Tagore and the scientist Albert Einstein had with each other at Capouth, near Potsdam in Germany as follows:—

*Tagore:* You have been busy, hunting down with mathematics, the two ancient entities, time and space, while I have been busy, hunting of the eternal world man, the universe of reality.

*Einstein:* Do you believe in the divine as isolated from the world?

*Tagore:* Not isolated. The infinite personality of man comprehends the universe. There cannot be anything that cannot be subsumed by the human personality, and this proves that the truth of the universe is human truth.

*Einstein:* There are two different conceptions about the nature of the universe—the world as a unity dependent on humanity, and the world as reality independent of the human factor.

*Tagore:* When our universe is in harmony with man, the eternal, we know it as truth, we feel it as beauty.

*Einstein:* This is a purely human conception of the universe.

*Tagore:* This world is a human world—the scientific view of it is also that of the scientific man. Therefore, the world, apart from us does not exist; it is a



relative world, depending for its reality upon our consciousness. There is some standard of reason and enjoyment which gives it truth, the standard of the eternal man, whose experiences are made possible through our experiences.

*Einstein:* This is a realization of the human entity.

*Tagore:* Yes, one eternal entity. We have to realize it through our emotions and activities. We realize the supreme man, who has no individual limitations, through out limitations. Science is concerned with that which is not individual; it is the impersonal human world of truth. Religion realizes these truths and links them up with our deeper needs. Our individual consciousness of truth gains universal significance. Religion applies values to truth, and we know truth as good through our own harmony with it.

*Einstein:* Truth, then, or beauty, is not independent of man?

*Tagore:* No, I do not say so.

*Einstein:* If there were not human beings any more, the Apollo Belvedere no longer would be beautiful?

*Tagore:* No.

*Einstein:* I agree with this conception of beauty, but not with regard to truth.

*Tagore:* Why not? Truth is realised through men.

*Einstein:* I cannot prove my conception is right, but that is my religion.

*Tagore:* Beauty is in the ideal of perfect harmony, which is in the universal being; truth is the perfect comprehension of the universal mind. We individuals approach it through our own mistakes and blunders,

through our accumulated experience, through our illumined consciousness. How otherwise can we know truth?

*Einstein:* I cannot prove, but I believe in the Pythagorean argument, that truth is independent of human beings. It is the problem of the logic of continuity.

*Tagore:* Truth, Which is one with the universal being, must be essentially human; otherwise, whatever we individuals realize as true never can be called truth. At least, the truth which is described as scientific and which only can be reached through the process of logic—in other words, by an organ of thought which is human. According to the Indian philosophy there is 'Brahman,' the absolute truth which cannot be conceived by the isolation of the individual mind or described by words, but can be realized only by merging the individual in its infinity. But such a truth cannot belong to science. The nature of truth which we are discussing is an appearance; that is to say, what appears to be true to the human mind, and therefore is human, may be called "Maya", or illusion.

*Einstein:* It is no illusion of the individual, but of the species.

*Tagore:* The species also belongs to a unity, to humanity. Therefore the entire human mind realizes truth: the Indian and the European mind meet in a common realization.

*Einstein:* The word, species, is used in German for all human beings, as a matter of fact, even apes and the frogs would belong to it. The problem is whether truth is independent of our consciousness.

*Tagore:* What we call truth lies in the rational harmony between the subjective and objective aspects of reality, both of which belong to the super-personal man.

*Einstein:* We do things with our mind, even in our everyday life, for which we are not responsible. The mind acknowledges realities outside of it, independent of it. For instance nobody may be in this house yet that table remains where it is.

*Tagore:* Yes, it remains outside the individual mind, but not outside the universal mind. The table is that which is perceptible by some kind of consciousness we possess.

*Einstein :* If nobody were in the house the table would exist all the same but this is already illegitimate from your point of view, because we cannot explain what it means, that the table is there, independently of us. Our natural point of view in regard to the existence of truth, apart from humanity, cannot be explained or proved, but it is a belief which nobody can lack—not even primitive beings. We attribute to truth a superhuman objective. It is indispensable for us, this reality which is independent of our existence and our experience and our mind—though we cannot say what it means.

*Tagore;* In any case, if there be any truth absolutely unrelated to humanity, then for us it is absolutely non-existing.

*Einstein:* Then I am more religious than you are!

*Tagore;* My religion is in the reconciliation of the superpersonal man, the universal human spirit, in my own individual being.

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## Einstein's Credo

Prof. Einstein writes in the *Forum* for October:—Strange is our situation here on earth. Each of us comes here for a short visit, not knowing why, yet sometimes seeming to divine a purpose. From the standpoint of daily life, however, there is one thing we do know: that man is here for the sake of other men—above all for those upon whose smile and well-being our own happiness depends, and also for the countless unknown souls with whose fate we are connected by a bond of sympathy. Many times a day I realize how much my own outer and inner life is built upon the labours of my fellowmen, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received. My peace of mind is often troubled by the depressing sense that I have borrowed too heavily from the work of other men. I do not believe we can have any freedom at all in the philosophical sense, for we act not only under external compulsion but also by inner necessity ..... To ponder interminably over the reason for one's own existence or the meaning of life in general seems to me from an objective point of view, to be sheer folly; and yet everyone holds certain ideals by which he guides his aspiration and his judgment. The ideals which have always shone before me and filled me with the joy of living are goodness, beauty and truth. To make a goal of comfort or happiness has never appealed to me; a system of ethics build on that basis would be sufficient only for a herd of cattle. Without the sense of collaborating with like-minded beings in the pursuit of the ever unattainable in art and scientific research, my life would have been empty. Ever since childhood I have scorned the commonplace limits

so often set upon human ambition. Possessions, outward success, publicity, luxury—to me these have always been contemptible. I believe that a simple and unassuming manner of life is best for everyone, best both for the body and the mind. My passionate interest in social justice and social responsibility—has always stood in curious contrast to a marked lack of desire for direct association with men and woman. I am a horse for single harness, not cut out for tandem or team work. I have never belonged whole-heartedly to country or state, to my circle of friends or even to my own family. These ties have always been accompanied by a vague aloofness and the wish to withdraw into myself increases with the years ..... My political ideal is democracy. Everyone should be respected as an individual, but no one idealized. I am convinced that degeneracy follows every autocratic system of violence, for violence inevitably attracts moral inferiors. Time has proved that illustrious tyrants are succeeded by scoundrels. .... The most beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead: his eyes are closed. This insight into the mystery of life, coupled though it be with fear, has also given rise to religion. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms—this knowledge, this feeling, is at the centre of true religiousness. In this sense and in this sense only, I belong in the ranks of devoutly religious men. I cannot imagine a God who rewards and punishes the objects of

his devotion, whose purposes are modelled after our own—a God, in short, who is but a reflection of human frailty. Neither can I believe that the individual survives the death of his body, although feeble souls harbor such thoughts through fear or ridiculous egotism. It is enough for me to contemplate the mystery of conscious life perpetuating itself through all eternity, to reflect upon the marvellous structure of the universe which we can dimly perceive, and to try humbly to comprehend even an infinitesimal part of the intelligence manifested in nature.

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### An Ideal Woman

The following epitaph on the tablet in St. Margaret's, Westminster, to Mrs. Elizabeth Corbett, who died in 1724, is noteworthy:—

Here rests a woman, Good without pretense,  
 Blest with plain Reason, and with sober Sense;  
 No conquests she but o'er herself desir'd,  
 No arts essay'd, but not to be admir'd.  
 Passion and Pride were to her Soul unknown,  
 Convinced that Virtue only is our own,  
 So unaffected, so Compos'd a Mind,  
 So firm, yet soft, so strong, yet so refin'd.  
 Heav'n, as its purest Gold, by Tortured try'd,  
 The saint sustain'd it, but the woman died.

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### An English Civilian On The People of Gujrat, India.

Mr. Otto Rothfield, a member of the I. C. S. who recently retired, in the course of an Indian vignette he presents in the *Manchester Guardian*, writes:

They are a kindly and enterprising people, these men of Gujrat, good farmers, good men of business,

deeply religious, fond of speculation both commercial and philosophic. They are commonly handsome and the women really beautiful. They are seen to best advantage in their own homes, where they are courteous and hospitable, or at feasts and festivals with the children whom they love, all dressed in their best, a mass of delightful color, neat and clean, and quietly cheerful. They have few vices and a great many virtues, and they are gifted with an active and often a profound intelligence, and with no little artistic taste, especially for poetry. They are fond, too, of the theatre, and there used formerly to be bands of rustic strollers who played village farces with zeal and Rabelaisian humor.

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Late Prof. V. Barthold of Leningrad

Sir E. Denison Ross writes in "The Times":—

The death of the Russian Orientalist, Professor V. Barthold, of Leningrad was announced in the Newspaper. Although this name probably conveyed very little to most it can be stated without fear of contradiction that by Barthold's death the world has lost the greatest authority on Islamic history which it has known; and it seems fitting that some record of his achievements in this field should be given to your readers.

Barthold was born in St. Petersburg in 1864. His father was a rich man who had the good sense to give his son every facility for pursuing his natural bent for Oriental history, not only providing him with books but also enabling him to travel in Turkestan. In 1900 he published the results of his explorations and studies under the title of "Turkestan at the time

of the Mongol Invasion," which he offered as his thesis for the degree of "Magister"; it was, however, found to be so excellent that he was at once awarded the degree of "Doctor". This most important work, in which for the first time all the existing, Arabic and Persian sources dealing with the history of Russian and Chinese Turkestan were examined and analysed, must always remain the chief monument to Barthold's memory. Since its appearance in 1900 many Persian and Arabic works have been discovered and much archaeological research carried out—partly by Barthold himself—bearing on this subject and a new edition was clearly called for. It had long been felt, moreover, that an English translation of this work was much to be desired, as Russian is accessible to so few scholars and the present writer was able to arrange for an English translation revised and brought up-to-date by Barthold himself, who obtained permission from the Soviet Government to spend six months in London for this purpose. The result was the publication in 1928 by the Gibb Trustees of "Turkestan down to the time of the Mongol Invasion."

Though he never enjoyed robust health, Barthold was an indefatigable worker and traveller. The list of his publications amounts to something like 400 books and articles, and he never published anything that was not a definite contribution to Oriental learning. A few of these only can be mentioned here. In connexion with the Nestorian inscriptions found in Semirechye he wrote a valuable article on "Christianity in Central Asia." A large monograph he wrote on Tamerlane's grandson, Prince Ulugh Bag, contains the only critical study of the Timurid period. When Radloff published his translation of the old Turkish



monuments, Barthold contributed to the volume an essay on the "Historical Importance of Orkhon Inscriptions," in which was able to verify and supplement their contents from Arabic sources.

Barthold also wrote many articles on subjects of more general interest, among which may be mentioned a very important discussion of the origin of the claim of the Ottoman Sultans to have inherited the spiritual power of the Caliphs. Many writers have pointed out that there was no question of such transference of spiritual power having taken place when Sultan Salim conquered Egypt in 1517, but it was Barthold who proved that the idea of "Sultan-Khalifa" was really introduced for the first time in the text of the Kuchuk Kainarji treaty entered into by the Ottoman Sultan with Catherine II.

Throughout the Moslem possessions of Russia Barthold's authority was accepted as final, and both the Kaza Kirghiz and the Turcoman Republics appointed him their official historian. He had read everything bearing on Moslem history, and remembered it all. His sound judgment and his powers of deduction were as astounding as his learning. His criticism, if sometimes hard, was always just, and he never allowed friendship to stand in the way of truth. With his death there has passed away the Gibbon of Turkestan.

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### Child Marriages in America

Four hundred and eighty-three boys and girls (mostly girls) dropped from school rolls last year owing to marriage, says the annual report of the Superintendent of Schools. Married persons included a girl of 12 years, another of 13 years, 20 boys and girls of 14 years and 83 aged 15.

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# EDITORIAL NOTES

## The Meher Message

We do not like to stand still, and simply hate to retrograde. We desire to make this periodical, which we have founded and have been conducting with a noble purpose, and, which enters upon the third year of its existence next month, more and more instructive, more and more powerful. Therefore, besides the usual features, such as 'Somewhat Shocking But Quite True,' 'Thoughts Sublime,' 'Spiritual Anecdotes,' 'Here and There,' which will continue to appear, we have resolved to start three more features from the next number. These are:

Topics From Indian Periodicals; Topics From Foreign Periodicals; and Extracts From Books Just Published. The educative value of these new features will be great, indeed! They will enable our readers to keep pace with the new literature on mysticism, on philosophy, and on other subjects of kindred and of general interest. From the next number we have resolved also to begin publishing a detailed biography of Shri Meher Baba from the pen of "A Seeker After Truth." This anonymous writer, who prefers to hide his light under a bushel, is highly educated, talented and spiritually minded. We assure our readers that he will be worthy of his subject and will do full justice to it. Needless to say that every number will contain a fairly big instalment of the biography, which will be critical and not propagandistic.

Shri Meher Baba's teachings we shall continue to publish. Our Editorials and Notes will continue to

appear regularly. Our regular contributors will continue to entertain and instruct our readers. Some notable persons have promised to serve this Magazine by contributing articles, which, we will hope, will be fully appreciated by our readers.

The new features and articles will mean increase in the numbers of pages of reading matter, and this again will mean increase in the cost of publication. We have, therefore, decided with not a little reluctance, to make a slight increase in the rate of our inland subscription. The annual inland subscription, from the next year will be Rs. 3-8. We are sure our subscribers will not grudge this increase. They will readily admit that this periodical is worth far more than its price. Needless to say that those, who appreciate our work and are well-to-do, are quite free to pay more than the fixed subscription, if they desire to do so. We take this opportunity of requesting our friends and sympathizers to introduce our Magazine to as many persons as they can and thus help us in promoting the causes dear to our heart.

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#### "His Divine Majesty"

The use of this phrase has caused so much unnecessary heartburning and has given needless offence to so many persons that we have decided to drop it from our next number,... at least for some time. .

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#### Topics of General Interest

A few persons have questioned our wisdom of discussing topics of general interest and of encroaching on the sphere of politics. While we do not wish to invite the reproach of descending below the dignity of a

spiritual journal, we should not hesitate to devote some pages in every number to subjects of general interest and to burning questions of the day. *The Meher Message* stands for high ideals, and such subjects and questions will be discussed in it from the idealistic standpoint. It has no concern with strictly political problems; but in our complicated society, it cannot entirely give a wide berth to politics, as the ideals for which it stands are oft attacked by political mandarins, vulgar jingoes, conceited upstarts, and bigoted reactionaries.

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#### Our Thanks To Our Friends

We are very much obliged to all those who have helped us in some way or other in our great mission. We cannot publish the names of all of them; but we think it our duty to mention the following: (1) Mr, H. Raphael Hurst; (2) Mr. C. V. Sampath Aiyangar; (3) Mr. Max Gysi; (4) Mr. M. R. Dholakia; (5) Mr. Navroz H. Dadachanji; (6) Mr. K. S. Srinivasan; (7) Mr. Meredith Starr; (8) Mrs. V. T. Lakshmi; (9) Mr Jamshed N. R. Mehta; {10} Sivananda; and (11) Mr, Herbert Porter.

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#### Effusions of An Ex-Satrap

The honour that prevails among the British Ex-satrap of India resembles in a striking manner that which is said to prevail among thieves. Just as thieves display their honour by remaining loyal to one another and maintaining the secrecy of their secrets, so those British ex-satrap make an exhibition of their honour by singing the praises of the so-called blessings of the British rule in India and carrying on a

systematic campaign against India. Just as the honour of thieves is injurious to society, so the honour of these ex-satraps is detrimental to the interest of India. Having "served" in India these men pass for experts on India among their compatriots, just as in the dark ages in Europe men who knew only how to sign their names passed for learned men among the ignorant.

One of these ex-satraps bears the name of Sir Harcourt Butler. For four decades he stayed in India and filled various offices including the governorship of two provinces. Like the leopard that changes not his spots, he has not changed his imperialism. On the strength of his long stay in India and of his ability to talk nonsense, he delivered last month an inaugural address at the School of Oriental Studies at the London University, on the supposed immutability of India. Because the constitution of his brain and heart has remained immutable, he thinks that India, too has remained immutable. And so he declared that no great changes had taken place in India and that such changes as seem obvious were only superficial and had not penetrated to the core of society. "East is East and West is West", sang Kipling. "India is stationary and so she must be denied political liberty", sings this Sir Harcourt Butler. British rule he assured his audience has given India British law and the British army has given it "peace and prosperity" that, he declared with gusto, "it has never enjoyed before." But, proceeding further the ex-satrap laid it down as an *ipse dixit* that "the old India is as vigorous as ever, the old divisions, the old lack of unity still survive." And there you are! The thing is as plain as a pikestaff! India is "unfit" for self-government, and Britain must go on treating her as her milch-cow! Some Indian

journals have called this ex-satrap purblind, others have charged him with hypocrisy. In our opinion he is both purblind and hypocritical, but more hypocritical than purblind.

By quoting the Abbe Dubois this ex-satrap showed himself in his true colours. In the list of impostors the world has seen Abbe Dubois may rightly claim the first place. His malice and his mendacity have rarely been successfully vied even by able impostors, with the striking exception of an American woman. But, we suspect this exception is not quite real, for it is probable that Miss Katherine Mayo was no other than the Abbe Dubois in her previous incarnation. That the Abbe was hopelessly and shamelessly prejudiced against India he himself admits in the preface to his work on India, for he frankly says therein: "There is one motive which, above all others, has influenced my determination. It struck me that a faithful picture of the wickedness and incongruities of polytheism and idolatry would, by its very ugliness, help greatly to set off the beauties and perfections of Christianity. It was thus that Lacedaemonians placed drunken slaves in the sight of their children in order to inspire the latter with a horror of intemperance." But though he wrote this book on India with this unworthy motive, he is regarded by men of the mentality of Sir Harcourt as a great authority on India. Sir Harcourt keeps the company of Dubois and Mayo: who in his senses can expect better of him?

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#### The Manifesto of Some British Missionaries

The British Christian Missionaries in India have been notorious for their apathy towards the aspirations of India. They have never raised their voice against

the British misgovernment of India ..... misgovernment which has amounted to tyranny far worse than that which was practised by the "tyrants" in Greece. The atrocities perpetrated by brutes like the bloody Dyer did not move their indignation. They never exhorted the Government to spread the blessings of education and sanitation among the masses of the people to reduce the military expenditure and to lessen the burden of taxation. True, they have not abetted the Government in their tyranny. But their silence has been invariably favourable to the Government, and they must therefore share the responsibility of misrule and oppression in India.

On the eve of the Round Table Conference, some British Christian missionaries, numbering over two hundred, went out of their way and issued a statement on the present political situation in India. It gives us genuine pleasure to congratulate them heartily on this statement. We read and re-read it with great interest, and though it falls short of our ideal, we avow that we have nothing but great admiration for it. These British Christian missionaries have properly read the signs of the times, and have successfully plumbed the depth of the national feeling in India. In the course of their statement they rightly say "We are not politicians, and we realize that party politics as such lie outside our sphere, but we feel that the present movement is more than political. It touches the springs of personal and national life and as Christian men and women we feel that we cannot remain silent in regard to issues which have caused such widespread and deep disturbance in the lives of men." They have successfully traced the root cause of the unrest in India, for they assert: "We have to face a

situation that is marked by misunderstanding, distrust and bitterness. We recognize that many explanations may be advanced to account for this, but we would record our conviction that the main cause is to be found in the growing sense of ignominy in the minds of Indian people that the destiny of the nation lies in the hands of another people. "To the vulgar British die-hards, who are never tired of saying that there is no genuine nationalism in India, that there is not even a semblance of unity in the country and that therefore she is unfit for self-government, signatories to the statement have indirectly replied by declaring: "To us the national awakening is a very real thing, and it is our belief that no settlement will be satisfactory that does not respect Indian sentiment and make for the recovery of national self-respect. India is now of age and can speak for herself. We, therefore, urge that the principle should be fully and frankly recognised that the determining factor in laying down the lines of India's future constitution should be the wishes of the people of India." Woe to England, if she does not respect the wishes of the people of India! It would have been in the fitness of things, if the missionaries in the same statement would have condemned the repressive policy of the Government and would have denounced the barbarous atrocities that are being perpetrated by the myrmidons of the law; and it would have left nothing to be desired, if they would have called upon the Government to accept the demands of Mahatma Gandhi and thus remove the obstacle to his participation in the Round Table Conference. But even as it is, we must once more heartily commend it.

\_There are some who say that mere selfishness has prompted these missionaries to issue this manifesto,



According to them, they have now realized that India will not rest content until she becomes independent, and lest the self-governing India should deprive them of privileges they enjoy at present they have issued this manifesto to win the favour of the Indian people. We do not know how much truth there is in this rumour. But as we cannot probe the feelings of these missionaries and as we should rather err on the side of charity than do the slightest injustice to anybody, we think it our duty to congratulate them again on their manifesto.

\*                     \*                     \*

#### Imperialistic Missionaries—Still A Majority.

The British Missionaries' manifesto, referred to above, has been signed not by a majority but by only a minority of British missionaries working in India. Of thousands of British missionaries about only two hundred have put their signatures to it. The subscribed names no doubt carry weight, but the majority of British missionaries have now proved to the hilt that they are imperialists first, and Christians afterwards, if at all. They have justified our recent condemnation of them that they are the agents of imperialism under the cloak of religion.

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#### Caste And Census

The Jat-Pat-Torak Mandal (Anti-Caste Association) of Lahore has been doing yeoman's service to India by its crusade against the caste system. Its present whirlwind campaign is particularly directed against recording castes of people at the ensuing census. We hope our Hindu readers will resolutely refuse to mention their caste whether it be high or low.

We think it our duty to give our humble support to all efforts directed against the breaking-up of the caste system. It is a glaring anachronism, and the sooner the Hindus bury it with or without ceremony the better. We admit it has done a great deal of good to her, but it has also done great harm to her. At present it does and can do no good, but it has immense power to cause mischief and only purblind or hypocritical persons can deny that it does not perpetrate mischief. Then, down with the caste system! Those who bolster it up are downright enemies of both India and Hinduism. We wish every confusion to these enemies.

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#### Christian Missionaries And Indian Women

It is no exaggeration to say that the women of India have been most diabolically maligned by the so called Christian missionaries. The most modest and chaste of woman, these hypocritical "servants of God" have accused them of sexual crimes. Queens in their homes, these missionaries have proclaimed to the world that they are looked upon as only chattels or beasts of burden. Because they observed certain superstitions and did not take part in public life, these fanatics declared that Christianity was the only hope for them. But now the women of India take active part in public life; thousands of them have been contributing their share to the present political struggle, and hundreds of them have already displayed valour, unparalleled in the history of the entire world, except perhaps of India herself. But are these Christian missionaries pleased at this awakening of the Indian women? Have they ceased babbling about Christianity

being the only hope for them? Not at all. True to themselves—we mean to their low despicable nature—these "servants of God" pretend to be alarmed at all this stir among women and imitating the logic of the wolf in the fable they still say that Christianity and Christianity only is the hope for them. Otherwise, they are damned. Just listen to what one Mrs. Underhill (formerly Mrs. Star of the C. M. S., Peshawar) has to say on this matter. Speaking very recently at a Church of England Zenana Missionary valedictory gathering this English woman missionary declared: "Great changes have come in regard to the political, the social, and the industrial life of India. But the most evolutionary and radical of all are the changes, among the women. Old customs are going, and their sudden going is very dangerous. A woman in India has been just a piece of property, but advanced women are demanding for all their sex immediate freedom, complete liberty. Reforms are being brought in by Indian women themselves, yet these very reforms must bring new temptations. Education is not enough: reforms are not enough. It is not a mere figure of speech to say that Christianity is "the only hope of these women, lest the last state should be worse than the first."

We agree with this woman that it is not a mere figure of speech to say that Christianity is the only hope of Indian women. In our opinion, it is worse than that. It is simply idiotic to say that Christianity is the only hope for them.

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#### A Muslim Peer's Outburst

By reason of his being a Mahometan the name of Lord Headly is somewhat well-known in India. He

is certainly a sincere convert to Mahometanism, but the statement he recently issued does not redound to his credit. In it he appeals to Jews, Christians and Muslims to stem "the torrent of communism" which according to him, is "a senseless Utopian freak," and "ignoble soul-rotting fraud." If communism is a soul-rotting fraud, how can it be a Utopian freak? And if it is a Utopian freak, how can it be soul-rotting? Communism has its defects, but is capitalism at all ideal? Is not capitalism responsible for a great deal of misery in the world? If communism is condemnable, capitalism is more so. There would be no happiness in a capitalistic family. Fortunately the average family, even in capitalistic countries is essentially communistic. In a family communism is on a small scale, in Soviet Russia it is on a large scale. To call it an ignoble soul-rotting fraud is bunkum pure and simple.

The Muslim peer was not contented with railing at communism. He is alarmed, as more and more patriotic Mahometan youths of India take part in the Civil Disobedience movement. He says that it is obviously unreasonable to find fault with laws which have brought prosperity to India. His Lordship's ignorance about India seems to be knowing no bounds. Far from bringing prosperity, the laws have sapped her vitality and robbed her of her wealth. Does his Lordship know that hundreds of thousands of Mahometans do not get a single square meal per day? Even if the Jews had brought India prosperity, she would have been justified in breaking them in order to gain liberty, for liberty is more precious than prosperity. But as the laws have only deprived her of her life-blood, the present movement is doubly justifiable. His Lordship says, "Islam and anarchy never did and never can go hand in hand."

Quite true, but do Islam and slavery go hand in hand? The patriotic Mahometan youths participate in the Civil Disobedience movement, not because they want anarchy, but because they love freedom.

\* \* \*

#### The Diffident Man

The diffident man is an object of pity. He is incapable of turning his talents to account. He cannot succeed in life, for those only can succeed who believe they can. He generally thinks of failure, and therefore whatever he does, he does clumsily. He does not set great store by his ability, however great and is unacquainted with his resources. The man who imitates gives up his own individuality and adopts that of another, but the diffident man dare not even imitate another. Often he halts between two opinions. and does not know which way to take. He cannot swim with diffidence and goes on sinking in manliness. He trusts to the chapter of accidents and believes that fate is the master of man. No wonder he cannot be trusted with anything that demands grit and heroism! No wonder that he can be easily imposed upon!

\* \* \*

#### Create A Good Atmosphere

The thoughts you think affect not only yourself, but also others. The nature of the atmosphere you create depends upon the nature of the thoughts you think. Every thought is a force. So many good thoughts are so many good forces; so many bad thoughts are so many bad forces. Think hatred and you will create an atmosphere of hatred; think love and you will create an atmosphere of love. Let your mental attitude be

cheerful and you will create an atmosphere of happiness; scowl and frown and you will create an atmosphere of misery.

Just as you are influenced by the thoughts of other people, so you influence other by your thoughts. If the mission of your life is to be of some use to others, think good and joyful thoughts. Your mental attitude is contagious. Think fear and you will engender fear in others who come into contact with you especially in those who are made of poor stuff. Ralph Waldo Trine tells us that a friend of his when he was having a terrific struggle with a certain vicious habit that he had formed, was so continually held in the thought of fear by his mother and a young girl to whom he was engaged, that he, being sensitively organized, continually felt the depressing effect of their negative thoughts. His mother and the girl loved him passionately, but they never believed in him, in his powers. On the contrary they believed that he would not eradicate his habit and their thought had a paralyzing effect upon him. As Trine says, instead of begetting courage and strength in him they brought him to a realization of his own weakness, and the almost worthless use of struggle.

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*Shri Meher Baba's Spiritual Serials*

Shri Meher Baba's two spiritual serials, "God-Realization" and "Inner Life," which began to be published from our January 1930 number, but which we had to leave off publishing as the Master could not spare time for dictating them, will resume to be published in two months, or so. We are extremely sorry for not publishing them regularly. We hope the Master will not disappoint us and our readers again, and will give us the instalments of both the serials regularly. We are much obliged to His Holiness for giving us a special article on Mind, which we shall publish in the next number.

## PRINCIPAL CONTENTS OF OUR NEXT NUMBER

The following will be the principal contents of our January, 1931 number:—\_

- 1 Sayings of His Holiness Sadguru Meher Baba.
- 2 Mind: By Shri Meher Baba.
- 3 *Editorial No. 1: The meaning of Mysticism.*
- 4 *Editorial No. 2: Lord Zoroaster.*
- 5 World Incidents (How Each Can Help): By Jamshed N. R. Metha, the Lord Mayor Karachi.
- 6 Mind: Its Mysteries and Control: By Dr. Swami Sivananda.
- 7 The Seeking Student: By Esther Ross.
- 8 Imitation of Baba: By C. V. Sampath Aiyangar, Sub Judge, Kurnool.
- 9 Topics From Indian Journals.
- 10 Topics From Foreign Journals.
- 11 God's Lover (a poem): By Meredith Starr.
- 12 I Saw A Man With Clever Face (a poem): By Herbert Porter.
- 13 The Vigil In The Valley (a poem): By Margaret Ross.
- 14 Somewhat Shocking But Quite True.
- 15 Extracts From Books Just Published.
- 16 Cure of "Love": By "Pendu".
- 17 A Divine Lover's Effusions: By An English Mystic.
- 18 Thoughts Sublime.
- 19 Spiritual Anecdotes.
- 20 Here And There.
- 21 Editorial Notes.
- 22 News About The Holy Master.
- 23 The Biography of Shri Meher Baba: By A Seeker After Truth.
- 24 Our Serial Story: From Degradation To Realization: By The Editor.
- 25 The World of Books: Reviews And Notices.

## NEWS ABOUT THE HOLY MASTER

On 5th October Shri Meher Baba left Nasik again for Bijapur, where He stayed for twelve days. Everyday He had to give *Darshan* to a number of persons, not a few of whom were distinguished. Every evening the Arati ceremony was performed, when hundreds of persons gathered together. On the 18th He paid a flying visit to Nasik, and on the following day He went to Bombay, where He stayed for about twelve days. From Bombay He went to Arangaon, Ahmednagar, where he stayed for a week. On 7th November He went to Lonavla, where He stayed for three days, putting up at Dr. Ghani's house. There a good number of Hindu and Moslem devotees paid their respects to Him and took some spiritual instructions from Him. On 10th He visited Nasik, and on the following day He again went to Arangaon. On 15th, in the presence of a large number of devotees, He entered a cabin-like cavern, specially erected for Him. He immured Himself in it for a week.

\*                                 \*                                 \*

Mr. Raphael Hurst.

For the special purpose of personally paying his homage to the Master, our esteemed friend, Mr. Raphael Hurst, came to Bombay from London on the 21st of November. A couple of devotees went there to receive him, and on the following day they took him to the Master at Arangaon. Mr. Hurst is much devoted to the Master and has won the hearts of his brother devotees. Mr. Frederick Fletcher (Swami Prajananda) who served England in the great War and who has been staying in India for the last seven years, leading the life of a Buddhist Sannyasin joined Mr. Hurst, who



is his old esteemed friend, on the 23rd. The Swami had never before seen the Holy Master but had heard about Him through this Magazine. He was much impressed by his short contact with His Holiness, and acknowledging Him as his Master said, "To-day is the proudest day of my life." At the desire of His Holiness both Mr. Hurst and the Swami left Arangaon on 24th November with a view to touring the various parts of the country. They have already visited Poona, Panchgani, Kolhapur, Bijapur and Madras. At the time of writing these lines they are in Calcutta.

\* \* \*

The Bulletin No. 5, issued by the Meher League, runs as follows:—

1 From Sangam (attachment) death is the result.

*Shri Sadguru Lord Krishna.*

2 From lust comes grief, from lust comes fear. He who is free from lust, knows neither grief nor fear.

*Shri Sadguru Lord Buddha.*

3 You have heard that it was said 'Thou shalt not commit adultery.' But I say unto you, that everyone that looketh on a woman to lust after her hath committed adultery with her already in his heart.

*Lord Jesus Christ.*

4 He is not of us who seduces a woman.

*Shri Sadguru Prophet Muhammad.*

5 Consider all young woman as your sisters, and all aged women as your mothers; You must neither act nor think lustfully.

*Shri Sadguru Meher Babaji.*

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#### *A Gift To Our New Subscription.*

We shall give away the special February 1930 number of *The Meher Message* as a gift to our new subscribers. As soon as they get their names registered for the year, 1931, we shall send it to them.

## REVIEWS AND NOTICES

**SUCCESSFUL ACHIEVEMENT:** By Christian D. Larson (Pages 78). Published by L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Hill, London, E. C. 4. Price 1s. 6d.

This is the book on how to get what you want. In lucid English the author deals with various qualities that are essential to success in the battle of life, such as the Trend of the Mind, Constructive Mental Action, Affirmative Thought, Enthusiasm, Concentration, Self-reliance, and the Law of Increase. Perhaps the most interesting chapters are on the last mentioned theme. The author states the Law of Increase in the following words: "When you become conscious of more, **IN THE MIND**, the talents and the powers you possess will produce more, and in any desired direction. The greater your consciousness of abundance, in your own mind, the greater your power to produce, create and attract abundance. This is the law. This is the way the mind works; but this consciousness must be deep; it must be an inner conviction; it must be something that you **FEEL** through and through; it must be a feeling and a realisation that is deep, permanent and powerful."

The book will be useful to ambitious young persons, to whom we can commend it.

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NAR-NARAYANA: By Shri Mayanand Chaitenya (Pages 450). Published by Vidnyan Nauka Karyalaya, Jayaji Bazar, Lashkar, Gwalior. Price Rs. 2-8.

Shri Mayanand Chaitenya is regarded as one of the greatest of living saints by thousands of Hindus. In this Hindi book, to over one thousand and one hundred questions asked by his devotees on various spiritual subjects he gives lucid and instructive replies. In a brilliant introduction Swarajyananda acquaints the readers with the saint.

The book is a noteworthy addition to the Hindustani spiritual literature.

\* \* \*

MORNING TALKS WITH SPIRIT FRIENDS: By N. D. Khandalavala, B.A., LLB. Can be had of the author, Dubash House, Hughes Road, Malbar Hill, Bombay 6.

This booklet is a brief introduction to spiritism. It contains besides a few remarks of the author several instructive passages from a few great books on spiritualism.

\* \* \*

VIKRICHI BARA SUTRAY: By S. V. Kirloskar (Pages 130). Published by Kirloskar Bandhu Ltd. Kirloskarwadi, Satara Dist. Price 12 Ans.

This book in Marathi promises to be highly useful to businessmen, salesmen and shopkeepers. It deals with the art of selling. By writing and publishing this book the author has rendered a great service to the Indian business. We heartily congratulate him on his work.

THE SCHOLAR (Annual Number) Palghat, South India  
Price 12 Ans.

The annual number of this periodical is very interesting. It contains a number of instructive articles and nearly twenty beautiful illustrations.

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*To Our Persian Subscribers*

According to the new post office rule, nothing can be sent per V.P.P. to any part in Persia. We therefore, request our subscribers in Persia to remit their subscriptions (Rs.5) by money order.

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*To Our Subscribers*

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