

THE MEHER MESSAGE

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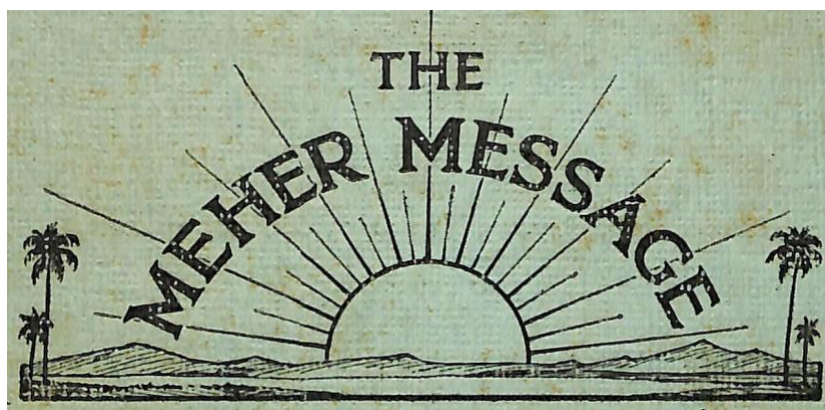
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T H E
M E H E R M E S S A G E

Vol. II] **February, 1930** [No. 2

SAYINGS OF HIS DIVINE MAJESTY
SADGURU MEHER BABA

(66) Just as mere description of a medicine will not cure you of any disease, so mere hearing about saints will not make you saintly. Just as you have to take the medicine in order to be cured, so you must practise all the necessary virtues in order to be saintly.

(67) A lustful man, no matter however good qualities he may be possessed of, will not move on the spiritual path, for he is like a cart with only one wheel.

(68) No matter however vicious qualities one may be possessed of, one should neither hesitate to come nor feel any shame in coming before Me. I am for all. The wicked have as much right to approach Me as the virtuous. Indeed, My main business is to improve the vicious.

(69) When you feel like hating a man, try to remind yourself that he is a form of your own Self. You can counteract a disease only by its antidote. Love is the only antidote to the disease of hatred. Hate the man who hates you, and you only aggravate his hatred and poison yourself. True, poison is often the remedy for poison; but it cannot be the same poison ...

(70) By all means take good care of your body, but do not be a slave to it. If you constantly think of its welfare, are you not like a miser that constantly thinks of gold?

(*To be continued*)

SPIRITUAL SERIAL

ON

GOD-REALIZATION

(The Practical Side of Self-Realization)

(*by the Divine Lord, Shri Meher Baba*)

11

MEDITATION

As I said in the introduction to this subject I shall discuss and describe in this serial the various methods of different Yogas and other practices that lead to Self-Realisation.. But before I do that I must let you know about meditation, as it is invariably connected more or less and in one way or the other with almost all the Yoga practices and practical efforts towards the realization of Truth.

What is meditation? Generally the word is used to express particular mental efforts and exercises in connection with religious and spiritual ideas but it would not be incorrect to say that it is systematic thinking, and as such it is taken recourse to by many a person in the everyday life of the world. Before doing anything, one has to think about it; in other words one has to meditate on the intended action. The thinking or meditation may, in worldly life, last for hours together, or only for a fraction of a minute, but it has to be undertaken consciously or subconsciously, intentionally or unintentionally, before anything could be done or brought about. Now

just consider that if thinking or meditation is necessary in achieving gross results, how necessary it must be in reaching the spiritual subtleties that lead to Self-Realisation. But for the latter purpose the thinking is to be organized on the principle of Truth which is oneness, in contrast with the universe which is apparently based on manifoldness. Thinking is supposed by worldly people to be the process that leads only to the manifestation of external force which is displayed in a gross action, But such is not the case. Just as even a random thought can manifest force in the shape of a bodily action, meditation or deep and properly organised thinking produces a force of its own which is very useful and helpful to a spiritual aspirant. The manifestation of such force produced through deep and methodical thinking may not become evident immediately or in a short time in every case, but meditation is bound to bear fruit in the long run.

There are many methods of spiritual meditation. The following six are the most important:

1. For those who are inclined to think of the impersonal aspect of the Almighty i.e. Impersonal God, it is advisable to retire into solitude and, after taking a comfortable seat, begin to contemplate on Him thus: "God is one. God is infinite. God is everywhere. God is beyond everything." Then they should bring the immeasurable space, commonly known as the sky, to their mind's eye and begin to concentrate on the idea of the Impersonal God across this imaginary background of the blank and unlimited sky for, as long a time as possible.

2. The same way to sit for meditation as shown in the first example; but the line of thought in this method must be as follows: "God is true. All else is false.

This world and all that is seen and perceived is a dream, a mirage unreal phenomenon. God is living within my own Self, as the soul of my soul." After contemplating on these thoughts for some time, one must turn one's attention to the heart, imagine a flame as one's own Atman = Soul to be there, and concentrate as much and as long as possible on this imaginary flaming spot in the heart.

3. The line of thought to be followed in this kind of meditation (the other preliminary conditions to be the same as in the first two methods) is this: "I am not this body. I am not finite. I am the Self. I am eternal." Following some contemplation in this way, one must suddenly close the two external eyes as tightly as it is comfortably possible to do, and then mentally gaze intently upon the centre of the forehead from inwards as much and for as long as possible, avoiding all other thoughts, whether higher or lowly, during this concentration.

4, This is at once a very simple and very difficult kind of meditation. All that one has to do is to retire into solitude and sit in a comfortable position with both the external eyes closed and try to keep the mind a blank, One has neither to think about God nor about the devil, neither about immortality nor about eternity, neither about the existence of the world nor about its non-existence. In short in this meditation one must try to remain mentally blank throughout the sitting, for as long a period as possible.

5. To sit aside in solitude, close the eyes and contemplate and mentally say and reiterate thus: "God is my Beloved. I am His lover. I want union with my Beloved, the Almighty Lord, the great God."

Following this process for a while, one should begin to repeat mentally any one of the names of the Almighty in any language, but in such a way that half of the name must be pronounced (of course mentally) while inhaling the breath and half of it to be pronounced while exhaling the breath. While carrying on this reiteration rhythmically one should try to concentrate all attention on the reiteration of the name only.

6. One, who is inclined to thinking of the personal aspect of the Lord i.e. Personal God, must sit with one's soul for one's companion in a quiet, close the eyes and then try to bring before one's mind's eye the whole face of any Prophet, God-Incarnate, or Sadguru of the past or the present age, and concentrate on it as long as possible.

In order to facilitate the bringing of the features of any Perfect Master to one's mind's eye, his portrait must be gazed at deeply, before closing the eyes in meditation.

It must have been noted that sitting in solitude is essential in every kind of meditation. There are a few more points that are equally important and that must be observed in meditations. We shall call the following four conditions the general rules for meditation.

a. Wherever and whenever possible one should select a quiet and solitary spot on or around a hill or mountain or by the bank of a river for sitting in meditation. Failing this one should retire into a room all alone and keep the door closed during meditation.

b. It is unnecessary to lay down hard and fast rules regarding the posture. Any sitting posture, which one finds most convenient, should be adopted. But once it is adopted, one must stick to it and sit in the same way daily. Where there is a need of mental reiteration

of a name of God, one must select any one name and adhere to it daily. Therefore the most comfortable sitting (not reclining) position and the most appealing name should be carefully selected once for all.

c. There is no length of time that can be called too long for any of the meditations, and every hour of the night and the day is suitable for any meditation; but _the best period for meditation is the early hours of the morning, 4 to 7 a.m.

d. It is preferable, though not quite necessary, to take a bath before sitting in meditation.

Now which of the methods is the best one? It is not the method but the might that one would use behind a method that counts. The saying, one man's food is another man's poison, applies just as much to meditation as to gastronomy. It would be foolhardy to say that this or that particular kind of meditation is the best. That which suits one's own inclination or that which appeals most to one is the best kind of meditation to _that one. The question of success depends on one's own self. Purity counts as much as perseverance and devotion as much as determination. There is no question about the benefits of meditation. The chief of them are the following:

1. Meditation serves the excellent purpose of counteracting the might of *Maya*. One who meditates with sincerity may sooner or later become free from the clutches of Maya and _be drawn to the Truth or God.

2. If along with sincerity, meditation is practised with regularity and for a sufficiently long time, it is capable of making one's mind pure and permanently inclined to the divine path.

3. The third advantage of meditation lies in the fact that if the meditation is very deep and intense it is likely to produce the state of Yoga Samadhi. Though Yoga Samadhi has nothing to do with Nirvikalpa Samadhi and must not be confused with spiritual Perfection, an aspirant is likely to derive some benefit from it.

4. But the greatest advantage of meditation is that which lies in a chance for direct God-Realization! Yes, it is not impossible to get the Nirvikalpa Samadhi, Hakikat, the complete realization of the state 'I am God' through meditation! But it is possible, provided that the meditator has come under the influence of a living Perfect Master, has pure and spotless character, and is possessed of dogged determination that knows no defeat, even if it comes to the question of giving up the very life in the cause, With these qualities, one must meditate without any other object in view save that of becoming one with the Almighty.

Let it be borne in mind that there should be no limit to or a particular fixed period only for meditation. If meditation cannot be continued throughout the waking state without a break, it must be as long as possible. The intensity of meditation is in proportion to the longing for the Goal. Every hour, every minute, one must crave for God, as a drowning man craves for life. The longing for God brings about extreme unrest, a kind of mind-crushing torture and this mind-crushing torture must be so strong that no thoughts, except those of God, enter the devotee's mind. This intense longing is very rare in this matter-ridden age. In order to generate this longing, the help of a Perfect Master is required in most oases.

The grace of a God-Realized Master works wonders, but one must so to say extort this grace from him.

Be it noted that meditation or anything done in the cause of Truth never goes in vain. It is, as already said, bound to bear fruit sooner or later,

Now before I close this article, I must ask all aspirants to remember once for all that, if they are desirous of rapid progress and quick enlightenment, they should live up to the following four laws.

- (1) If possible observe celibacy; if already married, keep as little sexual intercourse with your partner as possible; consider, if you are a man, all other women as your sisters; if you are a woman, all other men as your brothers.
- (2) Avoid all animal food, except milk and the products of milk. Don't partake of even eggs.
- (3) Avoid all intoxicating drugs and drinks. Tea not an intoxicant, provided it is weak; but be moderate in your habit of tea-drinking,
- (4) Curb yourself and never give way to anger. Whenever you fly into a passion, you contract red sanskaras, which are the worst of all.

SPIRITUAL SERIAL

ON
INNER LIFE

(The Mystical Side of Self-Realization)

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

GLOSSARY

Fana* = Lai = Complete annihilation of the lower self or
false ego.

Baka† = Advaita Shakshatkar = Immortality = Union with God.

Tarikat = Adhyatm Marg = Gnosis = Divine Path.

Marifat = Antar Drashti and Antar Dnyan = Inner Sight = Sight
of Self = Higher Gnosis.

Hakikat = Atman Gnyan = God-Realization = Highest Gnosis.

Majzoob = Paramahansa = Man of full Super-Consciousness
minus gross and subtle consciousness.

Kutub = Sadguru = Acharya = Man of full Super-Consciousness
plus gross and subtle consciousness = Man-God—God-
incarnate. _

Ilmul Yakeen = Theoretical assertion about the existence of God.

Ainool Yakeen = Certainty about the existence of God gained
by actual sight.

Hakul Yakeen = Certainty about the existence of God gained by
actually becoming (realizing God.)

* Pronounce Fena.

† " Beka.

Ordinary Samadhi = Mind merged in complete stillness.

Nirvikalpa Samadhi = Nirvana = God-Realization.

Paramatman = Supreme Soul = God,

Jivatman = Individual soul.

Sanskaras = A'mal = Impressions caused by evolution, breathing; thoughts, words and deeds, bad as well as good, unimportant as well as important, nonessential as well as essential, frivolous as well as serious.

II

FANA AND BAKA

We have seen in the introduction to this spiritual serial that the spiritual pilgrim after the attainment of some Gnosis, has to undertake three distinct journeys in order to reach the state of Sadguruship or the Perfect Manhood, viz, (1) from Gnosis or Tarikat to the Annihilation of the lower self or Fana; (2) from this Annihilation to Immortality or Baka; and (3) from Immortality to Man-Godship or Kutubiyat or Sadguruship.

The first journey, referred to above, has no less than seven stages, which deserve to be noticed.

The Tarikat, in its broadest sense, may be said to comprise (1) Tarikat, as popularly understood, (2) Marifat and (3) Hakikat. Up to the third stage in the first journey, it is Tarikat, as popularly understood, from the fourth to the sixth stage it is higher Gnosis i.e. Marifat; and the seventh stage or the highest point of Tarikat, in its broadest sense, borders upon Hakikat, the highest Gnosis. In other words, the seventh stage of the first journey does not actually denote Hakikat. Hakikat means Baka = Immortality and does not necessarily exclude Sadguruship or Man-Godship.

From the above the readers must have concluded that the first mystical journey, which ends with the attainment of Fana does not include Baka, and that Baka is not the same as Fana. The average reader, versed in Sufi literature, will naturally ask not without surprise: "Is the popular conception, which identifies Baka with Fana, wrong?" Our answer is definitely in the affirmative.

Though Baka necessarily and invariably follows Fana, Fana is not Baka. The reason why Fana is said to be the goal of the Spiritual Pilgrim is this, that although Baka is quite different from Fana and is to be realized *after* reaching Fana, Baka inevitably follows Fana. Baka has nothing to do with the first journey, for it is the process through which Baka comes after Fana that comprises the second journey. In order that the readers may understand the distinction between the two terms more clearly, I think it necessary to explain Fana and Baka in details.

Fana means complete annihilation, but annihilation of what? Before replying to this question let us see what the spiritual pilgrim himself is. A human being is the Real Self plus consciousness plus Sanskaras, plus ego, plus mind. We shall leave aside the Real Self for the present, as in reality the ego is nothing but the perverted manifestation of the Real Self. Now Fana means the complete annihilation of Sanskaras, ego, and mind, with the exception of consciousness. Thus consciousness remains after Fana, but consciousness of what? Of nothing, And who is conscious? None. Yet the 'conscious nothingness' is there. Because there is no ego, there is no 'I am nothing' but simply nothingness, neither God nor the Universe, neither the creator nor

the creation, yet this nothingness is not unconsciousness, but 'unconscious consciousness' if we can say so. It is difficult to grasp the situation merely through the medium of the intellect, but there is no help for it. It is a mark of ignorance on the part of anyone who denies the truth of a thing, simply because he does not understand it. To restate, Fana means the complete annihilation of all Sanskaras, of the ego and the mind itself, but not of consciousness.

The consciousness in the state of Fana is neither gross nor subtle, neither false nor real, neither of the world nor of God; but it *is* there, just as water is, though it is devoid of any colour. And it is because the consciousness remains after the annihilation of the sanskaras, false ego and the mind, that its attention is directed to the Real Ego, the Real 'I.' As the false ego is but the perverted manifestation of the Real Ego, it follows that everybody is possessed of the Real Ego, or that at the back of the false ego there lies the Real Ego. The reason why the consciousness of the average human being is totally unaware of it is that his consciousness itself is false, and the consciousness is false owing to sanskaras. Before the creation manifested itself, the Paramatman or God was latently conscious. In other words He did not know that He was God and so He might be said to be devoid of the Real Ego. Therefore paradoxical as it may seem, on the false consciousness, the outcome of sanskaras, depends the real consciousness; on the false ego, the outcome of false consciousness, depends the Real Ego.

Now let us see what is meant by Baka. Certainly it is not nothingness, and hence it cannot be the Fana, the above described 'Spiritual Vacuum.' Baka is the

end of the second journey which begins the moment the Fana is completed. The process of the egoless consciousness reaching the Real Self is the second journey and when it is completed, Baka is said to be attained. It is, as it were, the turning of the 'unconscious consciousness' into Super-Consciousness, the state of 'I am God,' 'Anal Haque,' or 'Aham Brahm Asmi.' This is Baka. This is Perfection. This is real Cosmic Consciousness. This is Hakikat. This is Immortality. This is Godhood, but not Man-Godhood, Prophethood, Kutbiyat or Sadguruship.

There is nothing higher or greater than this 'I am God' state, the state of perfect Super-Consciousness. Nothing else remains in existence for the person who attains to Baka or becomes spiritually Perfect. The gross, the subtle, and the mental universe, with all the worlds, the suns, the moons, the stars, the space, the time, the planes, the stages, do not exist at all, even apparently, for the One who becomes fully Super-Conscious. There is unity and oneness complete, in this state, which is beyond the realm of thought and imagination.

Love, lover and Beloved, knowledge, knower and known, are found to be One and the same, duality having been dissolved away like mist before the sun.

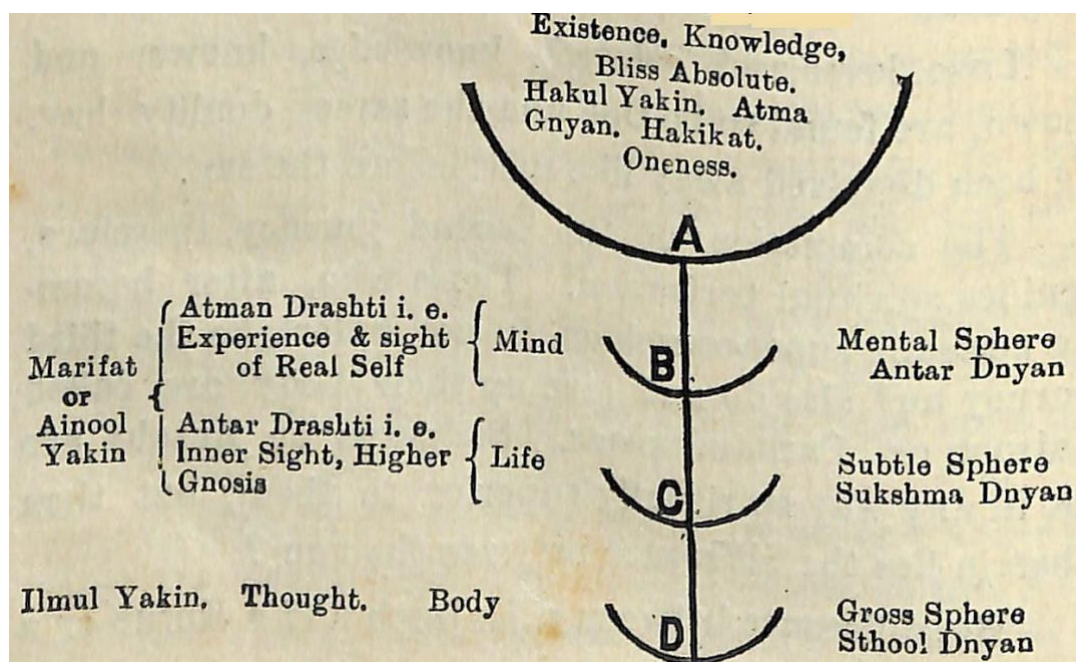
The completion of the second journey, therefore, signifies spiritual perfection. Those who, after becoming perfectly super-conscious, do not undertake the third journey and also do not give up their body are called Majzoob or Paramahansas. Sadgurus or Kutubs are not in any way spiritually superior to them, but then wherein lies the difference between the two?

The difference between a Majzoob and a Kutub or a

Paramahansa and a Sadguru, lies only in connection with this apparently existing creation only. For the former the creation does not exist at all. For the latter the creation is existing plus the state of 'I am God,' but to him the creation exists only as the pure imagination of individual egos and nothing more.

The completion of the third journey brings about the restoration of the gross and subtle consciousness, without interfering in any way with the retention of Super-consciousness. Sadgurus or Kutubs are not only Super-conscious but also creation-conscious. They are God-men and may be called God-incarnates.

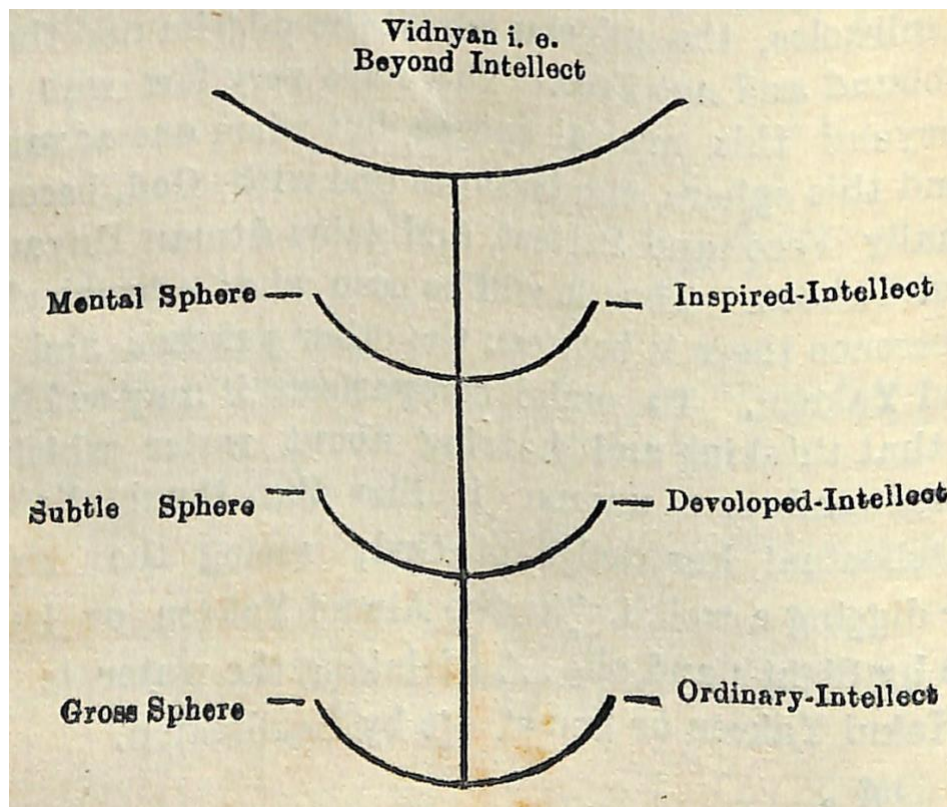
The term God-realization is glibly used by many people. The dictionary meaning of realization is understanding, and so even worldly people talk of having realized God, though they are spiritually nonentities. As a matter of fact God-realization means actual union with God. Those who say that it is easy are either hopelessly ignorant or pitifully stupid. The following diagram, it is to be hoped, will enable the readers to have at least some idea of what the spiritual path is and of what the union with God implies.



Those who are in the D state (the gross sphere) have to cross the seven planes which cover the two C and B spheres to reach and realize the Truth A. While doing so when the pilgrim reaches the 'C' sphere, he gets the Inner Sight-A'in-Drashti, i.e. the pilgrim can now clearly see all subtle objects through the subtle eyes, read others' thoughts through the Sukshma Dnyan and can influence ordinary beings. When the pilgrim advances as far as the mental sphere, he gets Atman Drashti or Ainool Yakeen, i.e. the pilgrim can now clearly see God, know God, and feel God, yet he is not one with God = Parmatman = Allah, and therefore is not Free and is still a human being. However, though in the mental sphere the pilgrim is not Free and Perfect, yet he or she becomes very powerful and knows the minds of all through the Antar Dnyan. To him the creation becomes a book of open secrets. One in this state can perform miracles, such as raising the dead and restoring sight to the blind; yet for all these powers and miracles, the pilgrim is still the pilgrim and therefore bound and not Free. There are very few who can go beyond this mental sphere, but when one advances beyond this sphere, one becomes one with God, becomes eternally Free and Perfect, and gains Atman Dnyan or Hakul Yakeen. Thus it will be seen what a tremendous difference there is between the other yakeens and the Hakul Yakeen, To make comparison it may safely be said that thinking and hearing about water which is underground and unseen is like the Ilmul Yakeen or intellectual knowledge of God; seeing the water, after digging a well, is like the Ainool Yakeen or knowledge by Sight; and actually drinking the water is like the Hakul Yakeen or knowledge by Realization.

Let it be carefully noted that the ordinary Yoga Samadhi, which is nothing but a long trance (Hal), is not Fana, although the mind merges in complete stillness for some time. People generally over-estimate their feelings and sensations and a samadhi is invariably supposed to be God-realisation. It is quite possible for a pilgrim on the spiritual path, covering the subtle and the mental spheres to get, off and on, the state of the ordinary Samadhi, which has nothing whatsoever to do with Nirvana or the Nirvikalpa Samadhi, and which at the most means just a little spiritual rest. The Samadhi can never advance anyone, just as rest can never accomplish any work. The ordinary Samadhi is experienced only up to the mental sphere.

The real Samadhi, NirvikaIpa Samadhi, which can also be called Dnyan Samadhi, is beyond intellect and the mental sphere, and is only gained by those who are Vidnyans i.e., those who have transcended the limits of the intellect, ordinary, developed as well as inspired, as shown in the following diagram:



Thus it is only in the Vidnyan or Level State that one becomes the very Sat-Chit-Ananda or the Soul of souls.

In the lower Samadhis, the mind gets stopped no doubt, but it is only for the time being: be it for one minute or for one year. *It is not permanent.* Although the mind stops working in the ordinary Samadhi, the ego and the intellect are not annihilated, and therefore the moment the mind begins to work again i.e. becomes gross-conscious it becomes aware of the ego and the intellect. Such is not the case with the Vidnyan State. The moment the state is reached, the intellect and the ego vanish for ever, never to return under any circumstances and in place of the lower ego and the intellect the infinite power, knowledge and bliss come in, which then begin to work the gross and the subtle bodies of the Vidnyani or the God-realized and through these two bodies work out the salvation of others. In other words it is the Enlightened One in the Vidnyan State that works his gross and subtle bodies for the good of humanity with the Infinite Power-Knowledge-Bliss with which He is one, instead of through the lower ego and intellect.

Thus God-realization means the union of the individual soul with the Paramatman = Allah = the Almighty = God, the Soul of souls, once and for all. The Majzoobs and Paramahansas enjoy this Infinite Existence, Knowledge and Bliss continuously, without any break, for eternity but do not work their gross and subtle bodies at all. In fact it is just the same for a Majzoob or Paramhansa to have or not to have a gross body. The gross body of a Majzoob exists only for those who see it; it is not at all existing for the Majzoob himself. But such is not the case with a Kutub or Sadguru. In God-realisation both

are the same, that is, a Sadguru is as perfectly enjoying Infinite Existence, Knowledge and Bliss, as a Majzoob; but in adding to this Super-consciousness he has also complete mental, subtle and gross consciousness and thus is able to use his gross and subtle bodies, unlike a Majzoob, for the salvation of others. As with Paramhansas so with Sadgurus, the presence or absence of the gross body makes no difference in their consciousness of being God. The difference comes in with regard to the work for the upliftment of individual egos. When a Sadguru leaves the gross body, what happens? The perfect Super-consciousness i.e., "I am God", that remains the same just as that of a Majzoob and will remain for eternity, but the mental, the subtle and the gross consciousness disappear and with that his mission in this phantom world comes to an end. To sum it up, in essence and reality the end of the second and the third journey is one and the same, yet from the viewpoint of individual egos there is a world of difference.

In the next issue we shall actually begin to discuss and describe the various states and stages in the first journey and thus commence to deal with the Mystical side of Self-realization, the subject proper of this serial. The reason why I have dwelt so much on the terms Fana and Baka is that I shall have to use them ever and anon in this series of articles.

FRAGMENTS
from the
SPIRITUAL SPEECHES OF HIS DIVINE
MAJESTY SADGURU MEHER BABA
(16) ON 'TO BE NOTHING'

'To be nothing' means Truth. When your 'being' is not, you are God. But how could you feel and know that all this that you see and feel is nothing? The world seems so real, all its phenomena so true, that the average man simply cannot consider it *maya*. It is only when you attain to that particular state, or rise above the mental sphere that you can realize the nothingness of the gross world. Those who say that God is real and the world is also real are ignorant. It is because they have very hazy notions about the divine realm that they say that the world Is real.

The average man knows the nothingness of the world, only when he is in sound sleep. When he is in sound sleep, he knows not his family, wealth, profession, body, and mind: in short, he knows nothing. But when his sound sleep is disturbed,. and he enters the dreaming state, he considers all his dreams real and true. He knows not that he is actually dreaming, Whatever he does and sees in dreams he considers real and true. But as soon as he wakes up, he realizes the nature of the phenomena he witnessed in dreams. Just

the same way when one enters the divine realm, one realizes the nothingness of the world.

Heavens, earths, minds, bodies, all disappear, when the Self is realized, and only One Infinite Eternal Existence remains.

(17) ON SADGURU'S POWERS

Sat	
Chit	
Ananda	{ The Sadguru, as a 'junction' of the two, 'coming down' and 'going up,' whenever he likes.
Body	
Prana	
Mana	

a. Those who are in the physical sphere can grasp only those things which are within the scope of intellect.

b. Those who are in *Prana* and *Mana Loka* (yogis or spiritually semi-advanced persons) can read the minds and hearts of all those, who are not more advanced than they, with their higher powers; but they are under the domain of Intellect.

c. Sadgurus are beyond Mind and Intellect and know the ins and outs of the universe through their *Dnyan*.

d. Mujzoobs are beyond Mind and Intellect, but as they cannot come down, they are conscious only of the Self.

DIVINE LOVE*

(*By Shri Sadguru Meher Baba*)

(Translated from Persian by the Editor †)

- 1 Ever on the cup of love is Master's sight,
And so we sing His praises day and night.
- 2 What's love to do with creeds and various schools?
Belov'd to think of is its rule of rules.
- 3 The worldly wish to be one with Lord God!
As well may ant aspire to be a cod!
- 4 If my Belov'd is hunter, I'm His deer:
His locks enchant my heart's fine bird I fear.
- 5 Though breast is full, to ope my lips refuse:
To pray without pure love is pure abuse.
- 6 To love Lord God with heart is not child-play,
Since Him to love means all desires to flay.
- 7 Save God—save Him—all things—yes all—are frail;
So Meh'r loves God and n'er gets off the trail.

* The Holy Master composed this poem, when he was a school boy.

† As the Editor is ignorant of Persian he translated this poem into English with the help of the Holy Master.

EDITORIAL

THE LIGHT OF MANKIND

The Lord Buddha is once reported to have said to His disciples that from time to time a Tathagata is born into the world—a Tathagata who becomes fully enlightened, a teacher of gods and men, a blessed Buddha, and thereby abounds in wisdom and goodness; that he thoroughly understands and sees, as it were face to face, this universe, the world below with all its spirits and the worlds above, and all creatures, all religious teachers, gods and men, and he then makes his knowledge known to others, proclaiming the truth in all its purity and in all its perfectness. The Tathagata then declared that such a blessed Buddha possesses the following qualities or characteristics and powers—

1. He is absolutely free from all passions, commits no evil even in secrecy and is the embodiment of perfection.

2. He must be one who has reached the state of supreme enlightenment, he is accomplished in the three great branches of divine knowledge and has gained perfect wisdom.

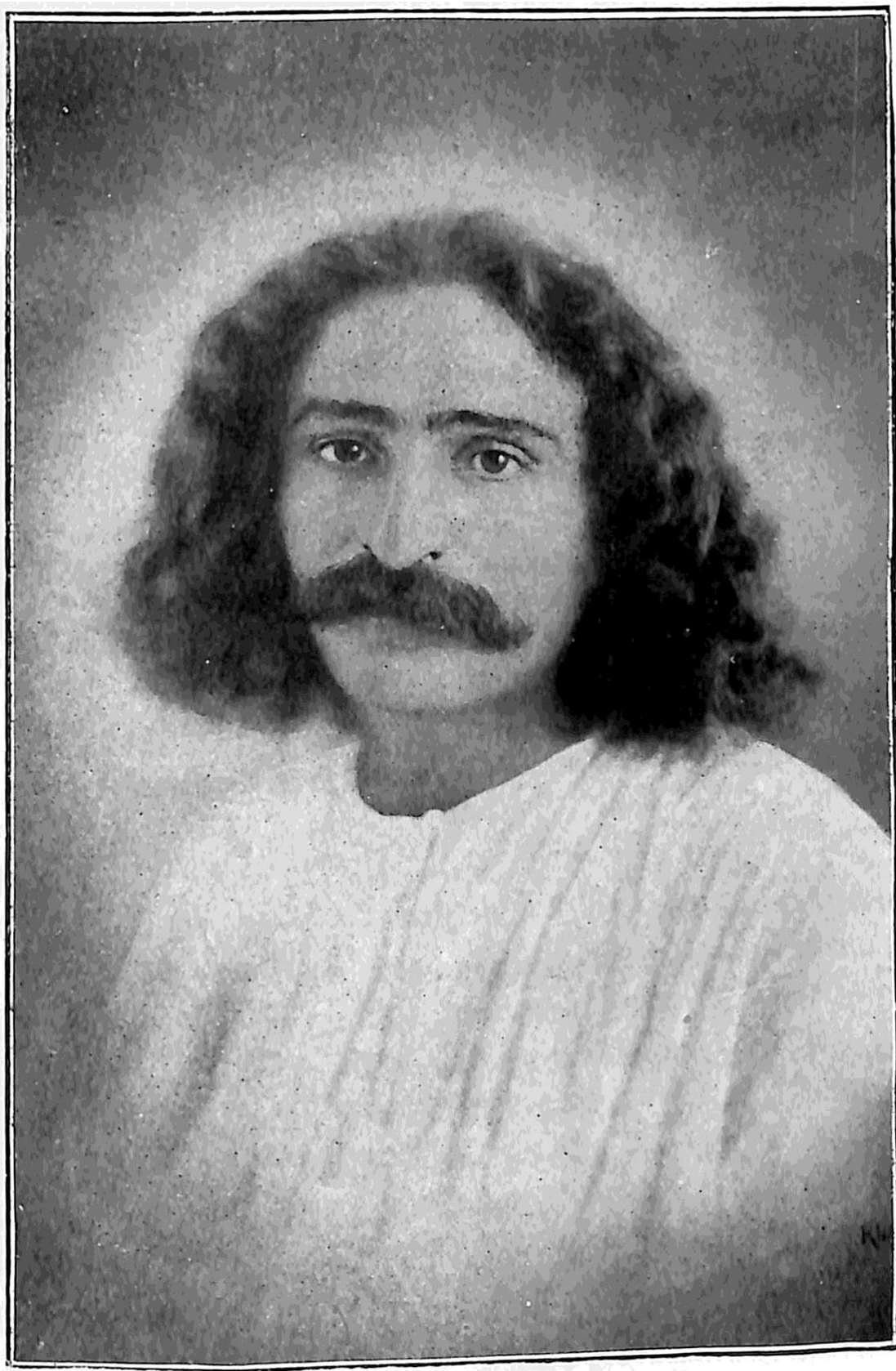
3. By means of his divine eye, he looks back to the remotest past and knows what will happen in future.

4. He is in possession of all psychic powers.

5. He enjoys eternal peace and walks in the perfect path of virtue; he is incomparable in purity and holiness.

6. He is a teacher of gods and men.

THE LIGHT OF MANKIND



THE DIVINE LORD SHRI MEHER BABA

7. He exhorts gods and men at the proper time, according to their individual temperaments.

8. Compassion is one of his chief characteristics. There is no gainsaying that the Blessed Lord, Shri Meher Baba is an embodiment of all the virtues. He teaches, that He walks in the perfect path of virtue, and that He is above doing anything wrong. To His disciples He has given the proofs of His spiritual Perfection, and He may justly be called a teacher of gods and men, whom He exhorts and will exhort at the proper time, according to their individual temperaments. Those who have come into contact with Him know that He is possessed of all psychic powers and knows the Past, the Present and the Future.

It is said that the Lord Buddha once asserted that one of the greatest of future Buddhas would bear the name signifying mercy. This prophecy may justly be said to have been fulfilled, for *Meher* certainly means mercy.

Hazarat Abdul Baha, at a meeting of the Star, held on April 12, 1913, in Budapest, declared that the appearance of the future great Master was dependent upon the realization of certain conditions and he exhorted his audience to believe firmly that anyone in whom those conditions were fulfilled was the great Master. According to him, those conditions are:—

1, The great Master will be the educator of the world of humanity.

2. His teachings must be universal and confer illumination upon mankind.

3. His knowledge must be innate and spontaneous and not acquired knowledge.

4. He must be able to answer the questions of all ages, solve all the difficult problems of humanity, and must be capable of withstanding all the persecutions and sufferings heaped upon him,

5. He must be a joy-bringer and the herald of the Kingdom of Happiness.

6. His knowledge must be infinite and his wisdom all-comprehensive.

7. The penetration of His word and the potency of His influence must be so great as to humble even His worst enemies.

8. Sorrows and tribulations must not vex him, His courage and conviction must be god-like. Day by day he must become firmer and more zealous.

9. He must be the establisher of Universal Civilization, the unifier of religions, the standard bearer of universal peace, and the embodiment of all the highest and noblest virtues of the world of humanity.

It is no exaggeration to say that most of the above conditions are and the remaining will be fulfilled in His Divine Majesty Meher Baba. We take leave to remind the followers of Hazarat Abdul Baha in particular and all spiritually-minded persons in general about his following exhortation. "Wherever you find these conditions realized in a human temple, turn to him for guidance and illumination."

It is said that history repeats itself, but in the annals of the human race the present epoch seems to be without parallel. There is no doubt that the present age is essentially mechanical. It is the machine that has generated unhealthy standardization and materialism *in excelsis*, The much vaunted Western civilization is nothing but the regime of machine, from

which religion in the true sense of the word is completely divorced. The machine rules all: it rules even the liberty of the individual and divests him of the sense of corporate responsibility. The individual often finds himself in conflict with the state; but, though it is completely indifferent to its weal or woe, he cannot fight against it, for he would be ruthlessly ground to pieces, were he to attempt to do so. Other internecine strifes are closely connected as much with the silent but sure conflict between the individual and the state as with the callousness of the powerful, and it seems that the strifes will continue till the relations between the individual and the state are harmonized, and sympathy governs the relations between capital and labour and among different nations.

But, though the prospects are by no means apparently rosy, there is no reason why we should abandon ourselves to despair. Let us not forget that we are at present living in a period of transition. Old is not necessarily gold, though, of course, it is not also necessarily bronzy. Attempts are being made the world over to build new structures in place of the old and it seems to us that in many a place the new structures are badly needed; endeavours are being made, in various parts of the world, to shatter various old beliefs and traditions, and there is no gainsaying that many beliefs and traditions deserve the approaching fate of being swept away. True, revolt without a purpose can end in nothing except fiasco; but if in its incipient stage a revolt seems to be purposeless, it should not necessarily be condemned, for at the back of it, unperceived by many, there may be some purpose.

The reason why everything seems at present to be in

chaos is just because the present period is in transition. Transition and chaos generally go hand in hand, for turmoil precedes calm and change precedes progress.

Just as some materialistic thinkers believe in the approach of materialistic renaissance, so some spiritually minded thinkers believe in the spiritual revival. The notions of the latter, with the exception of the disciples of His Divine Majesty Meher Baba, like those of the former, with the exception of cocksure wiseacres, are hazy though firm. Dr. Alfred Russell Wallace is reported to have declared recently that some remarkable phenomena, which would be regarded by man as a cataclysm would soon stir the world. Prof. F. W. H. Myers is said to have stated that as a whole humanity was never more depraved than at the present time, but that one should not grow excessively distressed, because this wretched condition would speedily be arrested with the beginning of some sort of spiritual renaissance. *The Occult Review*, in its November number asserts that out of fretful ferment will slowly but surely emerge, like a butterfly from its chrysalis, a newer and finer form which shall reveal more of that inner heart of things than has in the past been made manifest, and that it is evident on every side that the world is ripe and is waiting for such a special outpouring. *The Unknown*, in its first number, from doubtful premises has blundered upon the truth that there will shortly arise a new era of thought or a fresh departure of a spiritual character, and that some great teacher will appear and a decided stimulus towards enlightenment and spirituality will be given to humanity.

Few will know the New Spiritual Era, in its incipency, not only because its influence will not be per-

ceived by the average man but also because the world will then be torn with bloody dissensions. The New Spiritual Era or the forthcoming Avataric Period, strange as it may seem, will ride on the wings of the wind and will begin simultaneously with the beginning of the next world war. Its Prophet will be none else than the Blessed Lord, Shri Meher Baba, Who will manifest Himself before the world as a Messiah when the war participants will be the most bloodthirsty of each other. In other words, in about the middle of the war, which will begin in a few years, His Divine Majesty, in His full spiritual splendour, will appear before afflicted humanity, to whom He will be what light is to darkness and wisdom to stupidity.

Ineffable sensation will be created throughout this wide, wide world, as soon as Shri Meher Baba will manifest Himself as an Avatar, for He will mark His public appearance by the performance of a number of miracles, such as healing the diseased, restoring sight to the blind and raising the dead. Sadgurus perform miracles only when it is very necessary to do so; but during Avataric periods or eras of great spiritual outpourings, the Avatars almost invariably perform great miracles, for that is one of the easiest ways to draw the attention of the masses of people to themselves and to catch their imagination. Owing to the peculiar conditions which will then be prevailing in the world, Shri Meher Baba will find it more necessary to perform great miracles than any previous Master did. Immediately after His manifestation the name of the new Messiah will be as honey on the lips of millions of people, as it is already on the lips of thousands. No name will be so revered as His, nay, it will be revered above all others combined. He will restore peace not

only on battlefields, but also in minds stricken with panic and hearts stricken with fear. His teachings and messages will be as the summer rain to the parched fields. Like the tolling of a bell the words of His Divine Majesty will keep ringing in the ears of His hearers. Like the sound of a trumpet the sublime teachings of the Messiah will stir the blood of His numberless followers. Atheism and agnosticism will be swept away, and a death-blow will be given to superstition and sectarianism. Every man with even a modicum of common sense in him will be ashamed to be sectarian and fanatical. The Parsis will hang down their heads with shame for not having revered Him as a Prophet prior to His manifestation; the Mahometans will cease to regard Hazarat Mahomet as the last Messenger of God, though their reverence for Him will not change; the Brahmins will no longer confuse customs and the caste system with religion; and no intelligent Christian will regard Jesus as the only God-incarnate. Indeed, all foolish notions about God and religion will vanish into thin air, and their place will be taken by sensible conceptions. We have no doubt that Shri Meher Baba the Christ will thrill the humanity at large just as much by His sublime philosophy as by His miracles, but spiritually-minded persons will attach more weight, as His disciples are at present actually doing, to His teachings than to His miracles. The appeals of the New Messiah will be world-wide. His teachings, the keynote of which will be love, will be universal and will break the barriers of sect, as of space. The Light of mankind as He is, He will give a remarkable impetus towards spirituality to humanity, and will make a number of persons dedicate

themselves to God. Doubtless there will be some opposition from the benighted and the besotted, but that opposition will be ridiculous and will hopelessly fail to resist the force of Shri Meher Baba's divine attack with which He will shake the entire globe.

The average human being is either a realist or an idealist. The persons who can combine Realism with Idealism are few and far between, and it is only God-men who can combine the two in a remarkably effective manner. It is because the Messiah Meher Baba is both a Realist and an Idealist that He will do tremendous work for the upliftment of humanity.

But while considering the future mission of His Divine Majesty Meher Baba, let us not forget the great work He has already done and at present actually does for the good of humanity. He has fed and clothed thousands of persons, and educated a number of village children. He has emancipated many a person from abject misery and reclaimed many a person from degradation. By exercising in time His thaumaturgical powers He has prevented not a few persons from committing suicide, rescued several persons from the jaws of death, and restored many a hopelessly diseased person to sound health. He has imparted spirituality to hundreds of persons and awakened a number of persons to their divine heritage. It is owing to His grace that several persons are on fire with divine love and have been able to pierce the outward shell of coarse materiality. He has freed not a few persons from the bondage of maya, and it is owing to His grace that Hazarat Chhota Baba has been enjoying the last but one stage of cosmic consciousness—that stage which is close by the stage of perfect superconsciousness.

He has given deliverance to several captives of benighted fanaticism, and His teachings may justly be said to have averted a number of so-called religious riots from taking place in this Aryavarta. He has converted a number of agnostics and atheists into zealous devotees of the Almighty, and His sublime philosophy has proved to be the shore of refuge to hundreds of spiritually shipwrecked persons.

May the Blessed Lord Shri Meher Baba live long!

May He change the howls of misery into songs of cheer!

May He terminate the night of benighted sectarianism and bring in the day of spiritual cosmopolitanism!

May He be the Life and Light to humanity at large!

May He convert sinners into saints!

May He show us the Light and lead us to Peace!

Amen!

Amen!

Amen!

TO THE DIVINE LORD YAZDAN

SHRI MEHER BABA

(*By The Editor*)

Bless us with Life,
Away from strife!
Drive us to Peace,
From this abyss!

Belongest Thou to all, Thou steady bright Star;
To aspirants Thy gospel is like nectar.
Thou hast come down to show the jay the Way;
Have mercy on us all: Thy grace display!
Thou art the Christ, the Cream of the pure wise;
O raise us Godwards Thee to realize!

As sight to blind,
As moon to night,
Thou'rt to mankind,
Their spite despite.

Time's drawing nigh for Thee to stagger this world,
And for its murkiness to hell to be hurled.

On the 17th February falls the thirty-sixth
birthday of His Divine Majesty
Meher Baba

THEN AND NOW

(*By C. V. Sampath Aiyangar, Principal Subordinate
Judge, Guntur*)

Great philosophers and scientists, applying the theory of Evolution to religion and cultural progress, were of the opinion that there was only a steady and continual religious and cultural progress. How dangerous it is to apply a theory, which was applied to biological phenomena, to religion and philosophy, is clear from what Dr. Elliot Smith, F. R. S., has stated in his "Evolution in the Sight of Modern Knowledge." He says: "Once the reality of the fact is recognized that progress is the exception rather than the rule in the history of human societies, the chief difficulty is eliminated that was responsible for the doctrine of 'independent evolution.'" Edward Carpenter says in his 'Art of Creation':—"A new philosophy we can hardly expect or wish for, since indeed the same germinal thoughts of the Vedic authors come all the way down history even to Schopenhauer and Whitman, inspiring philosophy after philosophy, and religion after religion." We have here hidden treasures. We have forgotten where they are. We are unworthy sons and daughters of the great Rishis whose gotras only we bear. Must we not with pride and shame read the true observation of the great French Savant Edward Schuse,— "It may be that the future is reserving for us a final surprise,

that of discovering in the Vedas the definition of occult forces of nature which modern science is rediscovering for us." Let us therefore be up and doing. Let us shuffle off our ignorance and indifference. Let us be proud that ours is the Land of the Rishis. Let us be ashamed that we are responsible for the present unfortunate condition of our dear Motherland. Let us therefore strive to know the Past and apply that knowledge to the Present. That can be achieved only by proper Tapas, not by suffering of the body, but by generating that Divine Love, which can be done only by patience and perseverance.

In days of yore they knew the Brahma Vidya. The Rishis proclaimed, "He is One, but the wise call Him by different names." (Rig Veda. Mandala 1.22-164). "He is called Brahma the creator, Vishnu the all-pervading, Rudra the remover of Tamas, Siva the blissful," says the Kaivalya Upanishad. "There is neither a second, nor a third, nor a fourth, nor a fifth, nor a sixth, nor a seventh, nor an eighth, nor a ninth, nor a tenth God," says the Atharva Veda. (XIII 4. 16 to 18). What a lofty conception of That One Efficient Cause—The Truth! What a disgrace that that Divine Truth was misinterpreted with the result that our Motherland has been torn to pieces by her unfortunate children. We must therefore go back to *Theosophy* (Brahma Vidya), which alone gives the striver the True Knowledge of the One. Let us therefore reject the idea of Many-ness, and *realize the One in all*.

In days of yore the Dharma taught was this: "Let true Knowledge be your end and aim. Let the good of all beings be your end. This is Dharma. Give

up Adharma." (Rig Veda. 8. 8. 49-4: Yajur Veda 36. 18: 19-77). Any person who is inactive cannot have the Divine Grace (Yajur Veda 1.5). "Discriminate Truth from Untruth and realize the Self" said our Rishis (Rig Ved 10. 124-5). They based True Religion on the bedrock of Truth. How far we have swerved from the Path of that Religion is known to all sincere children of our Mother country. In the name of so called Religion how many atrocities have been and are being committed! A single example will suffice for proving this allegation. The Rishis directed us to perform Aswamedha, Gomedha and Nrimedha. The Sathapatha Brahmana gives their true meaning (XIII. 1. 6. 3: IV. 3. 1. 26). "A King governs his people justly. This is Aswamedha." "The burning of clarified butter and other substances is called Aswamedha." (Agnirva asvaha, Ajyam Medha), "To keep the food pure or keep the senses under control is Gomedha." "The cremation of a corpse is Nrimedha." Instead of understanding these words in the true sense, commentators, influenced by the Vama Margis of middle ages, misinterpreted them, with the result that dumb creatures—horses, goats and cows—and even human beings began to be sacrificed for the supposed pacification of angry Gods! Angry Gods!

Their pacification! That is not *Yajna*, True *Yajna* is the ways and means for conquering *self* and realizing the *Self*. Let us therefore understand the true meaning of *Yajna*, the object of which is to help the evolution of the world—physical, social and spiritual (Lokam Prina—Yajur Veda 12-54).

The two important points to which I would now refer are, the position of women in our country and the

up-bringing of children. Until our countrymen solve these two important problems with the key of their Real Past, it is not, in my humble opinion, possible to inculcate True Knowledge—that there is *One Life, One Consciousness, and One God*.

Censuring the rigid orthodoxy that prevailed even in His days the Lord says in His Bhagavat Gita: "For, taking refuge in Me, those who might be of inferior birth, women, as well as Vaisyas, and even Sudras, reach the Divine Path." (9.32). This clearly shows that the Divine Path is not reserved only for a chosen Few, and that any one born with a human body may, if he sincerely strives, reach the Supreme Goal. We have forgotten this Divine Truth. Mother India began to suffer when the arrogant birth-Brahmin (intellectual but without heart), actuated by a spirit of self aggrandizement began to look down upon his less fortunate brothers and sisters. Instead of helping them to rise in their evolution, he invented ways and means for keeping them under material and spiritual subjection. Subjection is the outcome of Fear and Cruelty. That is transient. Love—Divine Love—is the spark which sustains Universal Brotherhood. That is the only Divine Key which can open the door of the Path.

"The word Mother is the dearest word in the Indian Language," said Shri Rama Tirtha, The Upanishad says that the Mother is a 'Deva.' The girl of to-day is the mother of tomorrow. It is mere truth to say that the present evolution of our dear Motherland depends on its Mothers. The question for our serious consideration is: Have we Mothers, physically and spiritually strong?

It is a truism that unless one is physically pure and

strong he or she cannot be spiritually great. It is absurd to say that unless a person tortures his body he cannot hope to progress spiritually. Says the Lord of the Gita: "People, torturing, senseless as they are, all the organs in their body, and Me dwelling in their body—know them to be of Asurika resolve." (17.6). This physical body of ours is a Temple. Unless it is kept pure and holy, the dense Maya of Sanskaras will enshroud the Divine spark within, and the Jiva will be far away from the Divine Goal.

As long as the children of Mother India followed the Vedic system of marriage preceded as it was by a strict life of Brahmacharya, it was prosperous and happy. When they forgot the spiritual significance of *Brahmacharya Vritam*, and the cruel system of child marriage was unfortunately introduced in this country, on account of causes over which they had no control, she began to suffer gradually. But fortunately she is the land of Rishis, Seers and Prophets. As long as our good Karma continues to attract Divine Incarnations—like that of our Divine .Majesty Meher Baba—one need not despair in spite of the present deplorable condition of our country.

The great law giver Manu says in a beautiful verse, which embodies the truth: "Where women are honoured, in that family great souls (Devataha) are born: But where they are not honoured, there all acts will be fruitless." (4, 56). This verse contains an important theosophical truth: Great souls will be born

only in a country where there are spiritual stalwarts—men and women. Will a country, where the pernicious system of child marriages exists, produce spiritual stalwarts? The only answer to this question must be in the negative. Our country is now producing pigmies. We want spiritual giants (men and women). That is possible only when men and women honour each other, and marry when they are physically, morally intellectually, and spiritually strong.

This is the land of Sukanya, Savitri, Chandramati, Gandhari and other stalwart *Pativratas*. They cry out to us: "Give up all your superstitions. India must again become the mother of the whole world." Let us listen to this clarion call. Let us give up our stupid customs of degenerate days, to which we cling tenaciously in the name of false religion. Let us understand the noble conception of the Divinity of Man, Woman and Everything as taught in the True Scriptures and *live* that Divine Life.

Speaking about child life, great educationists like Locke and others once maintained that the mind of the child was a *tabula rasa*, and that it must be treated as such; this did not satisfy later educationists who found in ancestral heredity the true solution. This also did not satisfy the sincere seekers after truth, and the hypothesis of national heredity was proclaimed.

Eventually the Twentieth Century saw Edmund Holmes adopting the Eastern theory that the child comes to the world with the sum total of its experiences in past lives. This idea necessarily admits the Law of Rebirth. If we examine carefully, deeply and dispassionately all the religious systems of the world, we cannot but see that all of them recognized this Law at some time or other of their evolution. Christianity recognized it till the 4th century, when a Council of Churchmen decided that it should be dropped out of that Religion. I have no doubt that for the cultivation of individuality it was necessary to do so at that period. Hence the idea of only one life for a person, and the idea of getting as much as possible in that life. But the Truth is otherwise, says the Gita, "When the Jiva obtains a body and when He leaves it, He takes these—senses and Manas—and goes, as the wind takes the perfume from the flowers." (15. 8.).

The faculties and tendencies of the child must be carefully studied by teachers. Says an educationist, "All that education can do is to provide such external stimuli as shall allow and encourage the growth of the useful faculties he already possesses, and stunt or help the eradication of those that are undesirable. The drawing out of those inborn faculties and not cramming of the mind with facts is the object of true education." It is the duty of the state to see that every boy and girl, of school-going age, is given proper education, I say emphatically that education of all girls must be made *compulsory* and *free*, and education of boys of poor parents must be compulsory and free. Both boys and girls must be *Brahmacharis* and *Brahmacharinis* till they complete their education (Atharva Veda XI – XVI-3-18) Schools should not admit *married boys*.

Marriage before 25 for boys and 16 for girls must be made penal (Sushruta Sutra Sthana X, 47-48). Manu says that a maid should wait for 3 years after she has begun to menstruate and then marry one of her choice. (Manu IX 90.). We have said goodbye to such divine injunctions. The other day I heard that a female child of nine months of age was married! The medical officer of Narasarampet (Guntur District) told me that he saw a married girl-baby of two years of age! Thousands of marriages are being performed in our dear Motherland with vengeance because the innocent Sarada Act was passed! I do not know how to characterize the mentality of those responsible for such crimes. It is for putting down such iniquities that dear Meher Baba has incarnated. May His Children-Disciples be the true sons of our Motherland. The Theosophical Educational Trust is also doing splendid work in this direction.

Faith and Love (including freedom) are the Alpha and Omega of true education. Let true patriots of India formulate a system of education which will promote the well-being of boys and girls, without wrangling on petty points.

Dear Editor, I am afraid that I have taken much of your space. The problems of Education and Marriage must be intelligently and satisfactorily solved as early as possible. The advancement of our motherland rests on such a solution. We need not be pessimistic when our Dear Babaji is in our midst. He knows: He directs the wheel.

My religion is a gospel of Hope. There is His plan of evolution before us. The evolution will go on in spite of us. But shall we co-operate with it or work

against it and reap bad Karma? Let us walk in the Path of Dharma, the eternal Dharma of the One God, who would welcome us, in whatever way we may try to approach Him, with Faith in Sadgurus like His Divine Majesty Meher Babaji and with the banner of Truth, Love and Righteousness. _

PRAYER TO SHRI MEHER BABA

(*By Sister Margaret Starr*)

My mind must be a quiet lake
Wherein Thy lilies grow—
All crystal clear for Thy dear sake—
I pray Thee make it so!

My heart must be a garden fair
Wherein Thy roses blow,
Unruffled by the winds of care—
I pray Thee make it so!

My soul must be an ocean deep
Whereto Thy rivers flow—
Tears which for Thee alone I weep;
I pray Thee make it so!

SELF-REALIZATION

[*By Swami Sivananda (of Rishikesh)*]

Samsara or phenomenal existence, whose main factor is the bondage of births and deaths in succession, is unreal and is the result of illusion—the ignorance by which the only and absolute Reality, the Supreme Self, is mistaken for the unreal world, in the same way as a rope may be mistaken for a serpent in the dusk of the evening. Both, bondage and liberation, are thus illusory, for since there is no real bondage at all, how can there be a liberation from it? Yet, liberation or *Moksha* is relatively spoken of and can only result from a thorough knowledge of the reality behind and beyond and underneath and within the unreal.

Such a knowledge is not a mere theoretical one which can be gathered from books or lectures, but is of the nature of direct realization (*aparoksh anubhuti*) or actual experience. The sole source of this knowledge is a clear and accurate understanding of the Vedic text, '*Tat Tvam Asi*,' '*That Thou art*.' Then the aspirant realizes in a flash, as it were, '*Aham Brahm Asmi*,' 'I am Brahman,' the individual soul is seen, at all times, to be identical with the Supreme Self, and the knowledge springs up that all is indeed the Self and there is not but the Self. This is the highest goal of spiritual endeavour to *Moksha*, or liberation of the Vedant Philosophy.

The individual soul, *jivatman*, being engrossed by Nescience, identifies itself, as it were, with the body

and so on and imagines itself to be affected by the experience of pain which is due to Nescience, "I am afflicted by the pain due to the body." The pain of the individual soul is not real, but imaginary only, caused by the error consisting in the non-discrimination of the Self from the body, senses and other limiting adjuncts which are due to name and form, the effects of Avidya or Ignorance. And as a person feels the pain of a burn or cut which affects his body by erroneously identifying himself with the latter, so he feels also the pain affecting others, such as sons or friends, by erroneously identifying himself with them, entering as it were into them, through love and imagining, 'He is my son,' 'He is my friend.'

Brahman or Supreme Self manifests everything else, but is not manifested by anything else. Whatever is perceived is perceived with the light of Brahman only, so that the Sun, Moon, etc. can be said to shine in it, while Brahman as self-luminous, is not perceived by any other light.

The Supreme Self or Absolute Reality, therefore, constitutes the ultimate principle which renders knowledge of all things possible, which itself shines in its own light, in its own pristine glory.

The Supreme Self is distinct from and superior to ideas, because the ideas require an ultimate principle which unites and connects them, while the Supreme Self is itself the ultimate principle which renders the cognition of the ideas possible. Unless there exists one continuous principle equally connected with the past, the present, and the future, or an absolutely unchangeable Self which cognises everything, we are unable to account for remembrance and recognition,

which are subject to mental impressions dependent on place, time and cause.

The Witnessing Self (*SAKSHI*) and the idea are of an essentially different nature, and may therefore stand to each other in the relation of *Knowing Subject and object*.

The existence of the Witnessing Self is self-proved. It is the basis of the action of proving and consequently it is evident before the action of proving. It cannot be denied. If you deny it, you deny your own existence. You cannot say, "I am not."

The variety of experience is not real. Nay even experience itself is nowhere from the point of the Absolute. To lead that life wherein the variety of experience does not affect either for weal or woe is the highest practical rule of conduct in accordance with the proper aim of existence. The variety of experience creates distinction, and sets up false limits where there exist none. Pain and pleasure, good and evil, virtue and vice, merit and sin, are all conventions based on this variety of experience, and admitted for the sake of that experience.. But in the Absolute no such distinctions are possible, and the highest bliss which cannot be described in words other than those implying negation of everything positive known to us, consists in forgetting this source of separateness and realizing that unity which is the *Adhishtan* or substratum for everything. When the sense of separateness is killed out, the individual will becomes merged in the Cosmic Will. Individuality is transmitted into Universality. The One becomes the many and the many are absorbed in the One; as many images of the Sun are seen in various vessels of water, so in this world the various selves are to be considered as the reflection of the Supreme

Self. When egoism is destroyed through *Sadhana* or spiritual practice, as the flowing rivers come to their end in the sea, losing name and form, so, liberated from name and form, proceeds the wise to the Supreme Self BRAHMAN, which is greater than the great. *Moksha* is not something to be achieved. It is already achieved, every being is one with the Absolute; is, in fact, the Absolute; what is to be achieved is destruction of the sense of separateness, which being accomplished, *Moksha* is easily realized. Acquire the four means of Salvation, *Sadhan Chattushtaya*. They are (1) *Vivek*, discrimination between real and unreal; (2) *Vairag*, indifference to sense enjoyments; (3) *Shad Sampat*, six virtues viz. *Shama* (calmness of mind), *Dama* (self-restraint), *Titiksha* (power of endurance), *Uparathi*, (satiety) *Samadhana*, (one-pointed mind); and (4) *Mumukshatwa*, intense longing after liberation.

Then approach a *Sadguru* and hear the Srutis (Upanishads). Study the twelve classical Upanishads, Yoga Vashista and Mandukya Upanishad with Gandapada's Karika. This is *Sravana*. Then reflect constantly over what you have heard. This is *Manana*.

There are three *doshas* or defects in the mind. They are *Mal* (impurities, such as the six passions, Kama, Krodha, Lobha, etc.), *Vikshep* (tossing of the mind) and *Avarana* or veil of ignorance. The *Mal* should be removed by selfless service and charity. The *Vikshep* should be removed by the practice of concentration. Study of Upanishads and *Nididhyasan* (profound meditation on what you have heard and reflected) will remove the veil ignorance. This path of Gnana Yoga is suitable only for persons who have subtle and sharp intellect, bold understanding and strong will.

Just as oil is hidden in sesame seed, butter in curds, mind in the brain, inner pith in the Munga grass, fire behind the smoke, Sun behind the clouds, this *Atman* or Supreme Self is hidden in this body.

Make your body as the lower fire stick, and sacred monosyllable OM as the upper stick. Find out the God hidden in your body by the constant rubbing them through meditation (*Nididhyasan*).

The self-existent created the senses with out-going tendencies. Therefore you naturally behold the external objects and not the internal Self. Withdraw yourself through *pratyatara* (abstraction) from external objects and fix the mind on the Atman. You will have *Brahma-Sakshatkar* (Realization of Brahman). The sacred word 'OM' is the bow. The mind is the arrow. Brahman is the aim or mark. It is to be hit by one whose thoughts are concentrated. Then he will enter the target. He will become of the same nature as Brahman. Brahman is hidden in all beings and does not shine forth but is seen by subtle seers through their subtle and sharp intellect. The spirit, the inner soul of all beings, of the size of a thumb, is always residing in your heart. You will have to separate it from your body, just as you extract the inner pith from the Munja grass with extreme patience.

Meditate on 'OM.' Retire into your meditation chamber. Sit on *Padma, Siddha or Suka asan*. Close the eyes, relax the muscles and nerves completely. Concentrate the gaze on *Tirukute*, the space between the two eyebrows. Silence the objective or conscious mind. Repeat OM mentally with *Shudda Bhavana* or *Brahma Bhavana*, This *Bhavana* is a *sine qua non*. You will have to repeat OM with Bhavana or feeling that you

are the Infinite, all-pervading pure intelligence. Mere gramo-
phonic repetition or parrot-like repetition of OM will not bring
out the desired result. Repeat mentally the following formula
with feeling. Your heart, mind, soul, every nerve, vein and cell
should powerfully vibrate with the Brahmic feeling, when you
repeat OM. Convert a room into a forest. Renounce the idea that
you are different from Brahman. Practice regularly, steadily
with interest, faith, zeal, perseverance and enthusiasm. Have
congenial company and light, *satvic* food as milk, curds, fruits,
nuts, monkhi dhall, rice bread. Practice for three hours in the
morning 4 a.m. to 7 a.m., and three hours at night 7 to 10 p.m.
Keep up the Brahmic feeling while at work also. You are bound
to succeed in three or four years. You will rest in your own
swaroop, shuddha, sat chit ananda state. 'Nasti atra samsayah.'
There is no doubt of that here.

Formula

(For Meditation)

Repeat mentally

(constantly feel)

All-pervading, Ocean of light	I am OM, OM, OM.
Light of lights	I am OM, OM, OM.
Sun of Suns	I am OM, OM, OM.
Infinity	I am OM, OM, OM.
Pure Chit (Consciousness)	I am OM, OM, OM.
All-pervading, Infinite light	I am OM, OM, OM.

Vyapak, Paripurna,	
Jyotirmaya Brahman	I am OM, OM, OM.
Omnipotent	I am OM, OM, OM.
Omniscient	I am OM, OM, OM.
All Bliss	I am OM, OM, OM.
All Purity	I am OM, OM, OM.
All Glory	I am OM, OM, OM.
All Joy	I am OM, OM, OM.
All Health	I am OM, OM, OM.

Oh! Dear readers! Remember always the last word of
 Advaita, Tat Tvam Asi (That thou art),
 OM Tat Sat ----- OM Shanti.

A SONG TO SHRI MEHER BABA

(*By Sister Esther Ross*)

You?—

Rose and lily bloom unseen,
 Vanished all the world of green
 Dreaming that it might have been
 You!

You, the glory of the rose,
 Sunlight, starlight, more than those—
 Happy, happy heart that knows
 You!

Welcome, joy and misery, —
 Welcome all that comes to me,
 Knowing it shall one day be
 You!

THE PROBLEM OF CASTE IN INDIA. AND ITS SOLUTION

(By Sister V. T. Lakshmi, B.A., L.T.)

India, the unique land of true spirituality, the sanctified abode of great Rishis, who preached One Religion, uplifted the down-trodden and spiritualised the materialistic many; India, which produced the greatest Seers, Prophets and Philosophers, who unceasingly sang the divine note of Love, Equality and Fraternity; India, which once occupied an enviable position in the galaxy of great countries of the world, by her spotless purity, unswerving sincerity and unprecedented equality. That India's heart, today, is famished for want of the revivifying food of life, though plenty grows in the land and plenty has been stored for ages, while her soul is thirsty for the Nectar of Spiritual Truth and Equality, though, eternally, rivers and currents of thought have been flowing from the empyrean heights of the Himalayas to the South Indian plains. That India is, again, smarting under numerous degrading social evils today. Caste-system, with its pernicious pride and exclusive privilege, priest-craft, inequality of man and man, unfair ascendancy of man over woman, child-marriage and child-widowhood are the most serious among those multifarious social vices, which stamp their age-long prevalence on the beautiful face of our Motherland, the once resplendent Queen of the Orient.

Our dear Motherland, now, persistently cries to her wanton children to desist from hating each other, throwing mud and filth at each other's faces, and to cease from ruining their material prosperity and spiritual progress. Heart-rendingly does she implore them, in the name of her Most Illustrious Offspring—Divine Lord Meher Baba—to be up and doing for the good of the whole community: and never, never to be apathetic to the fusion of castes and to the uplifting of the submerged masses, the most vital problems, on the solutions of which, rests her future greatness! Are we going to respond lustily to her appealing call and revive her glory or assume awkward silence, dig her very grave, by letting these social vices in their fullest swing and prove to be her unworthy children?

The views of caste, as they were held in the past; the causes which originated this system, in days of yore; the way in which, for many millennia, it acted as a kind of ark, which carried India, over many waters of invasions and changes, which otherwise might have destroyed the Nation; the views of caste as we find it today; and lastly, its corruption and the resultant evil consequences have to be understood in detail. There is no denying the fact that though caste is now outgrown, still, it should not be looked upon as valueless in the past. It was this caste, we must remember, that possibly carried the Indian Nation over many of the difficulties across which it had to pass. True, caste was not originally present in Hinduism; but it was adopted for perfectly good reasons and to bring about a desirable condition of things: it was *real* as long

as we had equality present in the caste; but it became *unreal* the moment that equality disappeared, and only the outside characteristic of new birth, without the necessary inner characteristic of qualities, exist in it. Thus, whatever might be the highest ideals it had in view, in the past, caste-system, as it prevails, with its meaningless rigidity and obnoxious consequence, is a serious blot on our time-honoured civilization and vaunted spirituality; and it should be got rid of as early as possible.

Now, to the origin of caste: once the process of Aryan Conquest was over, the increased activity on the conquest themselves led to a division of labour amongst the Aryans, and the one 'Brahmana' division, as Mahabharat says, existed in the beginning, became split up into original fourfold system of Brahmana, Kshatriya, Vaishya and Shudra. These original divisions were based upon the innate qualities of the people and aptitude for professions which they followed in life. Shri Krishna says, in the imperishable Geeta: "I emanated the castes according to qualities." (4-13.). Thus, those, who were of a contented mind, pious, austere and contemplative, and were fitted by nature and inclination to play the role of preachers and religious preceptors became Brahmins. Men of active temperament, strong in body and mind fit to rule and guide others belonged to the caste of Kshatriyas. Those, who had aptitude for organising industry, production and distribution and who carried on commerce and trade, were known as Vaishyas. The fourth and the last section comprised all the conquered Dravidians and also such as those Aryans, who were manual workers

and tillers of the soil and who catered to the necessities of the community. These divisions, based on qualities of people, were effected only to avoid confusion and chaos. There was absolutely no rigidity about caste. Interdining was freely allowed, even so late as the Mahabharata times, among all the four classes. Intermarriage, with laudable restrictions, was permitted. Only promiscuous intercourse was prohibited. But, the 'Anuloma' system of marriage (marriage between higher and lower castes) provided for the elevation and gradual amelioration of the lower castes. Hence, all possible concessions had been shown to those that occupied the lower grades in the social ladder. Besides great room was left for their political advancement and enjoyment of political privileges. As to moral and spiritual culture, they were the common property of the whole nation; and the members of the higher castes did not consider it beneath their dignity to sit at the feet of the lower castes for learning "Brahmavidya." For example a Brahmin is shown to take spiritual lessons from a butcher in Mahabharat. Thus, the caste-system, in the days past, was not rigid. Neither were the four divisions stereotyped. Free intermingling of castes was admitted: quality always went with the caste-system and so any person could become a Brahmin or Kshatriya or Vaishya or Shudra, according to his inclination and aptitude. None was superior! None was inferior! All were equal! Caste was then no hypocrisy. It was an essential institution, which had conserved learning, preserved our nationality and fostered a fine sense of national pride and self-respect.

It is obvious that caste-system, as it is today, with its rigidity, artificial restrictions and limitations, is entirely inconsistent with the modern progressive democratic days. Now that a fresh breath of life blows over our national and spiritual embers, we feel as if we are in the clutches of this giant—caste; we feel the impulse of life within us; we know that we have to grow; but, it stands in the way. It is doing a positive disservice at the present moment. Its essential virtues are given up, and all the resultant vices of a rigid caste-system have a full sway now. The original four fold system of caste, in course of time, has given rise to a regular maze of divisions and sub-divisions, which were, in their turn, carried on with such an ingenious nicety that each individual has come to be a caste unto himself! The castes have forgotten their 'Dharma,' their nature and their duties: no caste is content to do its own duty but everyone claims to do the duties of every other! There is the consequent spiritual degeneration and corruption of castes, which are now based purely on birth. A worst kind of Brahmin is nevertheless superior to a spiritually developed Shudra, Such outer form, without the inner reality, is working evil; it has led to conceit, arrogance and inclination to look down on those who are not Brahmins. So that, there is bitterness in the heart of everyone. Says Dr. Besant, "A failure in Brahmin duty while clinging to Brahmin privilege has made possible jealousy, anger, discontent, disharmony and confusion, where, otherwise, there should have been peace, love and progress that is orderly!" Caste-system is

made as rigid as it is absurd. Its minute divisions, bereft of any ancient ideals, are stereotyped. Interdining and intermarriage are abhorred. In the place of union, dissensions prevail; and the tyranny of caste, "a skeleton, ugly and worn out," is fast eating away the vitals of our Hindu Society. Let us begin to realize that the awakening and growing India, under our Lord Meher Babaji's able guidance, shall no longer tolerate this pernicious system. She shall get rid herself, free of these corrupting evils of caste-pride and caste-privilege, even though they are of long continued and established existence.

We need not however be pessimistic. The wind blows in a favourable condition. The so-called 'lower clans' are fast awakening, assuming new surnames (e.g. Adidravidas or Adiandhras for the name Panchamas) and forming well-run organizations; they are claiming the prestige and privilege of the so-called 'higher clans.' This awakening among them indicates significantly the way in which the sphinx of caste is going to solve its own riddle and die. Let us facilitate this awakening and see that all the castes are finally brought to a common level of social, moral and spiritual efficiency, so that, they may then be fused into the original One Caste. Says Swami Vivekananda, "The solution of the caste-system problem in India is not to degrade the higher castes but to uplift the lower castes;" to which we may humbly add, "and give them Sanskrit education, which will aid them to display high moral and spiritual efficiency." "Fusion of castes is necessary for the wholesome social amelioration and national progress of India, Let us be, therefore, up and doing and satisfactorily solve the problem of caste-system.

To conclude, let us not turn a deaf ear to the glorious teachings of the great "Upanishads," which proclaim: "One God dwells in all;" "He is the inmost Self of all." Hence, God is in all of us and we are all One in Him. Let us see Him in every body around us and love him or her as our own selves! Such knowledge of Unity alone brings perfection and happiness, that know no bounds. And that Unity alone our Dear Sadguru, Shri Meher Babaji preaches to us His chelas! Since, this is the Truth, is it not our incumbent duty to be guided by it in all our actions and in our dealings with our fellow beings? The moment the caste-system goes, India, with her liberated and united manhood and womanhood of unclouded intellect and fully cultivated powers, will undoubtedly secure her future among the great nations of the world—a future that will not be unworthy of her past.

TO HIS DIVINE MAJESTY
MEHER BABA DEAR

(*By C. V. Sampath Aiyangar, Principal Subordinate
Judge, Guntur*)

When I am sore depressed with care,
I think of him, my Baba dear.
He fills all space, and He is here,
And lo! Joy's mantle pure I wear.
My Lord! Thou art the Vedic Truth,
Brihat—the only Truth and Light:
Truth, that gives us the lovely Sight,
Light, foe of Nescience, in sooth.
I see Thee shine in yonder Sun,
I see Thee smile in Nature's breast,
I see thee e'er in Yogin rest,
In Maya I see Thee—all Fun.
What shall I say Sadguru dear,
About the change that Thou hast wrought?
'No I,' 'No you,' my Lord has taught,
And then where is the room for fear?

THE BLESSED LORD SHRI MEHER BABA THE BELOVED

(*By Meredith Starr*)

Sweeter than sweetest music is His Voice.
Therefore He speaks but seldom, lest the sound
Should drive men mad with longing. And His eyes
Are sapphire stars that flash from silver skies.
His very footstep makes the earth rejoice
And laugh with flowers, till the barren ground
Glow like another Eden. At His laugh
The mountains dance like gypsies, and the sea
Heaves with immortal yearning; and His smile
Troubles the calm heart of the Evening Star.
He is so beautiful, the very Gods
Ache with such longing that they leave their thrones
And flock to serve Him, casting at His feet
The crowns and ropes and jewels of their rank,
The powers and glories of their high estate
In realms elysian, remote from Earth,
And all for love! They serve because they love Him:
In Him they live, for He is life itself.
Their love is but Himself—a borrowed flame
Whereby they worship Him. He loves Himself
In them. Himself by Himself drawn, they come—
And lo! 'tis but Himself that comes—and merge
Within His Being—Himself by Himself kissed—
And in the bliss of union pass beyond
Themselves, with Him, far into the Beyond.

—
This is the bond between their souls and Him,
The secret power that draws them to His side,
Behold them, here and there, those Perfect Ones,
On earth, like kings in beggar's garments clad,
(For kings they are in truth and deed and fact,
Though clad so poorly in the rags of flesh),
On secret service bent for their dear Lord,
For whose sake they have rendered up their all
As though 'twere nought—and nought it truly is,
For He Himself is more, O far far more
Than all the pageant of this universe,
Which as the wise know well in sober truth,
Is but a ring He wears upon His finger;
And countless universes are to Him _
Like chains of flowers little children weave
For their own pleasure in an idle hour,
He is the Tree of Life, whose golden fruits
Are suns and stars and gods and Perfect Men;
The leaves are .human souls; the branches, laws;
The trunk, His glorious Form, upholding all,
Rooted in heaven; in the unmanifest
He calls His Father, who· is but Himself
When passed beyond Himself in the Beyond;
The Sap, His essence, permeating all,
The One Life flowing through all living things.

ISLAMIC POETS AND RELIGION

(*By Dr. Shaikh Abdul Ghani*)

If there be any section among Mohamadans which has, in a remarkable degree, the courage of its convictions and which does not deny to others the right of free-thinking in the matter of religion, it is that of the poets. Religion with the majority of Musalmans, on the side of faith, as well as on the side of action, is very conservative and rigid, so much so that no one from the sinner to the saint is liable to exemption in the observance of its dogma and ritual. This obligatory discipline has a very beneficial effect and serves a useful purpose, so far as it concerns the lower strata of the human mind. The friction arises and the jarring note is sounded no sooner a higher mind, having outgrown the cradle beliefs, tries to realize and experience facts, which were instilled into it in its infancy. The ritualists (ahle-shariat), who are content to wait for their reward in the life after death and who form the preponderant majority, try to suppress and denounce with every means in their power, the latitudinarian tendencies on the part of those with whom religion is not merely a question of faith, but is more a matter of realization. Islamic history bears ample testimony to the dire and extreme punishments that were meted out to those who dared to speak out what they felt and experienced, such utter-

ances being quite shocking to the religious sense and accepted beliefs of the masses.

Poetry, therefore, comes in as a very handy and natural medium, which the highly evolved minds and even spiritually advanced and perfect beings often have recourse to, for giving vent to the ebullition of their heart and soul, which refuse to be confined within the four walls of dogmatism and ceremony. Such practical utterances, the esoteric side of which are more prominent than any other, pass muster and are not seriously challenged, because the Islamic poets, according to the ritualists (ahle-Shara) are irresponsible faddists who, although they sing the language of the heart and inner experience, lack the background of Scriptural authority, the only touchstone of logic and argument with the masses. This situation has been fully appreciated by Dr. Sir Mohomed Iqbal in the couplet:—

Shariat Kyum garibain geer ho zonqay takallumki:

Choopa jatahoon apnay dilka matlab istaaray men.

i.e. How can Shariat (religious law) challenge the impetuosity of my expression; since I conceal the secret of my heart in the language of metaphor?

Taking full advantage of this almost irresponsible and irre recognizable position, the poets sing away merrily and by the bold presentation of facts, as they occur to them, exact tributes of praise, not only from minds in tune with their own, but even from amongst the externalists (ahle-zahir). It is a matter of common experience that ideas quite in conflict with the religious conscience and dogmatic beliefs of the people, somehow lose their sting and develop a great appealing force, no

sooner one hears them sung in the language of poetry. The poets therefore invariably succeed in giving such subtle home-thrusts to the religious conception of an average Muslim, that the latter is very often carried away unawares almost to the verge of ecstasy by the truth and novelty of the idea expressed. The self-same idea, rendered into prose, would immediately send that man into a contrite frame of mind and make him wonder as to how he could ever be so very 'blasphemous.'

(a) The following few quotations from well-known Persian and Urdu poets, illustrative of their bold philosophy, in contrast with the conventional faith of a Muslim, will make interesting reading. For instance, according to Islam, God can never be man and man can never be God; but the poets have something very shocking to say in this respect.

- 1 Nahno aqrab ke isharay say yeh samjha Asif
Ger Khoodi dilse mitae to Khuda tu hojai.

Asif (late Nizam of Hyderabad).

i.e. From the hint 'God is nearest to you than the vein of life' Asif understands, that if egoism is removed from the heart, you are God.

- 2 Noore ilahiyam man, zate Khoodaiyam mun
Dar Sooratam agarche az Khak afrida.

Niyaz Ahmed.

i.e. I am the light and essence of God; although in form I seem to be of earth.

- 3 Sarapa aarzoo honayne banda kardiya hamko
Wagarna ham khooda thay gardile bemuddna hotay,

Mir Taquimir.

i.e. Being a prey to desires we are turned into slaves; when the heart is cleansed of all desires, we would be God.

4 Ta tu hasti khoodai dar khawb hast
choon bemiri tu ooshavad bidar,

Farid-ud-Din Attar.

i.e. So long as you mentally exist, God is asleep in you; no sooner you mentally die He is awakened.

(b) The Prophet of Islam according to Mohamadans is at the most a superman, the idea of a personal God or God-incarnate being quite foreign to them. When it is a question of showering praises and rendering mere lip-service, no epithets are too great and sublime for the Prophet, who is usually described as the 'causa sine qua non' of the whole creation. When however it comes to the discussion of his real spiritual stage and dignity, the Musalmans consider him to be a mere man plus the messenger of God. A higher conception than this would make them lose their intellectual grasp over him and shatter their practical ideal. The Persian poet, Jami, admits the limitations of intellectual understanding, when he says:—

Az ruay zat zahiro mazhar yakeest laik
Dar hookme aql indigar andigar amade,

i.e. In essence, the manifest (Prophet Mohomed) and one who manifests (God) are one; it is the intellectual code that differentiates this from that. It is however left to the poets to assign the Prophet his real position.

1 Pardae insan men aker khud dikhana tha jamal
Rakhliya name Mohomed takay ruswai naho

i.e. He (God) wanted to manifest His beauty in the guise of man; to avoid detection He styled Himself as Mohomed.

2 Allah ke pallaymen waha. ke aiwa kyahai
Jo kooch moojhay lenahai lelunga Mohomedse.

Ahmed Amir Minai.

i.e. What does God possess except oneness? What ever I have got to ask, I shall ask it of Mohomed.

3 Kabhi ai haqiqate muntazar Nazara libese-mijaz men
Ke hazar sijde tadap rahehain mere jabeene niyaz men

Dr. Sir M. Iqbal.

i.e. Oh longed for Reality! Do ever condescend to appear before me in a concrete form; because thousands of obeisances are restless in my prayerful forehead.

(In this couplet Dr. Iqbal evidently thinks of Mohomed as Reality concretized or God-incarnated).

4 Meem ke pardemen ye kon ehoopa baitha hai
Parda uthajai to kahdoonke Khooda baitha hai

Ahmed Abbas (Khak).

i.e. Who is hiding himself behind the veil of meem *i.e.* Mohomed? If the veil were to be lifted, I shall say it is none but God.

(c) The idea of Heaven (Jannat), the cherished goal of a true Muslim beyond which he seldom rises and where among other things of enjoyment and pleasure, the sight of God is promised, comes in for much over-

hauling. The poets altogether attach a new meaning to the idea of Heaven (Jannat), which, they say, is not what is popularly imagined.

- 1 Hamko maloom hai Jannatki Haqiqat lekin
Dilke khoosh rakhaneko Ghalib ye khiyal accha hai.

Ghalib,

i.e. We know what in reality is Jannat (Heaven) The thought of it, oh Ghalib! is good to please the heart or mind.

- 2 Harke inja nadeed mahroom ast
Dar qiy amat ze lazzate didar.

Farid-ud-Din Attar,

i.e. One, who has not seen Him (God) here, will remain disappointed, for he will not see Him even on the day of resurrection.

(d) The qibla or kaaba at Mecca, in which direction the faithful turn their faces while at prayers, is for the Muslims the greatest object of veneration: it is considered by them the 'House of God' on earth. The poets however try to look beyond, for the real object of worship and devotion.

- 1 Hai paray surhade Idrakse apna musjood Qiblako ahle
nazar qiblanuma kahtay hain.

Ghalib.

i.e. The object of our worship is beyond the domain of intellect; the qibla is considered by the enlightened ones as the sign-post to the real qibla.

- 2 Rasae neest ta sarmanzile ookoofro imanra
Ke dairo kaba sange rah buwad gabro musalmanra.

Anon.

i.e. Faith and infidelity have no access to His (God's) seat: the kaba and temple are but milestones on the journey for the Muslim and the infidel.

(e) It is awfully irreligious for a Muslim, to entertain for a single moment the 'Heathenish' theory of reincarnation, the only rational theory that succeeds in explaining the variations and differentiations that are apparent to the eye everywhere with regard to body, mind and circumstances of the creatures inhabiting this earth. Failing to give a satisfactory explanation for the existence of this enigmatic situation, the Muslim like the ostrich which thrusts its head into the sand, thereby fondly believing itself safe from the assailants, takes refuge in the idea of predestination, which though engenders resignation to the Divine will, takes away the incentive to life and work. Moulana Jalal-ud-Din Rumi the oft quoted and God-realized Sufi poet, evidently refers to the theory of reincarnation when he sings:

Sud hazar haftad qalib deeda am
Hamechoo sabza barha rooyeeda am

i.e. I have seen a hundred thousand and seventy bodies;
like the verdure I have grown many a time.

Sir Mohomed Iqbal directly refers to the theory of evolution and indirectly to the theory of reincarnation in the following couplet:

Wo hai bedar insan men jo gehri neend sota hai
Shajarmen phoolmen, haiwanmen, patharmen,
shararaymen,

i.e. He (God), who is wide awake in man, is heavily dormant in trees, flowers, animals, stones and sparks of fire.

It is beyond the scope of this article to give a fuller treatment to the subject of reincarnation from the standpoint of Quran and Hadis (sayings of the Prophet). Time and leisure permitting, I shall show in another article that the Quran and Hadis explicitly teach the doctrine of reincarnation.

From the above given citations one can understand the faltering and hesitating mentality of an average Muslim who is so to speak beset with two sets of religious ideas, some, which have been forced upon him and have come to stay by force of habit and circumstances, and others, which appeal to him in spite of himself. Ghalib, the Goethe of Urdu poetry, was evidently a prey to this mental tug-of-war when he says:

Iman moojhe rokay hai to khinche hai moojhe kufr
Kaba meray piche hai kalisa meray agay.

i.e. Faith (religion) is restraining me and Kufr (freedom in religious ideas) is dragging me ahead; Kaba is behind me and the church in front of me.

The reason, why freedom in religious ideas is not countenanced in Islam in spite of the scriptures enjoining upon the Muslims the search of knowledge from any available source, even if it meant going to China for it, is not far to seek. This indigenous intolerance has been the inevitable result of the identification of religion with state-craft; and this scheme worked satisfactorily well, so long as the Prophet and his

immediate and enlightened disciples, who imparted spirituality to everything they handled, were at the head of affairs. No sooner the administration fell into the hands of world-fed Sultans and Caliphs, religion degenerated into mere ritualism and any attempt to rise above and beyond it was strongly condemned and ruthlessly suppressed. Hence arose in Islam a sort of freemasonry of the soofis who practised unconventional religion on the sly and to which only sincere aspirants were admitted. No religion is interesting and attractive, as all will concede, merely in its ritual. The strength of its appeal depends on its philosophy, in so far as it succeeds in adjusting and clarifying the relation between man and God. If Islam can boast of any philosophy of its religion, whereby it has been able to invite the attention of the thinking minds of the world, it is solely the result of the untiring efforts of these unassuming Sufi saints and poets, who have in all ages fearlessly demonstrated to the world at the large, that it is not the inherited religion that brings salvation but the religion that one lives and incidentally makes for himself. The sooner this is realized the better will it be for all concerned.

THE PLACE OF A SADGURU IN THE MORAL AND SPIRITUAL EVOLUTION OF MAN

(*By Khan Bahadwr Bomanji D. Pudumjee*)

Religion in the ordinary acceptance of its meaning consists in belief in God as the Supreme Ruler of the universe, and in the Divine law of cause and effect, or *Karma*, that is, reward or punishment as the automatic and inevitable consequences of good and bad acts. Religion is of two kinds, revealed and natural. The former is communicated to mankind by Prophets from time to time, who work under Divine inspiration or contact, and communicate His messages for man's moral and spiritual evolution. Natural religion is prompted by instinct. In either case there can only be a cold belief, in the absence of positive proofs as to the existence of God. The worship of God has its origin in the human mind more from fear than love. It is tinged with selfishness—such being human nature in its gross form. The function of true religion is to leaven this with selflessness. We have eventually to realize that pure and true love of God is quite a different virtue, that should be absolutely devoid of selfishness, and should desire nothing for itself, and that true religion does not consist, as generally understood, in mere dogmas, ceremonies or creeds, or in reciting prayers for selfish ends. Theorists of the above type, even though they may lead a simple and harmless life, cannot be sufficiently advanced in spirituality, as their knowledge of it is limited, and can throw no light on

their real inner selves. Their minds are not sufficiently developed to comprehend the fundamental principles underlying the established religions of the world. There is a Divine spark in every human being which lies hidden and dormant and man must avail himself of the opportunity, when it comes, to kindle it into a bright flame. And here comes the real utility of the Sadguru. There are people who think that a Sadguru or spiritual Master, can impart no more spiritual knowledge than that already contained in their Holy Scriptures. This is an erroneous conception that leads people to scoff at Sadgurus or spiritual Masters, and to belittle their noble mission in the cause of humanity. These scoffers seem to study maxims, and discard practical methods, which lead to the desired results. Take, for instance, the case of the musician. He can have all the books available on music, and yet during his novitiate his instrument has to be tuned and his ear trained to the harmony of the musical scale by the master. And then again he must go to the master to learn how to tune his instrument to enable him to draw out the melody hidden in the notes. He goes on progressing more and more under the guidance of the master, until a time comes when he is able to rise to the level of the master himself. Similarly a Sadguru or a perfect spiritual Master is a *sine qua non* of man's moral and spiritual progression. The Sadguru can teach you how to bring your spiritual mentality into perfect harmony with Divine laws. When once the progress is begun under his guidance, there will be nothing to retard the progress, and he can make you, by constant devotion and practice, attain to such perfection that your soul will vibrate with indescribable bliss, in perfect unison with the Divine. Jesus Christ once said: "Be

ye perfect as your Father in Heaven is perfect." To be spiritually perfect the beneficent agency of a real Sadguru, who is spiritually perfect, is essential. The Sadguru will teach you that deliverance of the human mind from sordid desires and temptation to which it is subject, owing to its imprisonment in the physical body, can be effected by certain methods if they are_ faithfully and religiously followed in accordance with his instructions. It stands to reason, therefore, that human life would be in higher and purer state of spiritual existence if only the soul and the mind could be detached from their physical envelopment, and it lies in the power of a real Sadguru or God-realized saint to effect such freedom of the human mind.

The object of this practice or science of religion is to rouse certain spiritual centres called "chakras" of the human body leading to the manifestation of what is ordinarily called supernatural power or wisdom, The Sadguru will tell you that the starting point of such education is when love reigns supreme in your heart—love for its own sake—to the exclusion of every sordid or selfish desire, emotion or thought. Such love should be pure love for God, and love for all fellow beings and sentient life. With such love one can, with the guidance of a Sadguru, bring one's thoughts, words and deeds into perfect harmony with the Divine law of righteousness. The Sadguru will teach you that there is something inherent in human nature, which rushes to meet its affinity. There is a subtle and dormant Divine spark in everything on earth which needs to be quickened by constant and methodical concentration and meditation on the Ideal One, or His image in His Vice-regent. Such a personality we have in His Holiness Shri Meher Baba, who has set us the highest

standard of perfect and saintly selflessness. Having once fixed one's ideal, the Sadguru will teach you the methods of concentration and meditation, whereby we can become more and more like that which we meditate upon until at last the Ideal becomes real to us, and becomes one with our higher self. Knowledge of every subject in all branches of learning is stored in books and if one could educate oneself by studying books only without the guidance of a master, what necessity would there be for states to maintain educational institutions with their expensive staff of teachers? As it is in the case of secular instruction, so it is in the case of spiritual instruction. There will, of course, be some progress by the non-master method; but it will naturally be halting and limited, and always remain imperfect without the lifting help of a perfect Master—a Sadguru, or a God-realized Saint of the type of Shri Meher Baba who has no axe of his own to grind, and who works solely and silently for the benefit of mankind out of pure love.

THE GOAL OF THE SOUL

[*By A. K. Abdul Kareem Abdulla (Ramjoo)*]

Every child of mother earth, if sound in sense, will be found aspiring to the goal of greatness in one shape or the other. The greatness desired may be in self-interest or in the interests of others. It may be a question of personal greatness or national greatness, greatness of vision or greatness in wealth. Likewise the height of greatness aspired to may also differ according to individual standards. But the collective effort of the whole of the creation in this direction is not lost sight of amidst these infinite numbers of individual standards.

Every soldier_ does not aspire to becoming a general, but there are not few who do, and dream about it as often as possible. Many soldiers have realized such vacant dreams in this vision of world. But there must be soldiers who may want to become kings and again there are soldiers who have actually become kings only to find the greatness yet far short of the goal looming large before their souls.

To give an instance, Napoleon did not stop at the kingship of France. This little soldier of Corsica soared to the greatness of an Emperor of almost half of Europe! Yet the height of greatness achieved by Napoleon did not satisfy his innermost self. History proves this. Human nature approves this, in as much as almost every human being is found bent upon acquiring more and more and yet more until he is no more himself in the world.

It is because the greatness of the soul itself is too great to be satisfied with relative or objective greatness. Greatness is not only ingrained in human nature; it is, as it were, the very germ that generated life and then turned into the giant goal to which every life is frantically trying to lift itself up.

Just as vacant dreams of objective greatness are realized by many in this vision of a world, the subjective greatness of spiritual vision and divine feelings is also experienced by many in the more substantial yet subtle world of spirituality.

As in that, so in this, the soul is never satisfied. The soul yearns after greatness not because it is really in need of it, but because the soul is greatness in itself. The soul's greatness is not relative. It is independent. It is greatness complete, all alone, all comprehensive. Therefore, just because the soul is nothing but all greatness, the greatness is not realized, experienced or felt and thus found to have been achieved by it.

The soul meets with failures one after the other. But every little failure is just a bit of a brick in the mighty frame-work of a perfectly complete failure that a soul is constantly piling up in order to be conscious of the perfectly complete success.

A failure is a failure because it is not complete, The more the height of greatness is achieved, the greater the depth of littleness is perceived, as has so beautifully been said by an Urdu poet:

Joon joon buland ham hoovey pasti nazar pade,

i.e. The more I soared upwards, the greater the
depth I could see downwards.

The infinitesimal littleness must be reached to realize the infinite greatness. Darkness there must be, if the Light is to manifest itself. Light in the

absence of darkness will no doubt remain light, but then what would it light? In the presence of darkness light remains light, the same light, neither richer nor poorer in its essential nature, but then it becomes really the light in that it now lights the darkness.

The goal of the soul thus comes to be the achievement of the perfect failure and incidentally that of the perfect success; in other words the consciousness of being one with the Father in heaven and that of being one with those who look to "our father that art in heaven."

The question is invariably asked whether such kinds of paradoxical expression, poetical outbursts, and emotional anomalies like the subject matter of this article are based on substantial facts of the day or found only in the fiction of yesterday, commonly called history and mythology?

To reply to this question the word fact must first be defined. What is a fact? Does it only apply to a concrete object like the tower of London, so that we can safely say that the tower of London is in London, and not to an abstract subject like goodness, so that we cannot say that goodness is a virtue?

No. Were it the former, the fact about one's right parent-hood would be a subject hard to be proved. Therefore we have to face facts full in the face in the everyday life of ours whether abstract or concrete on the merits of the case. And in this way the goal of the soul can also be shown to have been achieved by some unto this day.

When men of the day, like Shri Rabindranath Tagore speak, their words produce echoes of the subtle reality beyond this gross unreality which they see, feel and vibrate with.

Yet there are those, who may be few, a very few existing in this year of grace 1930, whose words almost ring with the Truth in all seriousness, in all sincerity and with no less serenity about their having realized the goal of the soul!

Rhetoric may rule over us for a moment. Logic may drag us by the ears for a while. Eloquence can elate us temporarily, but it is the Truth alone that can stand the test of time. Thousands of years have rolled by since the words in the Vedas were written, yet they still hold sway over millions of Indians. The true teachings of Zoroaster have almost faded into a shadow with age, still they have no less sincere adherents in modern Parsis, the most advanced section amongst the present day Persians. The Bible is nearly two thousand years old, yet it exerts great influence on a large portion of the population of the world. It is now nearly fourteen hundred years that the Quran came down to light Arabia, the then darkest patch on earth, only to get more and more effulgent with the tide of the time.

Compared with these numberless days the period of seven years is a mere tick of the clock. But when this little tick of the time is to be compared with the life of the writer of these lines, the tick turns into a ton of time, and one full with the tilts and tumults of youth and thus provides a no less trying test for the declaration of His Holiness Meher Baba in the year 1922 about His having realized God, in other words the goal of the soul, in the year 1914.

This declaration stands unchanged on the tongue of the Master and in the ears of the disciples, in spite of fifteen years of "silly, scurrilous and mendacious

propaganda" as well as a lot of adverse criticism against the former, and seven years of dreary disciplinary diversities for the latter.

On the contrary, in the cross examinations by age, surroundings, and circumstances, the Master has made Himself more clear as the only unshaken rock of Truth amidst the rolling and raving sea of this Doonya—Maya all round us.

It is now nearly four years since His Holiness was once pleased to write to the writer in the course of a letter: "Remember me as often as you can because it is I everywhere" and the ringing echo produced by these simple little words is yet to die in the ears that were addressed to!

Again the writer vividly remembers the soul stirring reply the Master once gave to an old Parsi lady a few years back, when she complained of the dimness of her sight which, she said, had almost rendered her blind.

"Blind!" said the Master "My good woman, I wish you were blind. You can yet see something at least vaguely. Even if you were to lose your gross eyes completely, you will still be seeing blackness, nothingness, just as one does, when one closes the eyes tightly. Believe me, it is I who am really blind to all, as I can see nothing but God, everywhere and at every time continuously throughout the twenty-four hours."

It was Saturday the 26th February 1926 when the news reached Meherabad, the then encampment of His Holiness near Ahmednagar, about the sad demise of His elder brother Jamsedji. It was shocking to

all those who heard it as it was a case of a very sudden death of a young and strong man of thirty-five.

The Master did not feel any shock. Indeed, he asked the disciples not to grieve over the death of His brother, nay, not to grieve over the 'death' of anybody, and imparted the following instructions:

"Death is common to all. It is an essential step forward towards real life. The soul merely changes into a new abode and thus death means nothing more than changing your coat. Or it may also be compared with sleep. The only difference between death and sleep is this, that following the former one wakes up in a new body, while after finishing the sleep one gets up in the same body. The worldly people never go into hysterics for one who goes to sleep at night simply because they believe and hope to see the sleeper awake again. Then why not exercise the same indifference when a person sleeps the sleep of death, since he or she is bound to wake up again sooner or later in a new body?

"The reason why people do not act in this way is that through their matter-fed eyes they cannot discern the still existing subtle form of their beloved or friend after the so-called death and consequently become ignorant of its spiritual existence. Therefore the selfishness of not being able to satisfy their minds in the absence of the *sight* of their dear ones makes them weep and wail over death in name only.

"After the death of a person a hue and cry is raised over it from all sides. 'My beloved father is dead.' 'The sauce of my life is gone;' 'The light of my eyes is dimmed;' 'Where is that my sweet-heart;' 'My supporter has disappeared;' and such exclama-

tions are commonly heard in the house where somebody has just passed. Generally in all this great display of grief and pain, the 'my and mine' remains uppermost rather than the one who has actually passed away.

"The sword of death is freely swinging right and left since the day of beginning. Everyday *I see hundreds and thousands of my brothers dying the supposed death* without feeling anything for it and similarly *Jamshed's death is no exception* to that rule in the least.

"Admit that death is the unavoidable end for all, and though the fact is so universally acknowledged and experienced for a certainty, yet at the time of the actual happening of the expected, people go crying for it! It is either madness or unsoundness of mind.

"But really speaking poor Jamshed is not dead. If he is really dead, then all should rejoice over it since it means real life.

"Although you find me moving about amongst you, playing with you, and in fact doing all that a supposed living man does, I am really dead! I am living because I am dead. Die all of you in the real sense in which Kabir says:

Marna marna sab koi kahe par mare na jane koi
Marna ho to aysa maro kay phir na marna hoi.

i.e. Everybody talks about death, but nobody knows how to die. If you want to die, die once for all and no more."

It is not so easy to practise philosophy as it is to reach it. Similarly it is easier to talk about walking than to walk. Thus there can be no end to this infinite subject of the goal of the soul merely through a talk. One has to walk up to it along the spiritual path if the right and real end is desired!

DHARMA (RELIGION)

[*By M. R. Dholakia, L.C.E. (Author of Devangana, etc.)*]

The word, Dharma, has been universally translated as religion; but few have realized how imperfect and poor that word is to efficiently fulfil its mission. Philologists have already talked a good deal about the supremacy of Sanskrit 'the language of Gods,' as judged from the scientific orderliness in regard to its alphabet, the completely definite rules about its pronunciation and the method of spelling etc.; it is however necessary here to refer to its most important feature, viz. almost every important word carries behind it a world of ideas and the wonder-working spirit of the underlying Truth.

Take for instance the word Maya* so well known to the students of the Hindu philosophy. It means ignorance, illusion, a mirage. Take up next the use of the word in several senses. If I ask some one how much Maya he has, it means wealth. If I ask him why A weeps for B, he replies: "A has Maya with B:" it means affection. If I ask him if he is stuck up in Maya, it means launching into the worldly life. If I refer to a man who in a sweet and enticing manner knows best to secure his selfish motives and someone corroborates me by saying, "He is a pukki Maya," meaning a tempting force.

* The literal meaning of Maya is not that. The word is indeed *not that*; not what it seems to the average human being. It is, therefore rightly called Maya which word has now practically become a substitute for it.

Editor-The Meher Message.

Just take a few words more. World is Sansar literally slipping away from the eternal good. (sam good and sru to slip). Body is Deh, meaning something to be burnt away one day, (Dah = to burn) or Sharir meaning what consumes away or flies away like an arrow. Take happiness and misery, quite dissimilar English words, although so intimately connected. The words for these are Sukha and Dukha: Su means goodness, Du the wickedness and Kha means sky or the universe.

Relation of sympathetic nature is explained by the word Swarth, which also means selfishness. On the other hand, contentment is Santosh, Santa a Saint and Usha the dawn. Element is Tattwam meaning "That thou (art)."

If words are inseparable from relevant thoughts every speaker of Sanskrit or immediately allied languages daily speaks and therefore consciously or unconsciously, voluntarily or involuntarily thinks that wealth, unnatural or inadequate love, worldliness and selfishness are all the result of Maya, the ignorance and illusion, that the worldliness is very far away from the eternal good, that this body deserves no beautifying and pampering, nor it is to be tested as a long standing possession; that happiness can be experienced only when you are nothing but goodness to the whole universe (not that the universe should be all goodness to you); that everyone loves another for his own self; that the element of all Truths is the unity underlying That and thee, i.e., the knower, the known and the knowledge; that contentment is the first automatic boon resulting from the service to Saints; and that the man is not only the master of his fortune but this his fortune, good or bad, is only the evolved form of his own actions of this life or of past lives, interwoven.

Just by way of humour only, on the same analogy of derivation, the West seems to include all its weal in wealth and all its good in goods. With so much resourcefulness and mystic profundity of the Sanskrit language, it is a matter for decision if it is not a cruel irony of fate that the word religion should be presumptuous enough to pose as the illuminator of Dharma.

It is not for raising a fight that the above view is submitted. A sensible impartial thinker should naturally feel sorry. One is sorry not so much for the sinking away of the splendour of the sacred lore of yore in obscurity, for that knowledge does not look to the present mendicant age for its immortality, not so much for the injustice done to it by the parasitic new thought world, as for the unfortunate Westernised Hindus and Zoroastrians who have no soft corner for their ancestors and religion. The modern Hindu has suffered good deal on account of being taught to understand Dharma through religion and to identify it therewith. Dharma has a much more extensive purview and the result is that Dharma is held in contempt whenever anything beneficial to human society but not strictly relevant to God and Godliness is talked about as a Dharma requirement. The modern Hindu youth starts on the assumption that Dharm should have a very shallow and narrow compass, and on approaching some statements thereof they should be not incomprehensible at the first sight and easily explainable under hygiene, ethics etc. If it does not pander to his prejudices, he fights shy, gets shocked and flings away like a maddened wild horse his rider and himself in the nearest tiger's leap (abyss).

Few have defined religion and the definitions have varied not only from people to people but from thin-

kers to thinkers of different ranges of experience and knowledge. Shrewd people generally never commit themselves. Especially those that delight in diplomacy even in the matter of religions, proclaiming perfection at the front door, borrowing at the back door and remaining busy with twisting texts in the parlour.

Religion is usually explained to be the feeling of reverence which man entertains towards a supreme being or the recognition of God as an object of worship, love and obedience (Charles Annandale). In Jack's reference encyclopaedia religion is explained as the belief in a supernatural power governing the universe and claiming obedience and adoration. In "The Foundation of Religion" religion is described to be the man's recognition of superhuman controlling power, more especially of a personal God, which regulates his beliefs and behaviour.

It is all recognizing, doctrinizing, systematizing, believing. This much cannot satisfy all. To some few religion is not a matter for bragging and brawling, for persecutions and conversions, but is a matter for being and becoming. If these few have the fad of derivation above dealt with, they would prefer spelling religion as reigion and instead of deriving the word from the prefix re and the stem alego to care for, respect or heed, would like to explain reigion as retracing or going back (re), to join the legion of perfect devotees living around the Almighty.

Dharrna is as stated formerly a word with a wider field of application and unfortunately for the strictly logical Hindu youths deals with more than what is conveyed and covered by religion as explained above. It includes morality, virtue, sinlessness, piety, physical purity, mysticism, occult science, and philosophy also.

Dharma has the simplest and yet all-embracing one-worded meaning. It means "up holder" from Dhru to hold. Whatever eternally saves you from going down physically, morally intellectually or spiritually, in society or in solitude, nationally or individually, all is Dharma. Dharma. has in addition two meanings viz. duty and essence or inherent quality.

Casually viewed from the last sense, Dharma is that thing which differentiates a man from an animal, both having hunger, sleep, fear and desire of enjoyment in common..

Dharma is one of the fourfold activities ordained by Hinduism as Purushartha for man, viz. Dharma, Artha, Kama and Moksha. Dharma or religion as foundation and Moksha the salvation as the goal. Between these first and last rungs of the spiritual staircase lie Artha meaning means and Kama meaning eradication of desires. Artha and Kama are translated by some persons as acquisition of wealth and satiation of desires. But it is clear that there is no common thread to be found running on acceptance of these meanings. Wealth otherwise than as means for doing good has no worth and the desires are nullified not by enjoyment but eradication. Thus the microcosmic main factor of Dharma is almost the same as the microcosmic Purushartha and may be explained as the *activity* beginning with knowing and following Truths that uphold mankind, passing through acquisition of means, not necessarily wealth, by religiously permissible ways and so far as they can be useful to achieve further religious progress and eradication of all desires and ending in the attainment of Moksha. Dharma is an activity, the main Purushartha, and not a belief or a recognition.

The above stated three meanings of Dharma viz.

upholder, duty and essence or inherent properties are sufficient to evolve out the most interesting spider's web in which the spider can have his sportiveness (Lila).

Dharma is an upholder. In its elementary stage, before the knowledge or belief in God, or even the slightest interest about it is created, Dharma in its capacity as an upholder deals mainly with vices and virtues and certain guide-keys to the right ways of thinking, living, moving and dealing which in ordinary course of experience lead to success, prosperity and good name. Most of the greatest worldly men are religious in this sense of the elementary stage. There, for instance, is one who is known for his sense of duty, there another for humanity, a little farther for nobility and forgiveness, yonder one for his endurance and so on.

It is all—virtue is its own reward. Act thy part well, do as you wish to be done by, etc.—all paraphernalia, all tom-tom leading you to prosperity, success, greatness, fame, etc. Most of the great men of the world are on this elementary stage of religion and most of the religions too have almost consumed themselves in this stage.

Mahabharat, the great Hindu epic, comparison whereof with the Iliad or the Odyssey would be, in the words of Professor Monier Williams, like that of the Indus or the Ganges with the streams of Attica or torrents of Thessally, contributes its quota for the mass on the elementary stage. As sadharan Dharma, i.e. Dharma for the mass, it is stated to mainly consist of faith, work without fruit, austerity, Truth, obedience, absence of anger, faithfulness to the spouse (husband or wife), contentment, purity, study of sacred lore, absence of envy, self-knowledge, endurance and kindness. But as soon as this elementary stage is mastered, Dharma tickles the aspirant, with a view to kindling

his desire for further progress and tells him: "Well, so far you have acquired only manushyatwa, i.e. manhood (not in the English sense) but the fitness for being considered a man as distinct from other bipeds with anything below what you are now, you were only, out of pity for the animal world, not consuming grass."

Hindu religion is very constructive and encouraging for the beginners. Gita enjoins everyone to live and let another live by one's own faith. By way of encouragement, simplifications after simplifications and crystallizations of abstract Truths followed as times rolled on and subsequent deterioration followed. Matters were made easier. Gods were compelled to be satisfied with the recital of their own names in place of costly fire sacrifices and pilgrimages, and with only three or four hours' worship of Satyanarayan, in lieu of life-long austerities.

Unable to appreciate this compassionate mentality many educated Hindu fools have questioned why if half a verse of Gita is sufficient to give salvation, Gita was given completely. The idea of construction and encouragement, runs in the very veins of Hindu religion. If you are leading your way on a pilgrimage of say ten miles, and you inquire of a returning pilgrim how far the place is, few will be exceptional to saying that it is near, although you inquire at the very first mile. Although you may laugh at the superstitious mentality he does not care for that too. He is not prepared to incur the sin of discouraging the pilgrim.

Thus while the Hindu religion occludes the boundless view of the aspirant lest he should feel giddy, it is up with its pleasant pricks for goading him farther on once he is initiated and has proved himself worthy. Thus although the Hindu is prepared to include under Dharma the attainment of manhood in the above sense, he is not prepared to call the man on the said element-

ary stage to be religious. He is required to go to the next stage which explains itself through the second meaning of duty.

Thus the man whose universe consists of himself and whatever is most immediately concerned with his well-being and happiness, the man who is nearest to the animal world is gradually lifted, and keeping in front of him his own happiness, he is trained up in all the intricacies of the world, as far as his behaviour is concerned. But he is more or less an utilitarian on the elementary stage. You are kind to others so that they may be kind to you. The utilitarian view gradually develops itself into the idea of duty. This is the second stage. Just in the overlapping space of the two stages he has the prospective view of duty, and he tries to understand and explain his behaviour and lines of dealings as duty of man to man, leaving off the utilitarian view in the rear. His self has begun to expand and he proceeds onwards with the watch-word of duty, till the duty to his Maker, the Maker and Creator not only of himself but of the whole universe, not only the Creator but the Preserver, sits heavily on his heart. He thinks he has been in the stupor all the while till now, He turns to his duty towards the Creator. This central stage identifies itself with what is very commonly known as religion. Here comes in adoration, love and obedience to the Divine will. If he is not happy in spite of his perfection on the first stage, the second stage consoles him with "well it is Divine will. Submit to it patiently" "There is no Lord of the Lord." "Once you devote yourself to your God he carries on your yogakshema i.e. union and preservation or protection of the requirements as promised in Gita. You are under His special protection. He feels your anxieties. The uni-

verse and mankind become favourable to you. Even in the worst case of there being extraordinary circumstances of the universe not adjusting themselves to your requirements, once you begin to love your God, that love is so mighty to make you forget yourself that you laugh at the worst miseries that the whole universe and mankind can hurl you down with."

On the completion of the second stage you are the Master of the Universe and humblest servant of the Almighty. But you are de facto Master, you are the king but uncrowned.

The third stage begins when the Almighty places the crown of knowledge on your head and declares you to be His. To be the really working Master, to be His servant, you need knowing the essence, inherent qualities or properties of God, men and Universe to appreciate Him (God) fully, to teach mankind rightly and in the easiest manner and to proficiently utilize the universe for the teaching of mankind.

We are now at the close, thus Dharma can be sufficiently well understood from the minute analysis of its seemingly very easy meanings viz. upholder, duty and properties. It has been very clear that these three meanings have been connected over with the three well-known paths of Karma, Bhakti and Gnyana Yoga,—Work, Devotion and Knowledge.

Before concluding, however, there remains one natural query to be answered. If someone desired to take only one or two words of all-embracing nature that would help him in attaining Dharma or religiosity as he does not wish to bother himself with so much knowledge, doctrines or systems, what are these words? Well, the reader is referred to the first and last words of the Sadharan Dharma mentioned formerly. Faith and kindness, Bhuta Daya and Santasharan, kindness

to all, and complete faith in the service and renunciation to the sweet will of the saints; faith concretized in life, in the most practical form, faith not in theory but illustrated in life. It need not be stated that kindness is too poor a word to explain what is meant above. The social world of today is overflowing with kindness. Of course not that sort of kindness.

Tulsidas, one of the greatest devotees and the author of Hindi Ramayan, states: "The root of Dharma is kindness, that of sinfulness is the individualism. Oh Tulsi! do not therefore fail to pour thy kindness, so long as there is life in this earthen pot." Tulsidas, the greatest devotee of his age, recognized and bowed down to by millions has not "*Thou shalt not*" attitude. He is humility itself. He simply gives the autosuggestion. This body, frail, fragile and faithless, he calls Ghat, meaning easily breakable earthen pot.

BHUT DAYA and Santasharan are the two talismanic words. The former originating in the heart evolves itself in geometrical progression outside in the universe: the latter originating outside returns home laden with spiritual treasures. These two connections being eternally established, the most powerful current of Gurukripa, i.e. the Master's favour in the concrete form or Isha Kripa i.e. Almighty's favour in the abstract form, begins its wonderful work till the devotee, the universe (as he sees), the Atman within his heart are in perfect unison with the infinitely merciful Almighty, the infinite Ocean of Immortality, Knowledge and Bliss, in tune with the Infinite.

Sadguru deva ki jay!

Thousand prostrations to the spiritual

Masters and the Almighty!

LOVE

(*By Sister K. Janaki*)

"True Love means the dedication of one's self or complete surrender of one's self to the Beloved. It aims at seeking the happiness of the Beloved, without the least desire of getting happiness from the Beloved, says our Beloved Shri Meher Babaji.

Such Love is the most important qualification, which one must possess to attain Godhood. One can never enter the Path without this Love. It is the healer, the life-giver and the only balm to our sore hearts. Perfect Divine Love destroys the idea of separateness of ourselves from God. It is the most important source, through which alone one can attain Salvation. The ordinary kind of Love that we have for our relations and friends, (somewhat selfish in its nature), is not the kind that will lead us to the Light. We must have that Divine Universal Love—Love for Him, through Love for all. For, in the most sacred book Gita, Lord Sri Krishna says, "He who seeth Me everywhere. and seeth everything in Me, of him will I never lose hold, and he shall never lose hold of Me." Lord, the Divine Thread, runs through beads—like hearts of all beings. To practise this kind of Divine Love is not an easy thing; We can only cultivate it with the help of a perfect Guru. Neither could one tread on the Path without the help of a true Guru. Now, our Lord Babaji is here to help us to realize our spiritual aspirations. Why can we not "make haste while the Sun shines," by following His Divine Teachings, cultivating Divine Love and becoming one with Him? He is our true Guru, Saviour and Leader on the Spiritual Path.

May our Beloved Lord Shri Meher Baba live long and lead us all from the darkness to the Light!

"From the unreal lead me to the real!

From darkness lead me to Light!

From death lead me to Immortality!" Amen!

THE PHILOSOPHY OF LIFE

(*By Herbert Porter*)

I

1 The aphorism is a natural and commodious means of expression—it is the perfectly fitting garment in which to dress philosophic thought. It is easily understood and quickly committed to memory. Philosophy and Rhetoric are twin brothers.

2 There is no end to Philosophy—it is occasioned by every breath and expression of Nature. It is the Theory of Life. He who doth practise Philosophy doth become the practical Magician of Life. It is the joy of every elevated mind. Its pleasures are as inestimable as the sand upon the sea-shore. For variety, it hath no end. It is linked to every intellect as the pure and ultimate expression of Truth. Its object is to manifest LIFE from every possible point of vantage. It doth summarize and expand experience. It doth join fact to fact, discovery to discovery, knowledge to knowledge, wisdom to wisdom, star to star. It peereth into depths and glanceth into shallows. It doth interpret difficulties and magnify intelligence. It doth glorify LIFE with the dignity of infinite purpose. It doth expound and broaden Thought. It is the expression and outward garment of infinite Meditation. It is the delight of the Soul. It is the magic interpreter of the secret and hidden Spheres of Existence. It is the very Mirror of Life, not convex or concave, but straight and beautiful, reflec-

..

ting every phase and element of beauty and glory, which doth come within the scope of Human Senses.

3 Philosophers poets, musicians, artists, sculptors, divines, scientists and the like, are all as necessary to the Thinking World as are stars to the darkness of the Heavens.

4 The knowledge in which we should be most learned—that of the Soul and Spirit—actual science hath taught us least about.

5 Science is the handmaid of Philosophy.

6 Aristotle, the mighty and enlightened philosopher of antiquity, did open the great Lyceum in Athens, wherein was taught every subject known to the ancient world.

7 Archelaus, the Ionic philosopher, was the first to prove that the earth is round. We now name it an oblate spheroid. Archelaus was a scholar of Anaxagoras.

8 Diophantus of Alexandria gave us Arithmetics, Polygonal Numbers and Porisms. He was the first Greek writer upon Algebra.

9 Hippocrates, the glorious philosopher, physician and scholar of the ancient world was the forerunner of the Alexandrian School..

10 Philosophy, Medicine, Law, Natural History, Art, Science, Literature, Religion are for the elevation and benefactor of mankind. Let genius for ever thrive in every branch of knowledge. The discoverer is our great deliverer!

11 Plato's dialogues form one of the immortal Masterpieces of the World's Philosophy. Xenocrates, the disciple of Plato. was head of the Academy of Athens. He did excel in Ethics and Metaphysics.

12 Antisthenes is a Philosopher of the highest merit—his wisdom is set in deep places of the earth. "What saith Antisthenes? Hast thou never heard? It is a kingly thing, O Cyrus, to do well and to be evil spoken of."

13 As Socrates, the Sage, by drinking the cup of deadly hemlock, did die at the hands of the Athenians, so did Seneca die at the hands of the horribly jealous Nero. His veins were opened, and his life did ebb out in tragic degrees.

14 Anaxagoras, the Greek philosopher of the Ionic school, did trace eclipses to natural laws and did fight against the ignorance and superstition of his age, by denying the Sun the authority of Deity. He was driven into exile to perish. How shall the world be delivered from folly? From its incipency, it has killed its greatest benefactors. With the Greek Sage is Truth—"You cannot make a crooked stick straight."

15 Heliodorus (of the family of Priests of the Syrian God of the Sun) did become Christian bishop of Tricca in Thessaly. He was the greatest of the Greek romance writers.

16 Hypatia, the beautiful and talented daughter of Theon, was a female philosopher and mathematician and was preceptress in the School of Plotinus. She did arouse the jealousy of Cyril, the shameless Christian Archbishop, under whom, some of the vulgar and ignorant clergy, in a tumult, did strip her naked and drag her through the streets of Alexandria and finally, with brutal malice, did tear her to pieces.

17 Boethius, the wise Roman philosopher and statesman, did translate the works of Aristotle, Ptolemy, Nichomachus, Archimedes and Euclid. His ma-

nuals upon music, astronomy, arithmetic and geometry did find favour in the Schools. His "Consolation of Philosophy" is a work of great merit.

18 Empedocles—Greek philosopher, physician, orator, poet, prophet and magician—was a man of great and magnanimous nature. When desired by the people to accept the kingship, he did decline and establish a Democracy. His philosophy did hold that earth, water, fire and air. are the fundamental and indestructible elements. It is alleged that he did cast himself into the crater of Mount Etna.

19 Democritus, the "laughing philosopher" who did laugh at the follies of mankind, did propound the Atomic Theory. Leucippus was his master. The School of Epicurus did supplant that of Democritus.

20 Roger Bacon, styled "The wonderful Doctor," was a Franciscan monk and scientist, who did follow Alchemy and did make important discoveries in science. His life was cast in an age in which colossal ignorance and superstition did reign. He was persecuted mercilessly. It is alleged that the streets did empty when he walked abroad.

21 Ignorance and stupidity are two of the world's greatest bogeys. Fear and apprehension also are monsters that melt into the mists, when their idea is negatived.

22 Paracelsus, the Swiss naturalist and physician, was an alchemist of no mean order. He insisted upon _direct observation of Nature and propounded the doctrine that the life processes are chemical. Therefore Chemistry must be followed in the curing of diseases. Paracelsus discovered hydrogen.

23 Francis Bacon, the master-mind of systematic

progressive Thought, did write Essays which are worthy the study of the greatest and most exacting. His Apothegms contain some of the finest wit in the World. His Aphorisms are surpassing. His Novum Organum and The Advancement of Learning form two of the most intellectual productions of ancient and modern times.

24 Spinoza did bequeath to us a mighty literary legacy of Pantheism and Philosophy.

25 Mind is the interpreter of Nature.

26 Let us learn to have an intelligent conception of all things. Let us, like the Etymologist, seek the roots and derivations of the words of the intellect, so that we may be equipped with such a dictionary as shall cover all intellectual life.

27 Persons of little knowledge do usually describe the true knowledge of the scholar, as a sort of personal vanity: whereas the great scholar doth carry no such thought, and doth express his learning in the natural and easy order of his personality.

28 Intellectuality is as far beyond cleverness as the sun is from the earth: and genius beyond intellectuality as heaven is from the sun.

29 Everything doth exist in the mind, and the mind translateth all things to the individual. All existence is as seen through a "Temperament." If the mind be a powerful engine of interpretation—that is, if we function perfectly in the "higher mental," all the forces of Life may be concentrated for the Journey upwards in the higher places of consciousness.

30 Do thou learn to detect the essence of things, and after that the quintessence: by distillation we arrive at true value—which is residue.

(*To be continued*)

MEHERAVTAR

(By Sorabji M. Desai)

[Author of 'Khuda. Nameh,' 'Dukhino Dilaso,' etc.]

In the Bhagavad Gita Shree Krishna Bhagawan spoke to Arjuna:

"Whenever there is decline of religion in the world, and wickedness and vices preponderate, I, O Bharat, reincarnate for the sake of pious and religious persons, for the salvation of human beings, and at the same time for the destruction of wickedness. In order to re-establish religion I take incarnation and I myself manifest, ages after ages." As jivatman i.e. an individual soul comes in a human body, perfect Soul—say God Himself—at a proper time, comes also in a human form, whom we call as Hazar Imam, Prophet, Imam Mehdi, Kutub, Sadguru, Zarathustro Temo etc., etc. We should bear it in mind that simply by different names they are not different, but they are of one and the same school; say, *they are one and the same*. Zarthostavatar is the Krishnavatar, Krishnavatar is also Christavatar, Christavatar is Kabiravatar and so on or vice versa. Kabirji's followers say with confidence that Christ was none but our Kabir Saheb. In the Kabir's Oogra Gita we are told that,

- I. In the age of Satya Yuga Kabirji's name was "Satya Sukrati;"
- II. In the time of Treta Yuga, His name was "Munindra;"
- III. At the time of Dwapar Yuga, He was called by the name of "Karunamaya Swami;" and

IV. In the Kali Yuga, His last name was "Kabir." In the "Kabir Mat Darshak Granth" the Christian missionaries emphatically try to prove that the Kabir Panth is nothing but the original Christian religious order established in India by some of the Christian missionaries; but on the other hand, Kabirias boldly declare that all of the Bible stories are plagiarized from the Kabiri books. Again the Moslem believers of Kabirji called Him by the names of "Sayad Ahmed Kabir" and "Shaikh Kabir."

According to the Jain Philosophy there are twenty-four *Tirthankers* (Jain Arhat or Saints), and according to Hindu precepts there are twenty-four Avatars. namely, (1) Sanak-Sanandan-Sanatan—and Sant Kumar; (2) Varah; (3) Yagna Purush; (4) Haigriva; (5) Narayan; (6) Kapildeva; (7) Dattatraya; (8) Rushabhdeva; (9) Prathuraj; (10) Matchhavatar; (11) Katchhavatar; (12) Dhanvantaree; (13) Mohini ; (14) Nrasinh; (15) Vaman; (16) Hans-bird; (17) Narayan; (18) Hari; (19) Parashurarn; (20) Rama; (21) Ved Vyas (22) Krishna; (23) Buddha; and (24) Kalki.

Amongst the twenty-four Avatars named above, the first twenty-three have come and gave up their bodies at the appointed time, while the last Kalki Avatar is believed to come in the Kali Yuga. In the same way according to the Zoroastrian belief Shoshiosh, Messiah of the Jews, Imam Mahadi of the Moslems, Maitriya of the Buddhists, and the saviour of the Christians are to come in future, i.e. in Kali Kala.

In conclusion, I, as one of the most zealous devotees of the Sadguru Shree Meher Baba Saheb, heartily believe in His Holiness's advent as a Perfect Master and the Saviour of the world; and as such, I have had some per-

sonal experience at the hands of His Holiness. Whether the present world may believe or not, I consider Him as Shoshiosh with profound reverence. Other devotees and disciples may safely call Him the Avatar of Christ, Zoroaster-incarnate, or by any other name.

Names do not matter. The fact is that His Holiness Meher Baba is Meheravatar of this Kali Yuga. He had once composed the play or drama of His own in this world, and seeing that the play is not performed properly by the actors, according to the established rules and regulations, He has now come back on the stage, as also the Manager of the same. Lastly we are to note that as long as His Guru is living, His manifestation will not be out at present, but one day or other He will manifest Himself as the *World Teacher*.

Prabodh on The Meher Message

In its issue of 12th January, the *Prabodh* (of Dhulia), reviewing *The Meher Message*, says: "Every issue of this Magazine contains the teachings of Shri Meher Baba, which are abstruse and which resemble those of Bhagwan Mayanand Chaitanya. He aims at making all persons cosmopolitan and is against the priest-craft of every caste and creed."

THE MEHER MESSAGE

(*By F. H. Dadachanji*)

Ordinarily, the "Meher Message" is known to be the name of a monthly magazine, named after the Master—His Holiness Meher Baba. And though this is quite true, it is not all. That is not the only meaning or interpretation to which it can be limited—limited and confined only to the contents of the monthly which gives the outer world the Message of His Holiness Meher Baba through His teachings, preachings, workings etc. To one who has spent years in company with the Master of Divinity, who has listened to His inspiring discourses, always aimed at the Goal of life, this general understanding about the Meher Message to be the mere name of a monthly, is not all. The Meher Message is much more than that. Let us explain.

A message is generally given to the public by persons much above the ordinary run. A political leader, a social or a religious leader, a national hero, and such other "great" persons as we ordinarily term them, issue "Mandates" or "Messages" from time to time, for their followers and the public. These mandates and messages have come by numbers, in every age and in every clime, but almost all of them disappeared as speedily as they were issued. None such have remained long in the sweeping sway of time. Only those few, very very few, messages have stood the severest test of time, and survived to this day, that have an appeal in

them, that have an inspiration, that touch the heart and stir up the Soul—spiritual Messages like "Mercy," "Unity," "Purity," "Brotherhood," as given by great Avatars like Buddha, Mohomed, Zoroaster, and Jesus. Though centuries have elapsed since they were given, they have a tremendous effect for millions of their followers even now. And why? Simply because, these were Divine messages of Love and Truth—the very essence of all teachings, given by Masters of Divinity, and for the eternal welfare of humanity.

And what do we see now? Party mandates from political leaders; from society fops, from social reformers, from industrial magnates, from scientific researchers, from religious sectarians or the so-called "pillars of religion," from a number of societies, systems, brotherhoods, leagues etc., all of these vanish into thin air as abruptly as they arise. Comparisons are odious, so we shall not make any. Nor is there any necessity. We read almost everyday about a new "fad" being put before the public, in big, black, bold-letter headlines in papers, to be read and remembered, if possible, for the day, but to be thrown to the winds the day after, and providing a temporary excitement to those interested, and a source of amusement to others who sneer.

With all these, comes the "Meher Message." Whether it has come to stay or otherwise, like a thousand and one sorts of other messages daily issued, I must request others to judge. I have, of course, my own convictions which *I make bold* to declare that this Message of the twentieth century Teacher—His Holiness MEHER BABA—embodies in it the sublime teachings of all the past Masters of Perfection, but is also original to a great extent. But I do not wish

in the least to force my humble convictions upon any one.

I should like, rather humbly request, everybody to form his or her own opinion individually, after going through these lines with an unbiassed mind, and open heart. I shall be content with giving my own impressions of the Meher Message, i.e. the "Message" of His Holiness Meher Baba, as I understand it from His explanations, during my five years' stay and personal contact with Him.

The Meher "Message" is a "Message of TRUTH" teaching not only to think, speak and act according to Truth materially, but to seek, strive after and submerge into that ocean of Truth, from which everything arises. To explain more clearly, Truth, as is generally understood, is thinking and what is speaking right, and acting accordingly. But that is not all. That is, at the most, what may be termed "righteousness." Truth, as Perfect Masters understand it, on actual experience, is GOD. Therefore, to know Truth means to know God; to seek Truth means to seek and strive after that all pervading Light which expels all darkness; to attain to Truth means to acquire that Real Knowledge which wipes off all ignorance, and which is beyond intellect,

The Path of Truth, according to the teachings of the Master, is a Path of "Devotion," and not of "discussion." Intellectual debates and logical arguments find no room here. There is no need of academical qualifications, for "Truth" means "Experience," no theory, no theology, no logic, no philosophy. The only qualifications requisite for an aspirant here are Love, longing and devotion—Love of God, a terrible

longing for seeing and realizing the Higher Self, and a *deep* devotion towards the Master, whose guidance and grace alone will enable him to reach the Goal. A complete renunciation of all desires, and obedience to the Master are indispensable to getting on entrance to this Path of Truth, which is above creed and dogma. That which is materially everything is spiritually nothing. On the material sphere, life is to be 'enjoyed' through sensual desires and pleasures. On the spiritual plane, life is to be "given away." In short, the Path of Truth, as taught by His Holiness Meher Baba, leads the aspirant to that Goal of all religions where the self-realized soul, on actual experience and full of divine ecstasy, eternally cries aloud, "I am God."

Secondly, the Meher "Message" is a "Message of LOVE"—not that "sweet-heart" love which is connected with lust, not that parental love or friendly affection, which however sincere it may be, is after all "Mayawik" and hence selfish, but that Divine Love which knows no lust, no Maya, which is self-sacrifice itself, which is full of divinity and which enables one to be one with the Ocean of Divinity. It teaches that Love, where God is the Idol of the heart. It is that Love, where the lover must consume the self for the sake of the Beloved (God). The Meher Message points out that this Divine Love is the birthright of each and every soul, and teaches how to create and develop it, and eventually, through the very source of Love—a Sadguru or a Perfect Master—to be one with the Great Giver of Divine Love, i.e., God.

Thirdly again, the Meher "Message" is a "Message of PEACE"—that peace which is Sought through real sannyas (renunciation) by those who have renounce-

ed everything in search for the Source of Divinity, and which passeth understanding—and not that peace which is sought in the world by retiring in seclusion after an active life, with the mind always active and reeling with a thousand and one Mayawik thoughts.

Fourthly the Meher "Message" is a "Message of BLISS." It teaches all to attain to the heavenly bliss which pervades everywhere in the Universe, but which is enjoyed by very very few fortunate souls, the great mass of humanity being after that fleeting show and shadow—that dreamy momentary pleasure which they call "happiness" and for which these ignorant, self-seeking masses of mankind actually sell their souls.

. Fifthly the Meher "Message" is a "Message of MERCY." It teaches that "Mercy" to all, the whole creation, which considers the life of even the smallest creature as valuable, and as such never to be destroyed nor hurt in the least whilst living, that Mercy which has given the Creator of the Universe the title the "Father of Mercy," and for which He is termed the "Preserver" of the world—and not that sham mercy, which kills the one to save the other.

Sixthly, the Meher "Message" is a Message of BROTHERHOOD—Brotherhood which knows no distinction of caste, colour, creed or nationality, which regards the entire human race as "children of the One Heavenly Father," i.e. that "Brotherhood" which is bred of Love sublime, which knows no grades, superiority or inferiority of skin, colour, caste or nationality, which is devoid of all thoughts of envy, enmity and hatred—and not the brotherhood of societies which boast highly of their public aims, objects and preachings, but whose private and eternal affairs are full of hatred,

envy, enmity and petty quarrels, which are found in and amongst the very members who pretend to form and constitute the "brotherhood." The Meher Message warns all to be out of such show of empty boasts, and reminds all that they already *are* the members of that "Universal Brotherhood" whose one and only doctrine is: "Love all and Serve all."

Seventhly, "SERVICE" is another important lesson that the Meher "Message" teaches. And what kind of "Service"? The ideal of "Service" as taught by His Holiness MEHER BABA speaks in itself of the spiritual height to which the Master has risen. His ideal of "Service" is *that* Service which has no self, or selfish aim in any act of Kindness, Charity or Mercy, but such selfless service as is rendered by perfect Masters and Sadgurus who have no axe of their own to grind, but who come down from their highest state of "Bliss"—the pinnacle of all Happiness—for the sake of SERVICE and DUTY towards others, their less fortunate unrealized and in-experienced brothers and sisters of the world, who are on the wrong scent in pursuit of happiness, being in the clutches of Maya.

Eighthly, the Meher "Message," through its teachings, arouses all to that sense of the real DUTY of one and all towards Self-realization, which is the final aim of life. It teaches that there is *only one* "duty" for everyone—the only one of seeing, knowing and realizing God.

Duty means religion, and religion means duty. And the duty of one and all is to know his real Self, hence the religion of one and all is nothing but reaching to that highest state and realizing the real Self, which is the goal of human evolution. And the Meher Message

teaches nothing but that—that the true religion is to see, know and realize his inner and real Self, and not the performance of rites and ceremonies and observing a thousand and one forms and formalities of shariyat externally, with the mind running in pursuit of material pleasures.

The latter is quite a mistaken conception that has caused the ridicule and damnation of the very name of religion in the eyes of the real seekers after Truth who are prepared to renounce everything and resort to Sannyas.

Ninethly, the Meher "Message" teaches all those SECRETS of Nature and its Creator, that have been a mystery to the general mass of humanity, these being known only to the few Mystics of old, but which are now very clearly and cleverly explained—not from any hired sources of book reading or hearsay talks from the mouths of others, but from actual experience by the Master, His Holiness Meher Baba.

Science may boast of its up-to-date, death-defying discoveries, but even this much highly spoken of science with its latest discoveries ends where mysticism "begins." And the Meher Message through the personally given explanations of His Holiness Meher Baba promises to place before the public some of the most wonderful discoveries of Nature duly disclosed and explained, by the Master of Divinity, on actual experience, as never before explained in such clear terms. .

There is no "Knowledge" of the Infinite without the aid of a Perfect Master. No goal without a guide. And to the sincere seekers after Truth, irrespective of any creed or nationality, the "Meher Message" is

ever prepared to point out the real "*Source*." Nay, it provides such eager aspirants with actual materials—in the form of teachings, theoretical as well as practical, together with practical hints.

To sum up, in short, the Meher Message teaches, preaches and points out to all the Path to attain to the real Truth, that burning Love, that Heavenly Bliss, that Eternal Peace, that Sincere Brotherhood, that Selfless Service, that one solemn Duty of one and all, which the Greatest Prophets and Perfect Masters and Avatars of the past have taught from time to time, explaining all these in their real sense as they were meant for the masses, with their internal interpretations and external explanations clearly given.

Prophets and Avatars have come and gone, but their everlasting Messages have survived and shall survive all the turmoils of ages, in spite of ridicule and opposition. Likewise shall this Message of the present day prophet—Meher—(known as His Holiness Meher Baba) live everlastingly. His impressive and inspiring teachings shall ever ring in the years of His followers, and guide them all to that Path of the Divine Power-house, which is the Source of all Light, Bliss, and Knowledge.

THE PURPOSE OF LIFE

[*By Kaikhushru. E. Afsari, B.A. (Teheran)*]

Everyone knows that the world of to-day in material point of view is advanced and will be more and more advanced. There is certainly no dearth of men of talents in every materialistic walk of human life. The scientists are vying with one another in making new discoveries. Apart from its inherent defects, materialism is not free from blemishes.

Every nation considers its own interests and serves itself at the expense of others. The law of the survival of the fittest is artificially and intentionally put into operation, and the weak are driven to the wall and enslaved or slaughtered. Pleasure-hunting and immorality are by all means prominent characteristics of the present day civilization. Race prejudice and caste humbug are by no means conspicuous by their absence.

It is no exaggeration to say that people of the present day are imbued with the worldly affairs and attachments to such an intensity that they have forgotten the purpose of their own existence.

To come to the subject proper. The human being is the last link in the chain of evolution. One takes the human body after passing through millions of forms important and unimportant. In other words, one becomes a human being after spending millions of years in unconscious or semi-conscious state, and after undergoing many troubles.

The organic form of human being is perfect and without taking this form no soul can experience the state of "I am all." This is because in the human form there are not only intellect, understanding, energy, mind etc. but also the fullest gross consciousness and the most potential divinity. Now when we understand that every human being before adopting his present form, has passed through millions of lower forms, it seems strange that spiritually he should be imprisoned by himself in himself. But this is true, and the reason is not far to seek. The reason why the average human being is spiritually a pauper is that he abuses his instruments and powers, sees as it were the machinery and not the steam, the instruments and not the mover. In other words he is concerned with externals and not at all with internals. He looks forward to and goes after illusions, leaving behind him the Reality and forgetting his divine nature.

The materialistic scientists no matter however brainy they may be, cannot teach us about the science of our own Self. Can they convincingly teach us from where we have come, why we have taken birth and where to we shall go? Why should they claim to be savants, when they do not know the A.B.C. of creation?

Materialistic science has its uses but be it noted that the science of Truth or Divine science cannot be learnt from the most expert scientists. It can be learnt, nay, realized by sitting at the feet of a spiritually Perfect Master. But the condition precedent to this enlightenment is complete surrender to such a Master. One must have implicit faith in him—such a faith as Kalyan showed in Ramdas.

My dear readers, the Perfect Man is a Divine scientist: he who has gained the knowledge of Self, who has realized God, or who has dived deep in the ocean of Divinity.

The real man is he who aspires to be the Perfect Man.

The real man is he who renounces all low desires, and burns day and night in the fire of Divine Love.

The real man is he who loves all and treads the divine path which guides him to the Creator.

The real science is spiritual lore.

The real path is spiritual, the bliss whereof is incomparable to all worldly enjoyments,

Oh human biped! You are very great and your place is not in this dark and obscure well of the world. You are the son of the Almighty Father, but you have been misled by your own ignorance; though you have forgotten your Father, the Father has not forgotten you: He is always with you, without being absent for a minute.

Therefore try your best to get out from the well of ignorance and attempt till the last moment of your life to get released from the snare of the lower self, turn your mind towards spirituality and mysticism, make a perfect Master your Guru, and surrender with heart and soul to him.

My dear readers, with sincerity I call upon you to acquire Divine Love and become a lover either of the impersonal God or a personal God. Divine Love is a priceless and matchless gift from God or a Perfect Master: it cannot be learned, or bought. Love is compared to a strong horse that takes its rider to the goal, no matter whatever the distance be from the goal, no

matter whatever the condition of the path ending at the palace of the Beloved may be.

Burn night and day in the fire of Love for your beloved Master, which will purge you of your low desires, passions etc. and purify you from all worldly dirt. The Master will guide you to the source of eternal knowledge, powers and bliss, give you union with God, when He is pleased to do so, for the spiritually Perfect Master, like Shri Meher Baba, is so to say a God-incarnate.

TO THE DIVINE LORD SHRI MEHER BABA

(*By Sister Mani S. Irani*)

Hundreds of angels surround Him
With sweet wishes in their sweet mouth;
They're angels of North, West, East, South
And have nice gifts to present Him.

Beautiful songs 'bout Him they sing;
Heavenly angels young and old,
With pockets full of unsold gold
Applaud Him as they form the ring.

The Master sits on golden throne
With golden crown upon His head
For it is thought, believed and said
That e'en the heaven is His own.

S A I N T S

(By Rustam K, S. Irani)

The existence of "Saints" in India is not altogether unknown, although very few have a clear and definite idea. of their state. The ideas about them are varied and formed from not actual contact. It is not very often that they open their blessed mouths and let escape the drops of the vast treasure. Although the very aim of keeping the gross body of a Saint is to impart the unlimited Bliss to others, yet very very few are those who get entrance to their secret vaults of Knowledge, Bliss and Eternity. Although this secret Knowledge is not revealed to many, yet their activity towards humanity is a perpetual flow of Bliss. Their obligations on humanity are beyond the grasp of thought. It is said that a minute spent in the company of a real saint brings the fruit of more than a hundred years' ardent prayer. Blessed are they who meet such Souls! Blessed are those living beings who live in their atmosphere! Nay even blessed is the dust on which they trample! What wonder, if such Masters are worshipped and lionised by the masses! What wonder if the devotees wash the feet with milk and drink it with relish! Flowers and music charm them. Their blessings are invoked by the masses and not without result. Wonderful results are recorded of their blessings. They are above desires. They are beyond planes. They are one with the Truth. They are All-

powerful, All-knowing, and All-blissful. They are God-men, They see nothing but their own manifestation in every atom—and this more clearly than ordinary men see and feel the gross existence. They do not care for the body and for any worldly affairs. Their activity in the world has but one aim in view, and that is to free the ordinary human being from the chains of Maya and drown as many of them as possible in the Ocean of Reality. They talk, walk and work like ordinary beings, but at the same time, their internal is all-active, suffers for others and clears the way for the advancement of others. This clearing of the way is called the washing of sins. They never sleep, although their eyes seemingly close, but this is only a strong pull from inside. Their mind is their slave. No honour can make them happy. But the real love of a devotee entreats them to descend from their highest pedestal. They are quite definite and fearless in their actions although at times very peculiar and extraordinary. Their life is of the purest and simplest type. But alas, they are very few in number.

I AND MY RELIGION
OR
RELIGION AS MADE BY ME
AND
RELIGION AS IT HAS MADE ME

(*By M. M. Banaji*)

I was as much surprised when my good young friend, the Editor of this Magazine, asked me to write for the Meher Message February Number, as when I first learnt that he had given up all his worldly ambitions and projects and resigned himself for ever and aye to the realization and service of God. To my mind service of God is not only service to humanity but service to one's self in the sense in which true service is meant. Only the ideas of service and the standpoints differ according to different camps of thought. 'A' may attain to self soul and to God in one way and 'B', 'C' or 'D' through another. So long as the aim and object are the same it matters but little which way one reaches the goal. Were it not for undue trespass on space I would have quoted passages from our epistolary exchange of thoughts when he, the Editor, first withdrew from worldly concerns. It would have served to show that men working from different standpoints but with the same goal may still be friends for does not true friendship when combined with sincerity of purpose

and intention constitute religion? When the Editor resigned his worldly prospects it gave me a shock. Indulgence of that feeling would have damaged the fabric of friendship. Age and experience advised otherwise and have enabled me to preserve our friendship and try and glean something from each other.

Before we proceed to religion we must analyse belief, for religion and belief are not quite the same. They say belief in love spiritual and earthly will relieve us of a vast load of care, in other words belief consists in accepting the affirmations of the soul, and unbelief in denying them. Belief cannot be attained by the bare contemplation of Heaven and Earth. To be true it must have solid substantial and true religious foundations. There can be no true belief without true religion but there can be true religion without belief, the same as there can be no Kriya-Karma or ceremonies without religion but there can be religion without Kriya-Karma. The sum and substance works out to this—that belief in the accepted meaning of the word is blind faith. I have never believed in that faith—for I have always believed that blind faith is not religion but a sort of a blind man's buff.

Religion is as much an accident as life is. The Almighty who is the sole controlling supreme Power, subordinate to none and who is Power and not Person, controls and creates birth, and therefore a man's birth or parentage may rightly be termed accident. Divisions of nationalities and religion not being the Almighty's creation the child has willy-nilly to follow the religion of the parents but the child is not bound down to the religion of his birth as much to parentage

—parentage which is all powerful. We poor creatures have not the powers to take birth from what parentage, in what country and in what religion we may please. We have not the powers to cut our own shape, fix the colour of our skin or mould and shape our stature. A child that is born of parents professing different religions is lucky in this wise that it has the option of following either the religion of the male or the female parent, just as chance or circumstances or its own conscience or inclination may dictate. That man is also fortunate who, when reaching the maturity of mind and body and looking closely into the scriptures of different religions can feel satisfied that his religion is an excellent one, and he is not under the necessity of changing it. There are men who think nothing of changing their religion like their coats and trousers for the obtainment of the pleasures of the flesh and earthly comforts. To them religion is no good at all.

In the matter of religion, monotheists and cultured folks who are always more or less progressive are better off than polytheists who believe in as many gods and goddesses as they have bones and sinews. Idol-worshippers and polytheists have as much right to go over to pure monotheism or form a sole religion of their own—the same as any monotheist. But it is rarely that they do it. A cultured Hindu friend of the writer gave up Hinduism in favour of Islam even at the cost of losing his wedded wife, who was an idol-worshipper, and could never realize that the all powerful God is one only. Going over to Islamism the writer's friend took unto himself a wife who is a follower of that faith. But he is still dissatisfied and why? Not because the religion of his adoption is bad, but be-

cause he thinks that it is not practised by its votaries in its true essence and spirit in these days. Like the followers of other faiths, Christianity, Hinduism, Zoroastrianism and others, those of Islam elect to stick to the crust and excrescences, and adhere to them rather than to the cream and kernel. All my sympathy went out and flowed freely to my cultured friend. Poor dear man; in embracing Islam he seems to have given a clear go-by to the fact that Hinduism can still be Hinduism without idols and even Brahmins and Bhagats and without the belief in a variety of gods and goddesses—the same as Mahomedanism can be so without 'Tabuts' or 'Tamashas.' My cultured friend perhaps would have been happier if he had allowed his Hindu wife to adhere to her own religious persuasions and to worship the small gods* stowed away in a comfortable niche in the homely Mandir, and followed his own unidolatrous persuasions. It is said that idol-worship holds until disappearance of ignorance. But it is surprising to see so many of our highly cultured Hindu brethren sticking to it so toughly and tenaciously.†

Let no one stand between me and my religion, and proclaiming the religion of the ruling race at the point of the sword are two things wide apart. The one is virtue, the other is vice or vulgarity, for the simple rea-

* Hinduism is non polytheistic, as is generally supposed by Parsis, Mahometans and Christians. The average Hindu says that God is one, but the persons who are one with Him have been many. Shri Ram, Shri Krishna and such others, are not considered Gods, but God-men.---

Editor, The Meher Message.

† The term, idol-worship, is a misnomer. Hindus are no more idol-worshippers than Parsis, Christians and Mahometans. Almost all worship God with the help of images, either material or mental. He who worships God with the help of a material image is as much a God-worshipper as he who does so with the help of a mental image.

Editor, The Meher Message.

son that faith enforced is just as bad as faith deprived. They nullify each other. Luckily the tendency of ruling powers over the world in these days is religious toleration. The fight against the coloured races in the Colonies and against Hubshees in America is not on the score of religion but colour and cash. The Hubshees as a class profess Christianity but they do not profess a white skin. So God's law is not allowed to rule Hubshees' religion in America, but it is men's masterful laws that mean to control it. Religion is no man's property and cannot be owned wholly or solely by any power or person. Whilst outwardly giving up his religion under compulsion the victim has still the power to go on believing in his own religion which is centred in his heart and can be observed mutely without the necessity of speech or action. History tells us that there were not a few who have done it in the past. What is good of the past is good of the present and the future.

You will naturally ask what is your own religion, Mr. Writer? Do you follow the religion of your birth or have you modified or altered it? I shall answer these questions first by negation and then by affirmation. I am anything but a non-Zoroastrian. I am neither a theosophist, nor a spiritualist, an occultist, an idolater, a visionary, a day dreamer, a dogmatic, a Satan, Deo or Daruj, an atheist, a Sadhu, Sannyasi or one learned in the lore of priest-craft. I have no faith in fortune telling or the efficacy of magic, charms or the black art. I have no faith in washing out vices by Kriya-Karam, ceremonies or sacrifices or offerings or sandalwood or incense.

Coming to affirmation I believe I am a true Zoroastrian in the true sense of that word, except as regards rites, rituals and Kriya-Karma and ceremonies. I do

not believe God could be realized or sins cut off by cheap or expensive hired prayers or by incessant worship.

True Zoroastrianism means living up to Nature or God, and purity of thoughts, words and deeds. Zoroastrianism is poetry, philosophy, science, hygiene, sanitation and religion all in one. Zoroaster's Gathas compose the greatest religion the world has ever had or will ever have. As the great American lawyer and philosopher, Whitney, says, "No philosophy or religion in the world can teach anything better to mankind than this grand trait of Humata, Hukhata, and Huvereshta and that however science may evolve, however knowledge may advance, this great message given by Zarathushtra to the world will stand unchanged and unchangeable for all eternity."

According to Zoroaster God has no rival. He stands superior and supreme all by Himself. That should be the belief of all true Zoroastrians and it is my belief also. I do not believe in any Satan, Saint or Saviour, Yezats or Amesha Spentas or helpers of God. Spenta Menush and Angre Menush are only the spirits of Good and Evil implanted in the hearts of men. He who follows the genius of Good makes the world a heaven on earth. He who follows the genius of Evil makes a hell or purgatory on earth for himself. As Milton has said, "He that has light in his own clear breast, may sit in the centre and enjoy bright day; but he that hides a dark soul and foul thoughts benighted walks in the mid-day Sun; himself is his own dungeon." I also sing with another immortal poet:—

"My religion is love 'tis the noblest and purest,
My temple the Universe widest and surest; .
I worship my God through His works that are fair
And the joy of my thoughts is perpetual prayer.

I do not think miseries and sufferings trace their origin or workmanship to Satan. They are of our own making. I have always thought that to be worth anything and to approach God men must work selflessly and surely for self and others. Improvement of one's mental and moral condition of mind and body can alone tend to the improvement of the same qualities in others. I have always felt persuaded that the elements have no "Sukanis" or Master Directors. They control themselves under the supreme will and direction of the Almighty. I also think God cannot mean to punish misguided humanity twice, here and in the other world.

The other world has always been hazy. I have never believed in 'Purva Janma' or 'Punar Janma,' former or after birth nor do I know if after death we shall be gathered to our ancestors or that the time is not far off when barriers between this and the other world will dwindle and diminish and we shall see our dear dead ones or exchange thoughts with them by motor car or telephone.

For the ordinary common people and for the generality of mankind Zarathushtra gives the simple understandable maxim of Humtata, Hukhata and Huvereshta. It is stated in our scriptures that a man can cleanse his conscience not by any performance of purifications and Barsam ceremonies etc., but through good thoughts, good words and good deeds.

Therefore for all people, from an illiterate beggar and a coolie in the street to the wisest philosopher in the land, a complete and clear programme is given for their conduct in life through these three simple words.

But with this short maxim given for the generality of mankind, literate and illiterate, Zarathushtra gives

us a fuller method for the wise and the knowing in the Gathas, a method to attain to perfection and happiness here and eternal bliss in the presence of the Divine Father in Heaven hereafter. And this he gives in his beautiful philosophy of the six Amesha Spentas.

The Zoroastrian religion has never contemplated that man should content himself with the sphere of life in which he may be born or that he should say die and give way or collapse under calamity. Zoroastrianism enjoins that man should be constantly uplifting himself and uplifting others by dint of mental and bodily exertions. One method failing, men should have recourse to another. The blue bird of happiness comes to us, the moment its pursuit is given up and it is sought to be sent out to others.

Above all the Zoroastrian religion strictly forbids asceticism, infliction of pains and penalties on one's person and self-annihilation. This is as it should be, as Nature itself bids men to prefer the endurance of a lesser evil before a greater. Hence it is said that self-preservation is the first law of nature.

Zoroastrianism does not favour burial. It strictly prohibits it and yet it is a sorry sight to see cultured Parsis forming burial-grounds in preference to Dokhma or Crematorium even where they are possible. Like the principles of all other religions those of Zoroastrianism in their true essence and spirit are being subverted by contact with Juddins and it is a sorry and most unfortunate sight to see the followers of Zoroaster taking so familiarly to Juddin beliefs, Pir Puja, Kabar Puja, Murti Puja and even to magic and the black art. It is to be hoped that the innate superiority and high virtues of the faith will ultimately prevail,

despite the fact that religion is a sort of a hand-maid to social, material and political progress and is being pushed steadily into the back-ground in this ultra-progressive age.

It is said that "Religious contention is the devil's harvest." Yet it is not so bad or undesirable after all. Zoroastrian scholars are now trying to discern between Zoroaster and his successor's scriptures. Some urge that Zoroaster's works do not extend or go beyond the Gathas and that the later Avestas which were published about four hundred years after the Prophet's demise were the works of his disciples. Zoroaster was not so much for Kriya-Karma. It is further urged that the prayers recited by Parsi Zoroastrians were not his own handy work. There is almost unanimity of opinion that our prayers are unnecessarily lengthy and must be curtailed. They must be separated from historical details of olden Persia and descriptions of Nature. It is also agreed that prayer should be offered up in understandable language. If we accept the truism that religion is as necessary to reason as to reason religion and that we are living in an age of reason, we must concede that our religion should be on the basic lines of reasoned judgment. If this be conceded then we must further concede that religion is nothing but sound rules and regulations for superior or godly life. Agree to what your reason honestly dictates and reject what the reason does not accept. The designations—Saints or Saviours, Yezats and Amesha Spentas, Ram and Ravan, Shr Krishna or Shri Bhagawan, Jupitor or Juno, Zoroastrianism, Mahomedanism, or Christianity are not the creations of God. True religious zeal leads to cleanliness, cleanliness to purity,

purity to godliness, godliness to humility, humility to the fear of sin.

Before concluding we shall just look upon religion from the point of view of education and culture or in other words reflect a bit on religious education. In so doing we shall not brush aside the regretful fact that this is an age of fashion, which does not fail to penetrate religion. Religion of fashion cannot be a match for evil. For instance how would morality, dressed up in stiff stays and finery, start from her own disgusting image, should she look into the mirror of Nature? You must take that man to be most irreligious who makes it a point to parade and proclaim religion in all his doings at whatever cost. Such a man forgets that heaven always bears some proportion to earth. He also forgets that religion is the highest humanity of man. It is most to be admired when entirely void of all cant. Religious man can be most gentlemanly when unmixed with cant. To sum up, a man's religion to be true should be central truth and all knowledge which is not gathered round it and quickened and illuminated by it, is hardly worth the name. The world's Religious Conference which met about two years ago over Europe were agreed that Zoroastrianism is such a religion. Any man who professes Zoroastrianism in its true essence and spirit may rightly be proud of it.

It may fairly be asked, what about those who are unable to reason or judge and cannot therefore decide for themselves? The answer is easy enough. Let those who are able to reason and judge do the same for their less fortunate brethren. It is high time the rich and the influential of all communities appoint special committees to look into the primitive tone and tenor of

their respective religions, remove excrescences and restore them to their pristine glory and grandeur. The Parsi community should be the first to set the ball a-rolling and appoint a scrutinizing and religious revision committee. Every day's delay in the adoption of such a course would mean proportionate and steady diminution in the original creed and tenets of Zoroaster. Cultured Parsis are all agreed as to this, but they are merely winking and sliding and criminally putting off the evil day, I should say the blessed day, of regeneration, It should under no circumstances be thought that I am for making away with rites and rituals of all kinds as also for abolishing all prayers. Rites and rituals ordinarily known as "Kriya-Karma" and sandalwood and incense offerings must be restricted to the utmost possible minimum, and prayers should be so recast as to do away with all such unnecessary elements in them as stated above, I never feel comforted until I have recited a prayer of my own composing.

POSTULATES REGARDING "LIFE AFTER DEATH"

(By C. N. Anantaramya Sastri, M.A.)

1 Either transmigration of souls or their existence in the spirit *world* is admitted by all religions i.e. theistic and non-theistic creeds.

2 Neither Mr. Bertrand Russell who admits the possibility of *life after death* which he would not grant need necessarily be eternal, and his followers nor the followers of Mr. George Bernard Shaw are going to illustrate how atheistic philosophy is going to ensure the existence of humanity even on this earth.

3 There is no consistent view about "transmigration."

4 The only consistent view is that souls continue to exist as separate spirits as part and parcel of the Cosmic Spirit or God who (or which) however is personal, living as any and every part and particle of the cosmos in spite of *death* which is a change affecting the body, and also living eternally a life of love, love for spirits incarnate and disembodied.

5 Life were impossible except thus, whether we accept this view or not, and even a human being, while in the mortal coil though crown of "animal creation", made no inkling of the grade life "beyond the grade" for which their life is the preparation where in prayer and action befitting the "praying creation" should go hand in hand.

A BLOT ON HINDUISM

(*By Ramchandra K. Gadekar, B.A.*)

First of all let me make clear that in dealing with this subject I am influenced neither by the extreme Brahmin nor by the extreme non-Brahmin spirit. All the following statements are a result of independent thought and observation.

The readers are already familiar with the saying of Lord Krishna that whenever justice falls in the background and injustice reigns in its place, He manifests Himself and removes the injustice. At present we are suffering from different kinds of injustice and inequality in matters social and religious. Prohibiting the so-called untouchables from entering temples is one of the pieces of monstrous injustice. But now the time when such kinds of injustice will be removed is approaching fast, and hence we see at present a Satyagraha here and a Satyagraha there, in places like Poona, Bombay and Nasik. Lord Krishna Himself now wants that these inequalities should go. So the young and equality-loving generation of all the Hindus should listen to the call of the time and the Almighty and remove every kind of injustice inflicted upon the so-called low caste brethren in the name of religion,

To deal with the subject proper let me examine some of the objections put forward by the opponents of the "depressed classes."

The obstructionists who profess to be the guardians of Hinduism say that their religion (Sanatani Dharma) is put in danger by the untouchable Satyagrahis. But let me point out to the obstructionists that it is not their religion but their pride and prejudice that are in danger, which pride and prejudice should be put in danger.

The practice of prohibiting the so-called low caste Hindus from entering temples is a great blot on Hinduism, the sound foundations of which have been laid by our revered Rishis and Munis in the past. So by allowing the depressed to worship in temples of their own religion we do not at all put Hinduism in danger, but on the contrary, we remove a great blot from it.

Some bigoted Brahmins ask: Are there at present saints like Chokha Mela and Rohidas among the untouchables of the present time? Let the untouchables be as devout as Rohidas and Chokha Mela were and then they can be allowed to enter the temples. But I may ask the so-called high obstructionists whether they themselves are of the stuff of Chokha Mela and Rohidas, If they are of such a stuff then they would not practise such an injustice, because we see in the history of saints that the high caste saints like Eknath dealt with the depressed lovingly and were in favour of granting them all rights which the Brahmins enjoyed. Those who themselves have not got that qualification of saints have no right to measure others with that standard.

Still further it is said by some that the "untouchables" are very dirty and hence they should not be allowed to enter temples. If this be the qualification of temple-entry, thousands of Brahmins will have to be

debarred from entering temples. But they are not so debarred. A dirtiest and blackest Brahmin can enter a temple, but on the other hand even a cleanest and purest member of the depressed cannot do so. The standard of cleanliness is not applied to all and hence this is a lame and hypocritical excuse.

Then again these so-called pilots of Hinduism say that many of the temples are private and hence the untouchables have no right to enter the private temples if the owners do not like their entry. But these same owners allow all non-depressed to worship in their temples. They are pleased to inflict this injustice upon the depressed, owing to their perverse mentality, and this mentality alone is at the root of all social evils. Unless these so-called high caste Hindus remove this mentality there will not be real union of hearts between the depressed and the non-depressed, which union is badly wanted for the future reconstruction of the Hindu society. Unless and until feelings of love and sympathy do not possess the hearts of the high caste Hindus, discord will continue in the Hindu society.

I would now like to make a suggestion to my depressed brethren. They should henceforth think that they are in no way inferior to others before the just eyes of the Almighty and no power on earth can stop them from raising themselves up and exhibiting the qualities they possess. They have as good a right to enjoy public facilities as others enjoy. But in their efforts to raise themselves up they should not take recourse to any objectionable means. Their cause is noble and righteous, and theirs will be the final victory.

In conclusion I want to point out to all my Hindu brothers, depressed as well as non-depressed that

teachings of Lord Shri Meher Baba are based on the principles of justice, love and equality, which can and are actually put into practice by his disciples, irrespective of any caste or creed and high or low birth. I may therefore request them and call upon them to gather round Him, and imbibe and practise the principles which He preaches directly and indirectly every now and then and throw open the temples of their own heart to one another. Then the temples built of stone, wood and iron would be thrown open to all in no time.

BORN AGAIN

(*By Raphael Hurst (of London))*

Deep in the soul the Flame of life is born,
 Lone in the heart the self must die forlorn,
 Seven stars are placed like gems upon your brow;
 Fit testaments of God. And now
 Is said the Word that shall be turned to flesh,
 The Word that frees you from the senses' mesh.
 Out of the night of time and death and self,
 Out of dark wanderings in the courts of pelf,
 Comes this fair Splendid One and free,
 Freight with beauty like some argosy.

Where once you drank the poison-cup of lust
 And flung Love's treasure low into the dust,
 Now moves a figure, white-robed like a child
 With dreaming eyes, and heart made meek and mild.
 Strange miracles are these, that one
 With crippled spirit now can run,
 With blinded eyes can see God's heaven
 And stand before the Sacred Seven!

THE LATE SADHU C. LEIK

(*By Sister Mary Treumann (of Esthonia)*)

The news about Sadhu C. Leik's passing away filled the souls who knew him well with great sorrow. All, who came in contact with him, felt that Sadhuji was not an ordinary man. Great, universal love was one of his characteristics. He endeavoured selflessly to promote the spiritual welfare of others.

Being spiritually-minded, he led a life of renunciation. In matters spiritual he had an iron will; nothing could prevent him from striving for the Higher.

Now I shall try to give a short life-sketch of Sadhuji. I had the great fortune of knowing him personally.

Sadhu C. Leik was born in Esthonia on 20th May 1870. He was the youngest son of a comparatively rich Esthonian farmer. From the age of fifteen, he began showing great interest in philosophy, and he would have studied it systematically, had he not been compelled to become a seaman, in 1890. But he continued taking interest in it. Indeed his best friends were books and the possibility of correspondence with a few good friends brought light into his life.

In the beginning of the twentieth century Sadhuji became acquainted with the teachings of the spiritualists and theophists. They did not make so great an impression on him as did the works of Swami Vivekananda, with which he came into touch in 1905, through

a French friend. Swamiji's lectures appealed to him extraordinarily.

He became a great devotee of Vivekananda, whom he considered a true sannyasin and saint. Through Vivekananda, he came to know Shri Ramakrishna Paramahansa for whom he had boundless devotion and love. And gradually Shri Ramakrishna and Swami Vivekananda made him a true Vedantist and a spiritual aspirant.

In March 1908, Sadhuji attained to a state of consciousness, which he termed the bodyless state.

In 1912 Sadhuji gave up the seaman's life and began working in offices. In the same year he married a lady with whom he had been engaged fifteen years and who had been a great help to him in his search after Truth, But he looked upon her as his sister, and did not keep any sexual connection with her. In passing it must be stated that she shuffled off her mortal coil in 1915.

In 1921 Sadhuji had extraordinary inner experiences such as the ecstasy of divine love. In the same year he joined the Salvation Army in London, with a noble purpose. There he worked all the time for the uplifting of the downtrodden. He was then corresponding with many who were spiritual aspirants. He wrote his "mission-letters," as he called them, generally on Sundays. Sadhuji called the time he lived among those European pariahs a happy one. He loved them very dearly in their great misery. He thought his life would end there, for his longing to go to India seemed not to become fulfilled.

In 1923 the relations of Sadhuji asked him to go to Esthonia and live with them. He did not at all

like the idea of going to Esthonia, but as his instructor prompted him to go he went.

In Esthonia he lived for two years on the farm of his nephew. In the Talliun (greatest Esthonian city) he worked in an office. In the evenings he gave lessons in English without taking any salary, to the prisoners of this city. Some of them, after becoming free, corresponded with Sadhuji, even when he was in India.

In Talliun Sadhuji came into contact with the Esthonian theosophists, anthroposophists and occultists. They seemed at first to be drawn towards him. Perhaps some were also anxious to know that rare man, who spoke so freely about his inner experiences and who always used to say that Atman alone is real and nothing is except God. He was little understood and much criticised by them.

But all the same he got a few friends, who with veneration and love clung to him. To some of them he rendered great services. One of those persons was the writer of this article. After nine years' study of theosophy, occultism etc., I came to a point where I felt hopeless. But I felt firmly that someone would come to show what to do, And so I waited. When in June 1924, through his youngest niece, I came to know of Sadhuji, I knew he was the man who could help me. It was he, who afterwards showed me the difference between the spiritual and intellectual understanding. For the help he rendered to me in the spiritual realm I shall remain for ever thankful to him. .

On the 26th of October, 1925, Sadhuji left Esthonia for India. He felt he must go there, though he did not know what would become of him afterwards.

He intended at first to go to an ashram in the Himalayas, the prior of which knew him through correspondence during twenty years. But Sadhuji did not exactly know if he would be welcomed there. Fortunately he was received quite heartily and after about half a year was even given the yellow garments of a sannyasin, But he was not happy there, not only because the longing of his heart was not fulfilled, but also because he was considered an untouchable by its Brahmin inmates.

In the summer of 1928 Sadhuji came to know about Shri Meher Baba, who afterwards became his beloved Master.

In October 1928 Saduji went to the place of Shri Meher Baba. Here he found what his heart had searched for. He found here his beloved Master who gave him enlightenment. Though the time of Sadhuji's stay in Meherashram was in earthly conception short it was the most important and blissful period of his life.

On the first of April 1929 Sadhuji left Meherashram with a view to acquainting others with the teachings of his Master. The readers know what work he did during the tour and how he passed away at the end of October last.

The memory of this true mystic and real sannyasin will remain for ever fresh in the hearts of those who knew him and to whom he set a living example of renunciation.

SOMEWHAT SHOCKING BUT QUITE TRUE

The real sense of 'Pardah' is the 'Pardah of Mind' and not of the body, or in other words, 'to keep the mind chaste from corruption and blame.' "Women are the twin-halves of men," says Mahomet. The Holy Koran also impartially grants women their privileges in 'Sura Bakr.' Mind only is the origin of good and vice, not the body. We can keep confined the body, but not the mind which is ever free. Hence, we can do nothing by the help of 'Pardah system.' Most of us use badly this 'Pardah' and they mean it to be a restriction to the lawful rights of women and thus keep them under four walls.

Syed Shamsul Huda.

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It is often argued that you are treated_ as untouchables simply because you are illiterate and unclean. It is simply absurd. Justice Krishnan, the Judge of the Madras High Court who belonged to the Thiyya community, was not allowed to walk along the streets of Brahmins. Was he wanting in education? Did he lack in cleanliness? Then why was he not allowed? It is due to the inferiority which is attached to his caste. That is why we have set to destroy caste, and we regard nothing else more important than this. It is shameful to record that not only the Brahmins but even the caste Hindus are very cruel towards you. Hence we have determined to turn more of our atten-

tion to the innumerable hardships that you are meted out by our own people.

J. S. Kannappar.

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There is ample evidence then that at the beginning of the Islamic era women had much freedom in the choice of their husbands, that marriage was in many cases an equal partnership and that women could, and did, assert their right to an independent life. Social intercourse between women and men was not restricted to close relatives, but women might meet with strangers in society. They went about freely and had the right to go into the mosques at the time of prayer, to worship in common with the men. Moreover, those who were versed in jurisprudence expressly recognized the right of a wife on marriage to make a condition that there should be no second wife, nor even a concubine, and this right was frequently claimed. The woman, then, at the beginning of the Islamic period, had a dignity and independence not found later, and early Arabic literature reveals a feeling even of chivalrous reverence for womanhood.

Dr. Margaret Smith.

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One of the results of the war to end war has been to set men cutting each other's throats from China to Chicago.

Michael Arlen.

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We read a great deal today about cosmic consciousness; sometimes people say they have taken a course in

it, as if they could buy it from the market at a certain price.. It cannot be bought or sold. I hesitate to speak of these things; they sound so cheap. We thought that we had a beautiful philosophy, but it has become like a trademark used by everybody. Such words as Yoga, Samadhi, Superconsciousness have been desecrated by wrong ideas.

Swami Paramananda.

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It is often said that Christianity has failed because in 2000 years it has not made the world better. But there has been no failure of Christianity, for no plan can fail until it is tried, and Christianity has not been tried.

Hamilton Fyfe.

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He is a clog on the wheel of our civilization. Man is born, he weds, becomes the father of a family and then in time dies. All along the priest shadows him like an evil genius Ostracism or casting out man from Society is the weapon fashioned by the Devil himself. This the priest wields with ruthless, relentless and inexorable vigour. I must admit the officiating Brahman is a miserable specimen of humanity as a rule. He knows it just as well as we do. He practises the sham of being a middleman between the unseen powers and the helpless man and makes a living by it.

Dr. Ambedkar,

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They (the orthodox Brahmins] know that even at the risk of some disadvantages to themselves, Hinduism should not be left to be tampered with. This time,

if they permit the legislation for marriage, they know there will come a time when our children will enact laws for the removal of priesthood, untouchability and so on, which will seriously hamper the monopolistic position of the orthodox Brahmins. They would therefore rather wish young widows in their homes than lose their privilege of birth. That is the secret of it.

Revolt.

TO HIS DIVINE MAJESTY MEHER BABA

(By Karunakar Parida)

Baba, I do cry for Thee daily. I love Thee with my heart and soul. The sun may forget to rise in the East, but I will not forget to think of thee on any day. O, my Lord, give me such a gentle holy heart that my slumbering Divinity may be roused up and that my soul may become one with Thy soul!

THOUGHTS SUBLIME

If you ask me: "What should I do to acquire the love of God?" I answer you, by wishing to love Him, and that instead of applying yourselves to thinking and asking how you can unite your mind to God, you should put yourselves in the practice of it by a continual application of your mind to God; and I assure you that you will arrive much sooner at your end by that means than by any other way. For in proportion as we dissipate ourselves, we are less recollected, and therefore less capable of uniting and joining ourselves with God, Who wishes to have all without reserve. There are certain souls so occupied in thinking *how* they shall act, that they have no time *to* act; and nevertheless, in what regards our perfection, which consists in the union of our soul with God, it is only a question of knowing little and doing much.

Francis de Sales.

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What is known as hell-fire is only the wholesome working of the sin-consuming love of God, No one enlightened of the Holy Spirit now believes that it is a punitive fire or an everlasting burning. That it is a fire of cleansing and that it will cease when the base quality has been consumed away, is the Catholic doctrine of the spiritual mind of today. Love and only love works in all this cleansing and sifting, even love that wills to redeem from evil. O, sweet consuming of the love of God, waters of cleansing, waves of washing, shall we not embrace ye?

James Leith Macbeth Bain.

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The past has been for men; the future is for Man.

These men are still fighting for the possession of the world: the din and the clash are deafening: the air is obscured with the dust rising from the trampled earth. Standing in the heart of this struggle we have to build a seat for the one God revealed to all human races. We may be mocked and pushed away by the crowd, but the fact will remain and invisibly grow into truth that we have believed.

Dr. Rabindranath Tagore.

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There are many good people, but they are not harmonious. There are many true people, but their truth is not always comforting. They may tell the truth, which is like a slap given to a person. They are just like a palm tree, straight and righteous and at the same time inharmonious. A harmonious person can bend, is pliable: he can meet with another. No doubt, in order to harmonise one has to make sacrifice, one has to bend to people one does not want to bend to; one has to be more pliable than one is by nature, one has to be more clever than one really is; and all these efforts will not succeed unless one makes an effort, unless one realizes that harmony is the most essential thing in life.

Pir-o-Murshid Inayat Khan.

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Pure religion, free from dogma, contributes to the happiness and progress of a people suffering them to attain to the highest summit of democracy and brotherhood. Religion, hampered by the chains of fossilized traditions, will keep mankind within limits of intolerance and prejudice. Religion must be as pure as the breeze of the early morn, as bright as the stars of heaven, as fragrant as the sweet flowers of spring, as clear as the limpid cooling water of the fountain, as verdant as the delectable paradise, and as universal as the rays and the heat of the sun.

Abdul Baha.

SPIRITUAL ANECDOTES

One day, during the absence of Pattinathwar, who was then a merchant but who afterwards became a saint, a sannyasin called at his house for alms. The merchant's wife asked him to wait till her husband's return. But the sannyasin became angry, and gave her a scrap of an *ola* with the following words written thereon, and an eyeless needle safely packed in cloth:

"Ill-gotten gains nor buried treasure vast
Nor eyeless needle go with us at last."

The good wife not knowing the contents handed them to her partner on his return; and when he read the words and opened the pack, his outlook on life immediately changed. He distributed all his accumulated wealth to the poor, and renounced the world.

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Haridas lay prostrate far away on the edge of the public road, whence he had first beheld Shri Chaitanya. He had not resorted to the Master's reception, but stopped at a distance. The devotees hurried there to lead him in, but Haridas said, "I am a low person, of no caste, and debarred from going to the Temple. If I can get a little retired space in the garden, I shall lie there and pass my time in loneliness, so that no servitor of Jagannath may have any occasion to touch me. This is my prayer Then Chaitanya, the Brahmin Saint, came to receive Haridas, the devotee of a so-called low caste. Haridas, who was then chanting God's name in rapture, fell flat at the Master's

feet, who clasped him to his bosom. Both wept in fervour of love—the Master overcome by the disciple's merits and the disciple by the Master's. Haridas cried, "Touch me not Master, I am a low untouchable wretch!" But the Master answered, "I touch you to be purified, because I lack your pure religion. Every moment you acquire as much piety as by bathing in all the holy places, or by performing sacrifices, austerities and alms-giving, or by reading the Vedas. You are holier than a Brahmin or Sannyasin."

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One day when Chokamela, who was a Mahar, worshipped Vithoba from the outer gate, a Brahmin scoffed at him and said: "Tell me what good are all the prayers you say! You worship Vishnu both day and night. Yet you may not venture in His Holy Sight, Your prayers to him are as if a dog should wish to eat with Brahmins from a Brahmin dish, A beggar shall win a throne long before you enter Vishnu's Heaven." Chokamela looked at him, sighed, and humbly bowing replied, "The sun, though unnumbered miles away, still sheds its rays on the lotus. So too High Heaven's Lord may yet look on me and listen to my prayers. From afar the mother runs to save her young. From afar He sees and shrinks not from the low. But if He finds no temple in thy mind, though thou mayest be close to His shrine, thou yet art far far apart."

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

No sooner did the Holy Master settle Himself at Nasik than He ordered to make a cage-like cabin in a big room. The work was completed by the end of December, and the disciples expected that He would confine Himself in it for some days. On the 9th of January, late in the evening, the Holy Master entered it and did not come out of it till the last but one day of January. Though all were allowed to enter the hall, none except boys and a couple of grown-ups were allowed to enter the cage.

When asked why, though spiritually Perfect and beyond all bindings, He was thus confining Himself physically, the Holy Master gave a beautiful explanation in the course of which He said: "This physical confinement is apparent, not real. It does not put Me to any inconvenience. Certain kinds of workings, which I have to do in non-physical realms, automatically prompt Me to shut Myself up in a small room. For the same reason, Jesus, after becoming Perfect, stayed for thirty days continuously on a mountain, and did not allow even His intimate disciples to approach Him. For the same reason Shri Ramakrishna on occasions prohibited His disciples, including Noren, from touching His body."*

* Shri Meher Baba Himself, in the beginning of 1928, did not allow anyone to touch His body for nearly a week.

Everyday for about one hour in the evening the Holy Master imparts spiritual instruction to Premashram boys. After the instruction is over, the boys, sitting near His Holiness, meditate for about an hour.

Every other day the Holy Master imparts spiritual instruction to grown-up disciples.

In October, when the Holy Master was in Persia, the child of a Parsi couple, who are staying at Bombay and who are intensely devoted to the Holy Master, was suddenly taken ill. To the dismay of the parents the child's condition grew worse and worse day by day. Needless to say, day and night the parents prayed to the Holy Master, imploring Him to save the life of their child. When the child's condition was critical and his parents gave up all hopes of his recovery, the Holy Master miraculously made His appearance, with His apparently gross body, in their house, passed His hands over the body of the child, and in the twinkling of an eye disappeared. The child began recovering from that moment, and is now in the pink of health.

The other day, a disciple drew the attention of the Holy Master to the above miracle and asked Him: "Though you were at that time in Persia, how did you make your appearance in that house in Bombay!" Thereupon, the Holy Master, explaining how, physically staying at one place, He can make His appearance thousands of miles away at another place, explaining also how Jesus the Christ, on one occasion appeared at twelve different places at one and the same time with His apparently physical body, gave a beautiful explanation of gross, subtle, mental (*karen*), and super-mental (*maha-karen*) bodies.

Yesterday (2nd February) the Holy Master gave a discourse on mind, ego and consciousness, He said that mind and consciousness are not interdependent, and that, therefore, though the mind may go, consciousness can remain. He observed, "The consciousness of the average human being is false. The moment the false ego and mind disappear, the consciousness becomes real. "

On 30th January, in the afternoon, the Holy Master came out of His cage-like cabin and in half an hour left Nasik, with a dozen disciples, in a bus, for Ahmednagar. At about 9 a.m. He reached Ahmednagar, where He and His disciples, put up at the house of Mr. Noshir N. Satha, who is one of His most deeply devoted disciples, On the following day, at about 9 a.m. He went to Arangaon where He stayed the whole day. On the first of February He returned to Nasik. During His brief stay at Ahmednagar, a number of city and village devotees were able to take *darshana* of Him. ..

Everyday a number of persons, belonging to various castes and creeds, come to see and pay their homage to the Holy Master. Last month, among others, a High Priest of the Bombay Zoroastrians came here to revere the Holy Master.

To whom it may concern.

Please Note Our New Address

THE MEHER MESSAGE OFFICE,
Near Sarosh Motor Works,
NASIK W. India
G.I.P.R.

FROM OUR FRIENDS' LETTERS

In a letter, dated 5-1-30, *Hazarat Chhota Baba* (who is at present in Muhammerah, Persia) writes: "I have received *The Meher Message* for November. I am glad to note that as Nasik has now become the headquarters of Shri Meher Baba, you will remove your office there. Yes, it is good. I hope for the everlastingness of your work and that *The Meher Message* will flourish and give the world its eternal benefits in the shape of Shri's sacred and innermost teachings."

In a letter, dated 7-1-30, *Mr. K. P. Padmanarhan Tampi* (of Trivendrum) writes: "It is my very sincere desire to extend to you my hearty appreciation and admiration for your splendid Magazine. I am taken with the sincere and celestial tone and thought of the very powerful Magazine. I can most unhesitatingly and unreservedly admit that 'The Meher Message' spreads a divine and sublime message, that is essentially and entirely needed at the present day. I wish 'The Meher Message' all success. The Godly heart of His Divine Majesty, Shri Meher Baba, is exhibited through it. My heart goes up in profound admiration and deep regard for His Divine Majesty, Shri Meher Baba, as a result of my going through His sublime teachings, which I have perused with great care and fervent enthusiasm. The more I read the Divine Majesty's writings, the more is my regard for Him ... I can consider the Sadguru as an Avatar. May the Divine Master, the incarnation of Truth, Knowledge and Wisdom, live long and hold for us the effulgent torch

of true knowledge. The world owes a great debt to the learned and Divine Savant. Oh, how happy would I be, if were a disciple of the Sadguru! In spirit, I consider myself as a disciple of the Sadguru,"

In a letter, dated 10-1-30, *Mr. Shanti Lal Sondhi* (of Lahore) writes: "It is an unexpected piece of good fortune to me to have got access to such soul-stirring writings and to have become acquainted with the personality of no less a person than His Divine Majesty Shri Meher Baba. Without having seen or heard Him, but only just having read of Him, I feel that I worship the Man. From time to time there have appeared in the spiritual world of India, men who have inspired the people with the noble ideals of their life and have prepared the way for salvation of mankind, I think Shri Meher Baba holds the pre-eminent position amongst them all. The pleasure that has been afforded to me by the reading of the magazine and the booklet and by the knowledge of the spiritual powers of Shri Meher Baba is immense."

In a letter, Dated 9-1-30, *Mr. M. R. Dholakia* (of Poona) writes: "The Meher Message has a very grand mission. To open my heart, I have never seen its like. I have read many things in my own way. For years I have been praying to the Almighty for the coming into existence of the school of which the Message has laid the foundation. Advaitism may be flashful, but it leaves us dried up. The same old story of Ghatpat, maya, and Aham Brahmasmi. Vedanta is, indeed, in this age of reason, intelligence and science, extremely powerful and useful, but spiritually it does not carry one a long way. It has misled millions of really world worms into the mistaken belief of godhood and thrown them out of gear.

Materially India is by centuries in rear, spiritually it has been thrown out of the gear. Most of the political leaders are under the mistaken idea that a nation can be anything spiritually, morally and socially, and yet succeed politically and to the extent of overthrowing the foreign yoke of highest material civilization. They have elbowed out the spiritual teacher the moralist and the poet. Many of them are of the opinion that religion has kept India down. I have longed for years for the coming up of the spiritual teacher who would prove that it is not religion, but the want of it that is responsible for the present condition of India, and who would save the nation from the 'Irresponsible Godhood' which the preaching of Vedant has unfortunately brought about You can in the circumstances imagine my joy and happiness on reading what Shri Meher Baba has declared at the top of His voice, "He is not God who knows Advaita philosophy," in the last issue.

In a letter to the Holy Master dated 15-1-30, *Mr. N. B. Kelkar* (of Dhulia) writes: "Myself and the members of my family were really very fortunate in having your '*Darshan*' twice in Dhulia. Your loving look and convincing expositions of the vital problems of life have made a deep impression upon my mind. How ardently I cherish the idea of seeing you again! Before I retire to bed very often I imagine your presence, bow to you and then sleep. Your remembrance is a great solace and encourages one through the walks of life. . . . I shall deem it a great favour, if you will be pleased to put up at my humble house whenever you visit Dhulia."

In a letter, dated 24-1-30, *Mr. B. G. Kulasekaram* (of Arni) writes: "I must thank you from the bottom

of my heart for bringing before the public the spiritual teachings weighing in gold and our World Teacher, His Divine Master Sadguru Shri Meher Baba. The Meher Message is quite wonderful. My sincere love towards our Master grows stronger day by day and I study every line of His teachings with great interest and feel His Divine power everyday. I think of Him and adore Him in my heart, and become glad every minute I utter His name. The Meher Message, being a fountain of wisdom universal and storehouse of instruction spiritual, being the truest and sweetest message with the powerful influence of our Master, if studied carefully, will make all both wiser and holier."

Our Serial Story

Owing to great pressure on matter, it has not been found possible to publish any instalment of the Serial Story in this number.

FLASHINGS AND SLASHINGS

A Lover of Humbug

In the Bombay Edition of *The Times of India Illustrated Weekly* of December 15, 1929, was published a letter, written by a gentleman who was pleased to style himself *Anti-Humbug*. The letter was meant to be a reply to the article of Khan Bahadur B. D. Pudumjee on Shree Meher Baba, published in its issue of Dec. 8. It was a reply, no doubt, but an utterly laughter-provoking reply. The self-styled *Anti-Humbug*, after stating that he went to interview Shri Meher Baba, at the time of His visit to Bombay in September, writes: "There were crowds—the world is still populous—of the poorer, uneducated, superstitious type of Indians, Parsis, Hindus and others who had come there to pay him homage." How clever this man is! By merely looking at the crowds of devotees of Shri Meher Baba, he found them to be poor, uneducated and superstitious! Then this wiseacre asserts: "When I saw the crowd outside, I really believed I was in for a very extra special treat, and the mere gaze from this Divine Personage would send a thrill through my entire body (and soul!) horizontally and vertically, but I very much regret to say I was terribly disappointed!" We have quoted the above sentence to show at once the cynicism and stupidity of the writer. Like a thief who accused an honest man of theft, he charges others with ignorance and superstition, though he him-

self is ignorant and superstitious. Though he calls himself anti-humbug, he is a lover of humbug.

He says that Shri Meher Baba is not a World-Teacher. And why? Because he says that there is no historical evidence of the existence of Jesus Christ. We avow that we stand aghast at the logic of this man. Because he believes that Jesus Christ never lived, he concludes that Shri Meher Baba is not a World-Teacher. How clever he is! We understand that the Editor of the *Weekly Times* was forced to make a 'cut' in his letter, for considerations of space. But he ought to have thrown it into a gutter of Bombay, for considerations of common sense.

We know who this so-called *Anti-Humbug* is. He is a swollen-headed, worldly-minded and prosperity-intoxicated Parsi youth, who seems to have become quite irrational by reading rationalistic literature. He believes not in God, he regards all Prophets as charlatans, and he simply cannot bring himself to believe that anybody performed or can perform what are called miracles. He challenged Khan Bahadur Pudumjee to prove the miracles of Jesus and Shri Meher Baba, but it is his own duty to prove that miracles have not been performed by them. That great Masters and Yogis have performed miracles is a fact, and it is sheer impudence to laugh at it. The onus of proof lies not on him who maintains a fact but on him who has the effrontery to deny it.

We understand that on being taken to task for having written against Shri Meher Baba by a mutual friend, "Anti-Humbug" expressed his sorrow and has resolved not to write against Him in future. We congratulate him on this decision, but we request him not

to write anything on any other Prophet and on any spiritual subject, until he becomes free from the meshes of nescience. We assure him that he has neither the intelligence to grasp a spiritual problem nor the heart to appreciate a Master like Jesus or Shri Meher Baba. As he is a rich and energetic man, we earnestly request him to make use of his money for relieving the misery of the poor and to devote his energy to the cause of social reform.

* * *

A Fool Confuses Love with Lust

In its issue of 21st January, the *Parsi Sansar* published a so-called review of Mr, A. K. Abdulla's book, 'Sobs and Throbs' from the pen of its correspondent who calls himself *Sahitya Upasak*. The gentleman admits that he was prejudiced by reading the first three chapters of it, but as he had to 'review' it, he had to read the whole of it. There is no doubt that he read it, but he has not at all understood it. He quotes a few passages in which certain physical effects produced on a few boys on account of divine love are mentioned, and then says that as the effects of passion are the same, it is not love but passion. What a wonderful feat of reasoning! The reviewer does not consider entirely non-physical effects, the wonderful devotion of the boys to their Master, the boys' meditation, the enjoyment by them of spiritual bliss, and other entirely spiritual phenomena; but, because some physical effects of divine love on them resembled those of passion, which he had read in some sexual books, he confuses divine love with casual lust. His ignorance deserves to be condemned and his stupi-

dity to be pitied. He should carry out his logic further and declare that human beings, are nothing but cats, for human beings, like cats, are vertebrate animals.

* * *

Moulana Mazharul Haque

It is with deep sorrow and profound regret that we record the sad passing away of Moulana Mazharul Haque, who was one of the most distinguished devotees of Shri Meher Baba. He was a man of many-sided activities and cut a brilliant figure in the public life of this country. A true patriot, the nation honoured him by making him the chairman of the Reception Committee of the 27th Session of the Indian National Congress at Bankipore, in 1912. A respectable leader of the Mahometans, his community conferred on him the honour of presiding over the session of the All India League, in 1915.

He was a student of mysticism and sufism, and was a spiritualist, in the true sense of the words. For Shri Meher Baba he had profound reverence, and adored Him as a Perfect Saint. That is why he wrote an eloquent foreword to Mr. A. K. Abdulla's book, 'Sobs and Throbs' which deals with the boy-lovers of the Holy Master. He intended to contribute an article to this number of *The Meher Message*, but before he could carry out his intention, he was compelled to leave this gross plane. Mahometans will cherish his memory with affection as their true leader, India as her true son, and the disciples of Shri Meher Baba as their true *gurubandhu*. May his soul rest in peace!

NOBLE THOUGHTS

(By Baily J. Irani)

Since I excel the destructible and am more excellent also than
the indestructible, in the world and in the Veda I am
proclaimed the Supreme Spirit. *Shri Krishna.*

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

Shri Meher Baba.

Reading maketh a full man, conference a ready man, and writing
an exact man. *Francis Bacon.*

Ignorance is not innocence but sin. *Browning.*

Mindful of Me, their life hidden in Me, illumining each other,
ever conversing about Me, they are content and joyful.

Bhagavat Gita.

Errors, like straws, upon the surface flow;
He who would search for pearls must dive below. *Dryden.*

Happiness depends, as Nature shows,
Less on exterior things than most suppose. *Cowper,*

Every being has been created for a certain purpose and the spirit
of that purpose is set within his soul.

Sadi.

Right discrimination is of two kinds—analytical and synthetical.
Shri Ramakrishna.

Back-wounding calumny the whitest virtue strikes.
Shakespeare.

Adversity is sometimes hard upon a man; but for one man who
can stand prosperity there are a hundred that will stand
adversity. *Carlyle.*

Buddha is the name of infinite knowledge, infinite as the sky.
Buddha.

All that I am ... have ever followed towards Thee in depth of
secrecy. *Tagore.*

AT THE LOTUS FEET OF SHRI MEHER BABA

(*By-Sister Mani Beheramji M. Desai*)

(1)

I dedicate myself at Thy feet,
The dust beneath Thy feet let me meet!
The livelong day my heart e'er cries for Thee;
How can I one be with my Lord Meh'r Shree?

(2)

I love, my Lord, Thee Thee alone,
For pure Belov'd Thou art my own.
How glorious it's to live in this era of Thee,
Soon may I one be with My Lord Meh'r Shree.

(3)

I know Thee, Lord, in this wide world round,
Baba my love for Thee knows no bound.
May that day come near when I shall be one
With Thee My Lord, Meh'r Shree, and care for none!

(4)

Thou art the ocean of divine Love,
And shining Star, in the blue vault 'bove.
I see where lies the paradise of mine.
It's at the feet of Thee, O Lord Divine.

THE WORLD OF BOOKS

Reviews and Notices

A VEDIC GEM, by M. S. Gopal Iyengar, Publishers: G. S. Bhartiya & Co. Pati Ram Street, Delhi. Pages 130. Price Re. 1
Ans. 4

"In Brahman the entire universe becomes the one only nest. In Him all that is, is open to variation, and is only He. For even He, like the thread running lengthwise and crosswise to become the cloth, by expanding His own inner prowess, has become the entire world of movables and immovables." This book contains a learned and philosophical commentary on the above text in the Narayaneeka Yagyiki Upanishad. It does not concern itself so much with God and His workings and God's relation to the universe as with the universe. In other words, the learned author deals with the subject of matter and spirit, in their relation to the universe.

The author's knowledge of the subject is profound and his power of independent thinking is great. The book is the outcome not of book-learning, but of meditation. It is not necessary to agree with all the author's views, in order to appreciate it; but a careful study of the book is a condition precedent to its appreciation. We congratulate the author on writing it and commend it to our readers.

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REAL EXISTENCE By S. M. YUNUS. Pages 40. Price Re, 1. Can be had of the author: 1, Bijli Road, Entally, Calcutta,

The booklet is divided into two parts. The first contains a poem addressed to a bird of human fancy, viz. the Cuckoo, and the second contains maxims under the caption, Useful Advice. There is nothing in this booklet, which will arrest the attention of the average intelligent person, but all the same it is not useless.

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YOUR OWN HOROSCOPE By Freedom Hill Henry. Pages 21. Price 25 cents. Can be had of the author, Roscoe, California.

Says the author of this booklet: "It is true that I am an astrologer. In evidence of this questionable statement I can testify that I studied astrology for five long weeks, taking one lesson regularly every week. And I graduated with cap and gown—fool's cap and conceit gown—and I have not studied any since. In my studies, I got along very well except with the arithmetic." That is why our dear brother, Freedom Hill Henry, who is a spiritually advanced American, writes only one Horoscope that fits the average man and the average woman, born any time anywhere. In this booklet he gives some healthy advice, which would enable the reader to analyse himself.

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POLISH MESSIANISM By Prof. Wincenty Lutoslawski Pages 16. Can be had of the author: Jagiellonska 7m. 2, Wilno, Poland.

In this booklet the learned author describes and explains Polish Messianism, which is a peculiar intellectual, literary and spiritual movement. He says that it is not the school of a single master, but the spontaneous expression of a national spirit.

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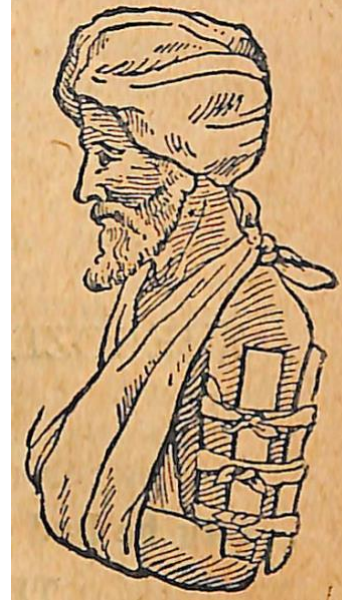
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