

THE MEHER MESSAGE

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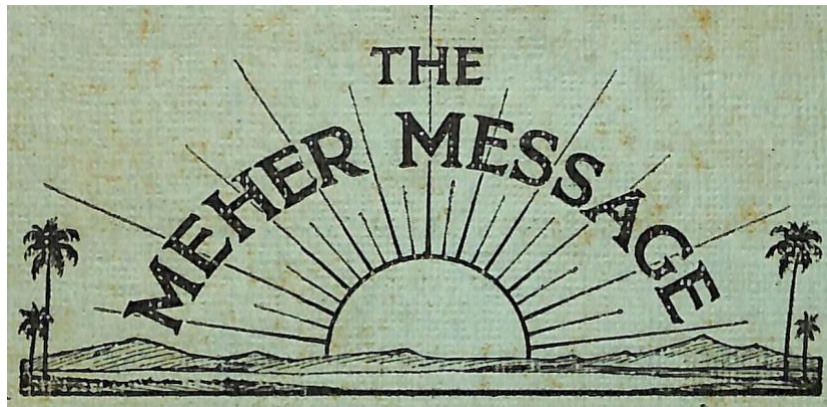
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R. N. B. 2520



Vol. II]

MARCH

[No. 3



All those, who experience the gross world as real, are asleep. Only those, who experience it as unreal, can realize God and become awake, in the broad sense of the word.

The Divine Lord, SHRI MEHER BABA

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BHAGWAN SHRI
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BY

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WITH A FOREWORD

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Chief Officer, Dhulia Municipality.

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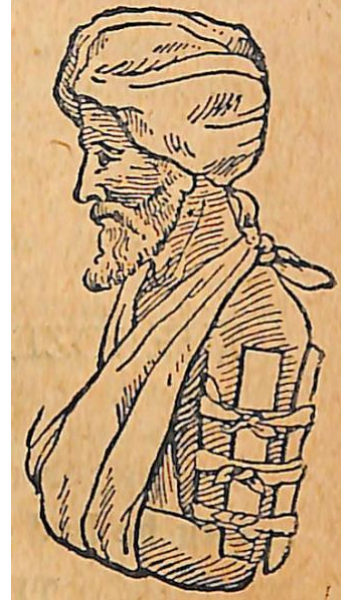
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T H E
M E H E R M E S S A G E

Vol. II]

March, 1930

[No. 3

SAYINGS OF HIS DIVINE MAJESTY
SADGURU MEHER BABA

(71) Do not get disheartened and alarmed, when adversity, calamity, or misfortunes pour in upon you. Thank God, for He has thereby given you the opportunity of acquiring forbearance and fortitude. One who has acquired the power of bearing with adversities can easily enter upon the spiritual path.

(72) There is greater valour in conquering the heart of a single enemy than in gaining victory over the bodies of thousands of enemies, The mind is capable of turning the bitterest enemy into the sweetest friend by constantly thinking well of him.

(73) Never think you are obliging anybody by rendering any kind of help or giving anything in charity to him. On the contrary, believe that the recipient of your generosity gives you a chance to serve yourself.

(74) Do not get angry but be pleased with him who backbites you, for thereby he renders service to you by diminishing the load of your sanskaras and also pity him, for thereby he makes his own load of sanskaras more burdensome.

(75) One, who gets control over the mind, gets everything under his control.

(To be continued)

SPIRITUAL SERIAL

ON

GOD-REALIZATION

(The Practical Side of Self-Realization)

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

GLOSSARY

Bhakti = Ibadat = Bandagi = Worship.

Nam Smaran = Zikra = Reiteration of the Almighty's
any name.

III

BHAKTI YOGA (1)

Out of a number of practices which lead to the ultimate goal of humanity, viz. God-realization, Bhakti yoga is one of the most important. Almost the whole humanity is concerned with Bhakti yoga, which in simple words means the art of worship. But it must be understood in all its true aspects, and not merely in a narrow and shallow sense, in which the term is commonly used and interpreted. The profound worship based on the high ideals of philosophy and spirituality and prompted by divine love doubtless constitutes true Bhakti yoga. It follows, then, that the various ceremonies and rituals, which are the part and parcel

of every creed or the shariat of every 'religion', constitute only its shadow. Nevertheless it may be said that the ritualistic worship, which the masses of humanity confuse with religion, is Bhakti yoga in its incipiency or initial stage. A number of ceremonies performed by the followers of every creed are doubtless useless, but those ceremonies and modes of offering prayers, which are essentially based on the principle of conveying or evoking worship, may be said to constitute elementary Bhakti yoga.

Although Bhakti yoga cannot be divided into separate watertight compartments, it may be said to have three principal stages.

The first stage, which is elementary, concerns itself with ritualistic worship. The Namaz of the Mussalmans, the Tal-Bhajan and Sandhya-Pujas of the Hindus, the Kusti and Bhandars of the Zoroastrians, the prayers of the Christians, etc., are no doubt Bhakti = worship in rudimentary stages. The first stage of Bhakti yoga is therefore general, and almost every one is concerned with it and can practise it.

The second stage, which is intermediate, concerns itself with the constant remembrance of God. The worshipper, through constant mental or physical repetitions (*Nama-Smaran*) of any one name of God, achieves the fixity of thought on God, without the medium of any ceremony. In other words when a person's thoughts are always directed towards God, throughout the waking state, even while eating or talking, he may be said to be in the second stage of Bhakti yoga. This kind of constant remembrance of God must not be confounded with meditation. In meditation one makes an attempt to achieve fixity of thought, whereas one who has reached

the second stage of Bhakti yoga already possesses the one sole and single thought for God, and therefore has no more need of organized thinking. Just as a variety of thoughts come to an ordinary man even without the intention on his part to have them, the Bhakti-yogi in the second stage simply cannot help thinking about the Lord, wherever and however he may be. This fixity of thought on God is higher Bhakti or worship.

The third stage, which is advanced, concerns itself with divine love and longing of a high order. The higher Bhakti of the second stage ultimately leads the aspirant to this third or the highest stage of Bhakti yoga, in other words, to the highest Bhakti and to the true love. The one in this stage can be called the true lover of God. For him there is no question of the fixity of thought. He is beyond thought. His thoughts, so to say, have got melted into the blazing and all-consuming fire of an intense longing for the Beloved = God—so much so that far from thinking about his physical needs, the aspirant in this stage of Bhakti or love is almost incognizant of his very corporeity.

From the above three stages of Bhakti yoga, it is quite evident that for householders, men of busy avocations, in short, for the masses, the practice of worship is possible only up to the first stage. The average man should follow his creed, whatever it be in all sincerity, regardless of the rewards to come, and with the only aim and object of "I want nothing but You (God)." But when I say about 'following one's own creed,' I mean that everybody should be free to base his worship on the religious ideas and methods that appeal to him most, and not that one should stop dead at believing or disbelieving in certain statements in a particular scripture

about subjects that are generally beyond the sphere of intellect. It is the act of worship from heart, and not thoughts and beliefs, that counts in the religious province, Thus for a Hindu, a Muslim, a Christian, a Parsi, the best Bhakti is the performance of the Puja, the Namaz, the prayers and the Kusti ceremony, respectively, but the performance must be from the very depths of the heart and with the only object of "I want nothing but You (God)." Otherwise a religion, however beautiful be its teachings, however grand be its philosophy, becomes nothing but a mere farce, which people indulge in generally more through force of habit and fear of society than through any idea of true devotion and worship. Unless there is the will to worship, no number of ceremonies and no amount of lip-prayer will ever serve the true purpose of religion. It is one thing to learn by heart the whole of a scripture, it is quite another thing to repeat a single sentence of it from the heart. A Hindu may have the *Shastras* at his finger tips, but if he lacks in devotion from the heart, he is no better than a typewriter or a calculating machine.

A Mahometan may laugh at the so-called idol-worship, but he becomes guilty of stray-thought-worship, if, while placing down his forehead in a Sijda in the course of his Namaz, without being prompted by the will to worship, he is attacked by objectionable thoughts, for it means that he is at that time paying homage not to the Almighty, but to those very thoughts. For instance, if a Muslim gets the thought of any man or woman, while doing the Sijda, *the Sijda amounts to having been offered to that man or woman* and thus the Namaz turns into a farce. This point was convincingly elucidated by the Muslim Saint, Sufi-Sarmast, (who was averse to

offering ritualistic prayers), when Aurangzeb once forced him to participate in the congregational Namaz. The Saint joined the congregation against his will, but he soon revolted against it, saying loudly to the Imam, the leader of the prayers, "Your God is beneath my feet!" When an explanation was demanded from him for this apparently blasphemous conduct, he proved by his power of intuition the hypocrisy of the Imam, who at the particular moment of leading the prayers was mentally busy arranging the finance for the forthcoming marriage of his daughter. As to the Saint's remark about having the 'God' of the Imam beneath his feet it turned out later on that there was actually a treasure trove just beneath the spot where Sufi-Sarmast was standing at the time of praying with the congregation.

To sum up, it is possible for everyone, belonging to any creed and to any station of life, to practise Bhakti yoga or the true art of worship in its first stage. The act of worship should spring from the heart. Let it be borne in mind that worship from the heart presupposes great efforts. It cannot be evoked with a mere wish. If one decides upon practising true Bhakti, one has to make heroic efforts in order to achieve fixity of mind for contrary thoughts are very likely to disturb one's mind. It is because an average person's frame of mind is averse to remaining unchanged for any considerable period of time that the repeated efforts to evoke deep devotion are essential, and in fact are the turning point in such practices, that distinguish the right sense of religion from the shallow show of a mere routine.

We shall discuss the means to and the methods of higher Bhakti later on.

(To be continued)

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 Sakshatkar = Immortality = Union with God.

Tarikat = Adhyatma Marga = Gnosis = Divine Path.

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

Hakikat = Atman Dnyan = 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.

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, non-essential as well as essential, frivolous as
well as serious.

* Pronounce Fena

† " Beka

III

THE GNOSIS

In order to make the description of the first mystical journey, which begins at the Gnosis and ends with the Fana, intelligible to a man of the world as well as to a deep student of philosophy and mysticism, the full significance of Gnosis must first be emphasized. Literarily Gnosis means the knowledge of spiritual mysteries; but since I have already shown this word in the glossary as the substitute for Tarikat and the Adhyatmic-Marga, those who have studied the mystical literature seriously and systematically would no doubt thereby understand Gnosis as the means and the method through which a soul advances towards the Divine Goal. Many intellectuals would even call Gnosis the Spiritual Path of the mysteries, the Sufis and the Sadhus. But the persons who really believe Gnosis to be an actual pathway are few and far between.

A man may pass almost the whole of his life reading and discussing about this Path, yet he would be not a whit wiser, in the absence of personal experience or the personal explanation from the *Experienced*, about the Truth of the situation. Otherwise he may yet be in doubt as to whether the Path means a series of mysterious and inexplicable but true experiences or a chain of mental hallucinations. Even if one comes to the former conclusion, one is likely to think about the Path in the sense of a metaphor, a certain non-material course of action, and a true but vague statement of astounding facts. Gnosis is far from and very high above this jumble of intellectual 'hopelessness.'

Gnosis has a standard of its own. There may be one thousand Gnostics experiencing one thousand and one different experiences, but there are no two Gnososes or Gnosticisms; just as there are millions of human beings with millions of different faces and faculties, yet all have the same standard human figure and the same inherent power (which may be developed or undeveloped) of reasoning and knowing. Gnosis is the internal but actual pathway inside a human being, just like the king's highway, more in the literary than in the figurative sense of the word; for though it is not exactly like a material road, yet it is distinctly perceptible to the internal eye of a real mystic or gnostic who actually feels travelling along it, even as a stretch of road is visible to a traveller in the gross world. It is this journey of the soul along the Path that is called Sair by the Sufis. Otherwise, far short of the average man, even those who are versed in philosophy and intellectual mysticism cannot have any idea of the Tarikat or Adhyatmic-Marga. Only a true and real mystic with the experiences of the inner life knows what Gnosis is, and that too, to the extent of his own advancement. For instance, those who are on the second plane of Gnosis, know the Path only up to the second plane; similarly 'Rahrvs', i.e. those who have reached the decisive stage of the third plane can know nothing about the fourth. All of them, be they in the first, the second, or the third plane, neither know the whole of the Path nor can they lead anyone even up to the level of their own attainment. In other words, their knowledge and experience are restricted to themselves. Not only can they not help the uninitiated, but also they are unable to help each other from amongst themselves, as one on the third plane cannot push

another on the first plane to even a bit higher level of advancement. From this standpoint of the Gnosis, it is only the Valis (or the Maha-Yogis) and the Pirs, i.e. those who are on the fifth plane and the sixth respectively that can be said to know the Gnosis, to a considerable extent, since they can make anyone, when they like, travel or actually experience the *Sair*, on any of the planes up to their own stage of achievement. Anybody on whom their grace descends gets intensely benefitted, and this grace, so far as the Valis are concerned, is the outcome of their own sweet will. But this is on no account a question of an unaccountable coincidence or accident. Essentially there is nothing like an accident or a coincidence in the Creation. Everything in the world is going on with great regularity and according to the most perfect system. The accidents and coincidences appear as such, because of the absence of the knowledge of the past and that of the future. True, the Valis or the Maha-Yogis more often than not, do not know themselves as to why they become pleased with anyone when they happen to go to the length of making one do the *Sair* or travel on the Internal Path. This is owing to the connections in past lives between the parties concerned. Unlike the Valis, the Pirs or saints of the sixth plane, when they take anyone up to their height of achievement know why they do it, for they are aware of their past connections with others with greater certainty and accuracy than Valis or Maha-Yogis. But here comes in an apparent paradox. The Majzoobs and Paramahamsas, who have achieved Perfection and belong to the Seventh Plane, the highest Gnosis, have nothing to do with the Gnosis. It is because for them duality and all phenomena have vanished for good and

nothing else exists except their Godhood, the state of 'I am God'. On the other hand, Sadgurus or Kutubs know (*besides* experiencing the state of 'I am God' like Majzoobs), the *Complete Gnosis*, and are fully capable of turning anyone from amongst the uninitiated millions into a Rahrav, a Vali, a Pir, or of directly giving a disciple instantaneous God-realization in the twinkling of an eye.

The individual souls of the world are within the limits of the gross sphere, which includes all the gross worlds, suns, moons, stars, space, ether etc. An uncultured savage unaware of the most elementary laws of worldly knowledge, of science, and of the right and wrong, and a great philosopher-scientist are both within the bounds of the gross sphere. The Philosopher may in theory be quite familiar and at home with subjects beyond the Gross, and a scientist may be a master of electrons and ether, but all the same from the viewpoint of the subtle, they and the savages come under the same category of the gross sphere. Unless and until the subtle sphere is experienced, Gnosis remains a subject for intellectual gymnastics for all those who are in the gross sphere, irrespective of high intellectual attainments. But by the subtle I do not mean the finest form of the gross. What I mean by the subtle is that although it is a millions of times more tangibly and substantially existing order of things, than the gross, there is absolutely no trace of matter or material in the subtle.

Although the gross is the outcome of the subtle and is dependent on the latter, the Subtle is completely independent of the gross. For example a gross action like eating is the outcome of the thought about eating

and is dependent on that, but still the thought is completely independent of the gross action, because in spite of getting the thought about eating one may not eat at all, in other words the action is the outcome of the thought and is dependent on it, but thought is quite independent of the action,

In the gross sense it is right to call very fine substances such as ether, space, atoms, vibrations, light etc. subtle yet all these are unquestionably matter though in a very, very fine form. In the spiritual sense, the subtle; as already said, is absolutely and completely *something* quite different from the material and the physical, however fine or faint they may be. To begin experiencing gradually but with *full consciousness* the subtle universe, means getting initiated into the first journey of the path. But again this does not mean that communications with and glimpses of the spirits of the dead amount to an experience of the Subtle Sphere. In a way, even an ordinary dream is also a sub-conscious experience of the subtle, because, everyone necessarily makes an actual use of one's subtle body in the dreaming state; but, be it noted, through that body experiences different sensations and experiences pertaining to the gross only. In other words the ordinary dreaming state is the experience of the gross, through the subtle means in the sub-conscious state. Of course, the case regarding communications with the spirits of the dead, is not the same as that of the dreaming state. Just as a man in the ordinary dreaming state uses his subtle body *subconsciously* and thereby experiences different sensations pertaining to the gross sphere, so in certain cases a man can *consciously* so use his gross organs as to get the experiences of the semi-subtle sphere, and this

amounts to being in a position to have communications with or get glimpses of the spirits of the dead. Let it be noted that spirit communication is the experience of the semi-subtle through the gross means in the conscious state. It is not at all a mark of advancement on the divine path, as it has nothing to do with the Gnosis, the subtle sphere and the planes. There lies a world of difference between the subtle and the semi-subtle. In order to avoid a misunderstanding once for all about the main point of this article, viz. the subtle sphere, I must elucidate some of the points in connection with the spiritism or communication with the spirits of the dead. The semi-subtle sphere is the link between the gross and the subtle sphere. The spirits of all human beings (with the exception of those who have gone beyond the fourth plane) come to this semi-subtle sphere after the physical death in the gross sphere and, according to sanskaras, either go to heaven or to hell, from which they again return to it, or directly await for a new gross body without necessarily being aware of this, to incarnate in the gross sphere. It is the spirits that are in the waiting in this waiting-room of a semi-subtle sphere that are likely to enter into communications with those who are in the gross sphere. They may be either on the point of going to heaven or hell, or may have finished their terms of pleasure and pain in heaven or hell, as the case may be, or they may be directly awaiting reincarnation following the last physical death; but it is only these spirits that can be communicated with, though not quite always with a mathematical precision, as believed by many. As to the various descriptions of the conditions prevailing in the semi-subtle sphere and in heaven or hell that are purported to

come from them, some of these are in some way or other true, but it is not proper to attach importance to them. The semi-subtle sphere and even heaven and hell and the respective happiness and sufferings in them are not of real existence. The experiences in the semi-subtle are like those in a dream; and heaven and hell are nothing but states in which the jivatman according to its good or bad sanskaras experiences subtle enjoyments and miseries respectively, through the subtle organs. When jivatman gets Self-realized, heaven and hell are found to have been imaginary existences, just as one, who in the dreaming state enjoys and suffers, finds the dream experiences devoid of reality when one wakes up.

It goes without saying that worldly people can never enter into communication with higher spirits, i.e., spirits belonging to the subtle, mental and super-mental spheres, for though the spirits of the subtle and also, in some cases, of the mental sphere have to reincarnate, they have not to stay in the semi-subtle sphere at any time. Spiritually advanced persons can, of course, communicate with advanced disembodied spirits: but they do not do so, for it is unnecessary. Spirituality has nothing to do with spiritism or communication with the spirits of the dead.

To begin with the subject proper. He who actually begins to tread the spiritual Path begins to experience the subtle universe. He may look conscious, sub-conscious or at times completely unconscious of the gross, but once he begins to realize the Gnosis, he is *at all times* fully conscious of the subtle sphere. There does not then remain the least doubt or uncertainty in connection with what he experiences in the subtle, just as an ordinary man of the world never feels any doubt about

having an actual body or any certainty about the pleasant and painful sensations that he gets through his gross body.

Now let us see what happens *just before one is about to start on the Path* and enter the first plane. Although as has already been pointed out, there may be differences in details about the experiences of gnostics, the following three experiences can safely be called the standard of the initial subtle realization:

- (1) A faintly audible but unimaginably rich musical sound is heard.
- (2) An almost suppressed yet indescribably sweet scent is smelt.
- (3) Unsteady but clear flashes of extremely dazzling light are seen.

These experiences of hearing, smelling, and seeing, it must be borne in mind, have nothing to do with the gross organs of a human body. One may be completely void of physical olfaction and totally blind and deaf, yet when one is about to start on the inner life, one is bound to hear, smell, and see, as noted above. Yet this is not the experience of the subtle in full consciousness as the hearing is faint, smelling is half-suppressed, and the seeing is in flashes, owing to the non-development of the organs of senses. The subtle organs become developed when one actually starts on the journey.

(To. be continued)

EDITORIAL

THE CHRISTIAN MISSIONARIES AND THE ARYAVARTA

Despite superstitious beliefs and harmful customs, the lives of the Indian people, from times immemorial, have been influenced more by religious motives than by the mean considerations of gain. The transitoriness of life and the inevitableness of death, the immortality of the soul and the illusion of the world, the doctrine of palingenesis and the liberation of the individual soul from the chain of births and deaths, sainthood and the union with God, have been the favourite themes of the Indian people for discussion, time out of mind.

India has been aptly called the land of philosophers.. But better would it be to call this Aryavarta the land of saints, for she has produced more God-realized persons than all other countries combined. Her history is full to overflowing with the consecrated lives of a galaxy of saints and spiritual giants. In this is to be found one of the proofs of India's spirituality, just as in the changes that the moon goes through every month is to be found the proof of the fact that the moon shines with borrowed light.

Is it not an irony of fate that the Western countries, such as England and America, despite their intensely materialistic outlook on life, should have the audacity to send out the so-called Christian missionaries to India, the land of philosophers and saints, to teach

religion? These missionaries, who are exported to India by soulless organizations, which are supported by the materialistic millionaires and the philistine middle classes, have much to learn from this country. But alas! They are as narrow-minded as the monks of the Dark Ages. Their minds, which are hedged round by strong fences of prejudices, are hermetically sealed against the entrance of grand spiritual ideas and facts. Instead of learning, they presume to teach. They speak eloquently, but a torrent of words is no proof of wisdom. They are in the nasty habit of straining out the gnat and swallowing the camel. While speaking about religion, they merely indulge in fatuous flapdoodle. They delude themselves by the webs *of* delusions, which their own minds are in the pernicious habit of weaving. Those who do not chime in with their silly notions, those who swerve even a hair's breadth from the semi-delirious doctrines they lay down, are regarded by them as groping in darkness. They are proud of their prejudices and ignorant of their ignorance. In their zeal to spread what they call Christianity, they often mercilessly trample upon common sense and heartlessly burst the bounds of decency. By an inconceivable perversion of reasoning they believe that Christianity is the only true religion, and all other religions are almost satanic. This belief they try to instil into the minds of their auditors with all the force of fanaticism at their command. They are incapable of interpreting correctly the teachings of their own Prophet, and they have the impudence to attack and vilify the grand religions of India, without understanding their A B C. When king Asoka sent out Buddhist missionaries to China, Japan, Palestine

and other countries he commanded them not to disturb any man's religion, not to shake anybody's faith, but to teach everybody with sympathy and love, and to help all those who were in need of help. It is not going beyond the mark to say that the methods of conversion employed by the Christian missionaries are quite the reverse of those which were employed by the Buddhist missionaries.

In the early period of the British rule in India the Christian missionaries believed that they were shaking the very foundation of the Hindu religion, when they were attacking the so-called idol-worship. They doubtless thought that Hinduism was based upon "idol-worship," but in this they were woefully mistaken. "Idol-worship" is not an essential feature of Hinduism. Inasmuch as ignorant criticism is still being levelled at "idol-worship" by the Christian missionaries and others, we take leave of our readers to write a few words on it, hoping that we are not abusing their patience. The so-called idol-worship is in reality the worship of God. The most ignorant Hindu does not regard the image he is supposed to worship as God Himself. The idol is the means to an end, which is worship of God. Those who can worship God without the aid of idols have no right to run down those who cannot do so. As a matter of fact the average ordinary human being cannot worship God without forms or symbols. Symbols are nothing but mental images. The Mahometans protest too much, when they declare that they hate all kinds of images. Does not every Mahometan, when he prays to Allah, imagine that he is standing in the temple of Kabba? When he goes to Mecca, does he not kiss the black stone in the

temple? Has he no regard for the waters of the Zemzem well? The Roman Catholics are not different from the orthodox Hindu, in the matter of the so-called idol worship. The Protestant Christians cannot claim that they are not as other men are, for what is their beloved Cross, if not an image or a symbol? The orthodox Parsis and the Buddhists do not form exceptions to the general rule. Indeed, for the vast majority of human beings, forms, symbols or images, mental or material, are necessary for worshipping God devoutly. They are necessary, inasmuch as they enable worshippers to concentrate their minds. Shri Ramakrishna Paramahansa rightly used to say: "As a boy begins to learn writing by drawing big scrolls before he can master the small hand, so we must learn concentration of the mind by fixing it first on forms; and when we have attained success therein, we can easily fix it upon the formless." It goes without saying that those who can concentrate their minds without the aid of forms, symbols or images, must certainly worship the Almighty without their aid.

The Christian missionaries are fond of harping, in season and out of season, upon the harmful customs and superstitions observed by a number of Indians. But let it be noted that the great religions of India are no more responsible for them than Christianity is responsible for the sex-obsession, moral degradation and rank materialism of the Western nations. Their origin is to be traced elsewhere. The missionaries must not forget that they are generally observed by ignorant or illiterate people; and who is responsible for the illiteracy, in which India is steeped, if not her British and Christian masters? The population of British India is four times that of Japan, but the number of students

in British India is over one million less than in Japan. The expenditure of the Japanese government on education is over Rs. 10 per head of the population, but the expenditure of the British and Christian government of India is only 4 annas, i.e., one-fourth of a rupee per head. Again the missionaries would do well to bear in mind that the most so-called civilized countries of the West are not free from superstitious practices. We have the assurance from no less an authority than Sir James Frazer that among the ignorant and superstitious classes of modern Europe, it is very much what it was thousands of years ago in Egypt and what it is now among the lowest savages surviving in the remotest corners of the world.

The Christian missionaries live in glass houses, but they do not hesitate to throw stones at others. They call themselves, not always with humility and sometimes with the swaggering air of braggadocio, the servants of God: but these servants of God do not seem to be on speaking terms with truth. It is indubitable that the most abysmal sort of ignorance about India prevails in the West. It is equally indubitable that this ignorance is often made the channel of prejudice against India by the Christian missionaries as much as by the Downing Street, the Lombard Street and the Fleet Street enemies of India. In order that their co-religionists may part with a little of their wealth to contribute to the mission funds, these missionaries manufacture baseless stories about the people of India, describe harmful customs in highly coloured language, give to exceptions the appearance of rules, and more often than never they libel those very persons whose hospitality they had enjoyed.

(To be continued)

THE THREE LOVERS

(By Sister Esther Ross)

The Lord was talking to three of His lovers. The Little Lover and the Young Lover sat one each side, discussing the affairs of Humanity, while the other Lover sat behind, listening;

"I wish" said the Lord to the Little Lover "there were more who loved me as you do!"

Now the Little Lover was so called because he was rather small of stature, but he was very great of heart; there was no Lover like him. And as the Lord spoke these words a great idea entered his heart, and he went away from the Garden of the Lord for a long time.

One day, as the other Lover sat sighing by himself behind the Throne, he heard a sound like the approach of a great army and there was seen advancing towards the Throne a multitude of people joyously singing songs of love. They all looked travel-stained and weary, but the shabbiest, the weariest and the happiest, looking a thousand years old, foot-sore with walking over the face of the earth, destitute of all, for he had given away everything—was a little man walking at the rear. And with joy the Lord recognised the Little Lover and caught him up in his arms, and embraced him, and set him at His side, to remain there forever. And the Little Lover stood up, refreshed and resplendent, a thousand years young. And he told the Lord that he had searched out this multitude to be the Lord's Lover's

likewise; but even so, all the love of all their hearts could not express his love!

By now the whole company were seated before the Lord, on the blue floor of heaven, and the Lord turned to give instructions for their entertainment. But even as He commenced to speak, there began to arrive numbers of white robes, beautifully embroidered and quantities of delectable viands, most perfectly prepared. In the twinkling of an eye every one of the multitude was clad in a new white robe, fitting perfectly, for every stitch had been worked with most zealous love; and before each was placed his particular favourite dish, for each had been selected and prepared with most perfect love,

And there, before the Lord, stood a bent and shabby form, his fingers worn to the bone, his brow furrowed with endeavour, but by his glowing, joyous eyes, the Lord recognized the Young Lover, and caught him up in His arms and embraced him, and set Him at His side to remain there forever. And the Young Lover stood up, refreshed and beautiful, and he told the Lord how when he perceived the Little Lover go out to call the multitude, he set forth to prepare food and raiment for them. But even so, all this that he had done was as nothing, in comparison with the love he longed to offer.

And the other Lover arose and saw all the people bowing before the Lord, and they looked like a wealth of water-lilies on a calm lake.

And the other Lover was amazed, and wrote about these things.

AS ABOVE SO BELOW

[*By Jamshed N. R. Mehta (The Lord Mayor
of Karachi)]*

I

In daily experience of life we become miserable many times with a dust storm that we have to face on the road of life. We feel miserable because we forget that behind the dust storm lies the clear path. Whither we are going, towards the east, west, north or south, if we know as we generally know the limits of our city, what they actually are and where terminate, then we are not afraid of the dust storm or the hail storm. We either manage to suitably adjust ourselves to allow the dust to pass or we try to push through the dust storm because we know where we are going. We know that behind the dust storm there is a clear road.

In the struggles of life on the onward path to God, this experience, this knowledge, this factor is necessary. If we all know whither we are going, if we all made up our minds that we shall march towards the end, and if we could fix up our mind, our difficulties would be and could be much lessened. The end of each man is to become one with God. As one begins to understand life, life's journey, whether as one life or as a series of lives, becomes a continuous onward march of refinement and culture, of peace and love. Becoming ethereal, more and more, we grow in love and wisdom. It is said that there are seven stages of ethereal refinement.

Whether seven or seven hundred, I do not propose to say anything. But it is a fact that the man becomes more and more ethereal as he understands more and more of life. It becomes clear that as he loves human beings more and more, he begins to enter the hearts of the people. Just as a solid block of ice when heated becomes liquid, covers a larger space and when heated is turned into gas and still covers a larger space, so, as the man gets heated with love more and more, he covers larger and larger area. In other words he enters the hearts of more and more children of God. This is a continued path: As we grow ethereal we cover a larger area. A time comes when our area becomes so large that it practically becomes a province in itself. It may not be one geographical province, but it may be as large as a province and then we have to take charge of that province.

Thus we are endowed with responsible positions in the domain of God. As we prove worthy of our responsibility we pass onwards. The merit and the qualification are only one, larger and larger love and more ethereal. Some day comes for each individual, when the area becomes so large that he or she covers a wide world. There is one more step left to submerge in God-hood and then we become life.

Life that exists in me, this or that, life that is in every one, man or woman or children, flower or tree, is God. This God perhaps consists of thousands and millions of Gods in the eternal transit of life. Because God is life and love. This is the end of each individual.

And if this end is understood, if the end is studied from that point of view, the dust storms and hail storms on the path of life will not make life miserable but will

reduce misery considerably, the problems of life and nations will begin to solve themselves for each individual if he keeps this in view. Today we are making schemes for removing poverty, for relief, for organization of a city or a country. We see dead weights obstructing our path. We feel greatly worried and feel as if a great burden is hung round us. We do not know what to do. When we solve one problem we find another ready to be solved and so on there is a continuous string of a thousand problems. The problem can only be solved by one factor and one only. The onward march to the end for each individual life.

II

There are certain rules of life which, if studied and practised, can make our path to the end easier. If we watch the movement of great Creation, the moon going round the earth, and the earth with its moon going round the sun, and the sun and moon and earth with other planets going round another greater sun and onward and onward, one begins to reflect on the law which keeps these planetary movements round each other in the great voyage of space, We know that if we throw a ball in the air, it will come down immediately and yet when we realize that these planets and moons and suns turn round and round in space, each of millions of tons in weight, we cannot comprehend the power of creation and the Great Creator. But we can learn the laws which move them. There are three laws which move them, keep them, and produce the consequential results for good of all.

1. Law of attraction.
2. The law of polarity
- and 3. The law of periodicity.

It is attraction which keeps each planet and each moon and each sun drawn towards one another and keeps the whole lot moving round another greater sun. The one who is attracted is an attractor itself of others and this game of life is played in creation continually for millennia. The law of polarity keeps up the balance. It is the brake and the self-controlling device to keep in check. The law of periodicity is exact to the second. The moon travels round the earth in twenty-eight days and so many hours, so many minutes and so many seconds. The earth travels round the sun in 365 days, so many hours and so many seconds, and the sun travels round the Greater sun and each planet travels round its own orbit in the exact time and in the exact space. This exactness of time and space creates the seasons for each planet: spring, summer, autumn and winter. All are the results of this law of periodicity of time and space, The creations of grain, seed and fruits, rubies and diamonds, minerals are all due to this law of periodicity. Thus the creation moves in harmony with attraction for each other, with balance and self-control, producing for the good of all continually.

III

The same laws must operate in individual life. God has given to each individual an instrument of attraction which works both as a receiver and transmitter. It receives attraction from others and transmits attraction to others. This great law of attraction keeps attracted to each other. It is a beautiful law to watch and play with. Time makes no difference;

space makes no difference: whether I love in January or February, whether one loves from Benares or Jerusalem, whether one belongs to Mecca or to the land of the Ganges, all these make no difference. Sex makes no difference, colour makes no difference, length and breadth make no difference. Under this perfect law of attraction these differences do not exist. This is reality and this is the path to perfection. This law of attraction exists side by side with the law of polarity which is control or balance. As above so below. With attraction, with love, self-control and the balance have to be there. The attraction which is love and sympathy, the polarity which is self-control and knowledge, both work in union. Without wisdom, reason, study, meditation or whatever you may call it, love or sympathy is apt to be like an aeroplane or a motor car without a guiding wheel. In every steamer or a sailing boat there is a paddle and a rudder. Similarly in each individual life, this balancing factor must run side by side with sympathy and love. Both must work simultaneously in equal proportion. It is the same old message when the law was taught thousands of years ago, describing the great epic of ancient India, the Dnyana marga and the Bhakti marga. Dnyana and Bhakti must work together at every stage and in every incident of life. Then the machinery of individual life works smoothly. There is no hatred, there is no passion, every thing is bliss.

(To be continued)

MYSTERIES OF MIND

[By Swami Sivananda (Rishikesh)]

I

1 Mind is *Atman-Sakthi*. It is through the mind that Brahman manifests as the differentiated universe with heterogeneous objects.

2 It is made up of subtle, *sattwic*, *apanchekrita* (non-quintuplicated) *tanmatric* matter.

3 According to Sankhya philosophy, it is a principle that is derived from the *sattwic* portion of *Ahamkar* or self-asserting principle.

4 According to Chandogya Upanishad, mind is formed out of the subtlest portion of food.

5 Hence the wise say that purity of food to some extent leads to purity of mind.

6 Mind is atomic (*Anu*) according to Nyaya School, is all-pervading (*Vibhu*) according to Raja Yoga School of Maharshi Patanjali, is of middling size (same size as that of the body) according to the Vedantic School.

7 Sensation, thought, and volition are the three functions of the mind.

8 Cognition, Conation, Volition are the three mental processes.

9 Law of association, Law of Continuity, Law of Relativity are the three principle laws of the mind.

10a *Rag* (attraction), *Dweshha* (Repulsion), *Tatastha vritti* (indifferent) are the three important *vrittis* of the mind.

10b *Mal* (impurity), *Vikshep* (tossing), *Avarana* (veil of ignorance) are the three defects of the mind.

11 *Rag and Dwesha* (love and hatred) are the two important emotions of the Mind and all the different emotions can be classified under these two headings.

12 *Harsh and Shoka* (joy and grief), exaltation and depression are the *two moods* of the mind.

13 Religious sentiment, moral sentiment, esthetic sentiment (or sentiments of the sublime and beautiful) are the three important sentiments of the mind.

14 *Kama* (lust), *Krodha* (anger), *Lobha* (covetousness), *Moha* (delusion), *Mada* (pride), *Matsarya* (jealousy) are the six passions of the mind.

15 *Kama, Krodha, Lobha, Moha, Mada, Matsarya Dharshitya* (hypocrisy), *Dhambha* (arrogance), *Asuya* (a form of jealousy), *Ershya* (a form of envy), *Ahamkar, Rag, Dwesh, Sat-Iccha*, (good wish to obtain release), *Saucha* (purity) and *Bhakthi* (devotion) are the sixteen *vrittis* of the mind.

The first thirteen *vrittis* bind a man to Samsara. The last three *vrittis* help a man to free himself from bondage.

16 Conscious mind or objective mind, sub-conscious mind or subjective mind (*chitta*), superconscious mind are the three aspects of the mind.

17 *Shuddha* mind or *Sattwic* mind (pure mind), and *ashuddha* (impure) mind or the instinctive or the desire mind are the two kinds of mind according to Upanishadic teaching.

18 The life of the mind is kept up through the vibration of *Psychic prana*,

(*To be continued*)

THE PHILOSOPHY OF LIFE

(By *Herbert Porter*)

II

31 That great store-house of knowledge, the library at Alexandria, was founded by Ptolemy Sotor. It suffered fire and plunder, and was, ultimately, destroyed by Amru, at the instigation of the Caliph Omar. Many of these precious manuscripts were used for heating the water of the five thousand baths, which the city contained. Religious fanaticism is here responsible for the closing of the greatest intellectual doors of the world. Every enlightening science and art which, to this Caliph, did not appear to accord with the Koran, had to perish. Thus the greatest metaphysical crime of the age was committed, for this library did contain the precious labours of the mighty geniuses of the earth.

32 The library of Pergamos was presented by Mark Antony to Cleopatra as the foundation of a new library at Alexandria. The library of Constantine the Great at Byzantium did contain 120,000 volumes.

33 From study cometh knowledge—from knowledge cometh understanding—from understanding cometh wisdom—from wisdom cometh virtue: nor is virtue the end, but ultimate virtue—which is Perfection.

34 Immediately a Thinker doth leave the general current of mediocre thought, he is considered by the plebeian portion of the populace to be an oddity and a curiosity. The vast masses of the people never realize how far they are mentally left behind.

35 Keep the faculty of advancement forever bright! Do not the most brilliant metals rust the most quickly from disuse?

36 Increase of knowledge doth not always imply change of opinion. Our highest intuitions are oft verified by the great advances of learning.

37 He that is come to a high intellectual estate, followeth the sequences of power. We have much light from analogous reasoning.

38 Do thou examine all things, and differentiate, weighing that which is good and that which is of mediocrity, and thy discernment shall increase, and, by systematic investigation, thy judgment shall be made sound.

39 When the wise knock upon thy door, take them in. One wise friend is worth a multitude of scatter-brained sports, that will teach thee to squander thy substance, and hail thee as a good fellow whilst thou dost give them lavishly of thy gold. Follow not their feet to hell, for they will be the first to forsake thee when thy store is gone and thou art destitute and in misery.

40 It is the common lot of all men to be born to perform a little before the rest of Humanity, and to pass away, having borne their life wisely or foolishly. Remember the law of Karma—"God is not mocked! Whatsoever a man soweth, that shall he also reap."

41 It is good to learn the hortative sayings of the philosophers—it is wise to live under right instruction.

42 Infinite wisdom is to be found in the works of the great philosophers.

43 He that would have a clear brain must shun all vice.

44 The deductions of the senior wrangler and the optimes are of more value to the world than the gabble of all the low-brows of a thousand generations.

45 Light is garnered from consecutive labour.

46 Youth is the time to lay the foundations of the man.

47 "The child is father of the Man." Wordsworth in a visionary flash, caught the intuitive truth of human growth and continuity.

48 Minerva dwelleth with the spiritual princes.

49 If thou art a thinker, thou shalt be resisted. Many men will rise against thee and heap indignities upon thee. But change not thy opinion for the sake of magnanimous intercourse, rather let others find thy level. They will respect thee and thy counsels the better in the end.

50 Opinion is the most diverse of the metaphysical qualities. Every man thinketh his view to be the correct one. Yet, if gathered opinion be set in opposition, the conflict of 'idea' doth grow more apparent with every individual expression; until, in the end, a Philadelphian lawyer could not draw a logical conclusion from such a mass of incongruities.

51 Ideas are as wide as Creation.

52 Epictetus, the Stoic philosopher, doth come down to us in the Discourses of Arrian, The Enchiridion or Manual is a piece of profound philosophic wisdom. Epictetus was a cripple and a slave. He was owned by that freeman of Nero—Epaphrodius. Here is a saying characteristic of the nobility of the fine nature of Epictetus:—"The condition or characteristic

of a vulgar person is that he never expects benefit or hurt from himself, but from externals. The condition or characteristic of a philosopher is that he expects all hurt and benefit from himself." Epictetus was born in 60 A. D.

53 Zeno, a native of Citium in Cyprus, was the founder of the Stoic School of Philosophy. Among its adherents rank some of the noblest and finest men of the World, The Stoics did purport to kill passion by the ascendancy of reason. Reason doth transcend passion by the action of perfected will only. Reason is chiefly the slave of passion. Human nature is an eternal proof of this. Will is the great master-force of Life. Crates the Cynic was Zeno's first teacher. Antisthenes, for following the Cynics, received the appellation 'Dog-philosopher.' Diogenes. who lived in a barrel, loved to apply to himself the term Dog-philosopher. Said he, "Other dogs bite their enemies, but I my friends for their good."

54 None is more to be pitied than the slave of the senses. Let such an one assert, I am master in my own house. I will not be ruled by my astral body. I will not dwell in the halls of the lower mental. By meditation I will reach the intuitional plane. I will ascend to atma. I will reach the plane of the Christ.

55 So susceptible is the grovelling mind to pet follies, that, when it thinketh itself master, it falleth to the abasement of a slave.

56 Except thou climb, by degrees, to the Highest, thou art truly in great psychic danger.

57. Hegesias, the philosopher of Cyrene, did discourse eloquently upon the miseries of Life. We truly

progress, only by transforming negatives into positives.

58 A negative Philosophy will break down upon its first test.

59 Offer reason to a logician and he will accept thy conclusions—offer logic to a dotard and he will rebuff thee.

60 The great World is hardly moved—it doth suspect everything but its own ignorance.

(To be continued)

An Explanation Regarding our use of strong language

A friend has taken exception to the strong language which we used, in our last number, while criticizing *Anti-Humbug* and a correspondent of the *Parsi Sansar*. He says that we ought not to have called the former swollen-headed and prosperity-intoxicated, and dubbed the latter a fool. The ignorant man who claims to know everything is certainly swollen-headed. *Anti-Humbug* not only claimed to know everything, but attacked others for paying homage to Shri Meher_Baba. We were therefore quite justified in calling him swollen-headed. It is notorious that prosperity begets pride: the more worldly-minded a man is, the greater pride he is likely to be imbued with. It is because of this vulgar pride that *Anti-Humbug* claims to know everything and attacks all those who believe in God and in spirituality. That is why we called him prosperity-intoxicated.

If the man who identifies love with lust is not a fool who else can be called a fool? In our opinion it is foolish not to regard such a man as foolish.

As far as possible strong language should not be made use of; but, on occasions when it is necessary to do so one should not hesitate to make use of it. Did not Jesus the Christ use it while condemning the scribes, the *Pharisees and the Sadducees*?

THE ONE

(By Sister Mary Treumann)

"One thing before all others I wish for myself. 'Teach me to recognize the One,' for all else, no matter how it seems, is only an empty yoke, under which the heart gnaws and tortures itself and never real pleasure obtaineth." These are the words of a German mystic of the Mediaeval period. There arose in the heart of that mystic the longing for the One, because he penetrated all else and found it mere emptiness. Nothing else except the One could satisfy him.

In every spiritual aspirant there arises at the proper time the feeling of the worthlessness of everything mundane. Everyone learns at last to see through things. Worthless then appears to him the worldly life with all its sorrows and pleasures. He sees how shaky everything is, and that he cannot rely on anything. Everything is devoid of peace and yet does the soul long for deep permanent peace. What does it hinder one to attain that peace? It's the endless wishes. As soon as one wish has found fulfilment, there arises another one. Without number are the wishes. And want of peace is the consequence. He who wants to attain peace has to destroy all worldly wishes and learn to regard them as worthless. Wise is the one who becomes drowned in a single wish—to attain the One. Then one approaches the real liberty, the Eternal Peace.

THE DANCE OF SHIVA

(by Meredith Starr)

Deeper, deeper!
 Within, within!
Terrible Reaper,
 Thy dance begin!

Skulls and bones
 Hang round thy throat;
Thy baleful eyes
 Through the darkness glare
Shrieks and groans
 Through the silence float,
But no god replies,
 For no god is there
Save Thou, dread Reaper,
 Whose kiss is death,
Whose voice is thunder,
 Whose eyes flash flame,
Whose wrath is deeper
 Than bliss or breath,
And rends asunder
 The soul; whose name
Is feared and hated
 By all who prize
Life's merry reel
 And the joys of earth,
Whose souls are mated
 To lips and eyes,
And bound to the wheel
 Of death and birth.

Deeper, deeper!
 Within, within!
Terrible Reaper,
 Thy dance begin!
Treading the souls.
 And the lives of men,
While the thunder rolls
 And the lightning flares

In a crimson flood
 Through thy gloomy den
Which is wet with blood
 And piled with layers
Of corpses slain
 In their prime by thee
Whose tenants in vain
 Sought thy clutch to flee.

Deeper, deeper!
 Within, within!
Terrible Reaper,
 Thy dance begin!

Deeper, deeper
 Within, O soul!
The path grows steeper,
 The night more dread.
Hell's furies spin!
 The thunders roll!
Within. within!
 Where the blood is shed,
To the den where fear
 Is failure. For Love
And Truth only here
 Can prevail.

 Within!
To the fateful grove
 Where the furies spin!
The seal of the Master
 Is set on thy brow,
Nor death nor disaster
 Can come to thee now.

Deeper, deeper!
 Within, within!
Terrible Reaper.
 Thy dance begin!

ODE TO NATURE

(*By N. D. Khandalawalla, B.A., LL.B.*)

No moth corrupt
No rust can stain,
The lustre, that
Thy beauty shows,
O Nature fair!
Solace of all pain,
That calms all griefs,
Great Healer Thou,
Vast Shrine of Joy!
Giver of Blessing
To ev'ry mood.
How wise the Truths
Thy face conveys.
We learn from Thee
That storm and gloom,
Must come to all.
No life can have
Perennial Joy.
Behind the cloud,
There shines the Sun;
The Glorious day
Succeeds each night.
Inspirer of Hope
That gives new Life,
Growth and new birth.
Daughter Divine,
Of the Almighty!
Mother of Faith,
That soothes tir'd hearts,
And giveth Courage,
To the faint and weary,
Nourisher of all
That lives and feels,
Giver of Hope
To young and old
In whose Glory,
The sting of Death,
Is lost and vanishes.
Thou callest forth
Our grateful love,
Mighty Mother!
In adoration
To Thee I kneel.

ALONG THE MYSTIC ROAD

[*By Raphael Hurst (of London)*]

My eyes have sought since I could see, the things that set
the spirit free,
The wondrous magic of the key
To chainless life,
With sweeping glance they hunt and find, all ecstasy of
heart and mind,
All Mystic roads that leave behind
The scene of strife.
And oh, the sense of broken bliss, when I must flee from
Krishna's kiss
To wander in the black abyss
Where bubbles thrive.
When secret haunts where god-men stray, whitened lands
where fairies play,
Fling me, a stranger, far away
To wear my gyve.
Yet must I thank the Tireless One whose hidden heart in the
blazing sun
Will rain his love till I have won
The final fight;
For the daily gleam of the far off goal, for constant flights
of the loosened soul,
And welcome words from Truth's great scroll,
My best birthright!
Ah! let me never lose the line that leads into the spangled
shrine,

And is to me a battle-sign
That flashes hope.
For ages yet will race me by, before my toil shall
fructify
And prove no man can e'er belie
His horoscope.
My bleeding feet shall fail and fall, my wincing lip must
quaff the gall,
The days in hell again appall,
But never a cry.
For the wakened soul is done with fear, and sees behind
each sorrow-spear
A coming brightness shining clear
Through blackened sky.
And if I meet along the road a brother burdened with his
load,
A stumbling soul that feels the goad,
A heavy heart;
Then let me give with eager hand, all strength he needs
upright to stand,
All love and light that I command,
Till pain depart.
For every man must sink in slime, before he e'er begins to
climb,
Before he pass the bounds of Time
Where all is one,
So send me, Lord, on every side, that to the blind I come, a
guide,
And bring each soul, a willing bride,
Unto the Sun!

THOUGHTS SUBLIME

In the good, the beautiful, the true, we see Reality revealing its personal character. They are parts of a coherent and substantial spiritual world.

Rudolf Eucken.

* * *

Where the philosopher guesses and argues, the mystic lives and looks, and speaks, consequently, the disconcerting language of first-hand experience, not the neat dialectic of the schools. Hence whilst the Absolute of the metaphysicians remains a diagram—impersonal and unattainable—the Absolute of the mystics is lovable, attainable, alive.

E. Underhill.

* * *

Blessed is this *Kali age*, in spite of its wickedness, because we can attain salvation simply by singing the glory of Hari. All castes, all creeds, assemble together and praise the Lord according to their knowledge and faith. Your sex or caste does not count. It matters not whether you are a Sudra or a woman. Have Bhakti, sing the glory of Hari and you can attain Heaven. Even the Vedas are miserly because they are open to the first three castes only. But this *Kirtan* is the privilege of the lowest and meanest person. It will deepen your faith and strengthen your spirit. Even the happiness of *mukti* sinks into insignificance

before the ecstasy of *Kirtan*. It entails neither the hardships of yoga nor the rigorous tedium of sacrifices. It is the highest worship.

Shri Ekanath

* * *

Never ask a man's caste when he has in his heart faith in God and love of men. God wants in his children love and devotion and He does not care for their castes.

Chokamela
[*the Mahar Saint*]

* * *

While the thought of the Beloved fills our hearts,
All our work is to do Him service and spend life for Him.
Wherever He kindles His destructive torch,
Myriads of lovers' souls are burnt therewith.
The lovers who dwell within the sanctuary
Are moths burnt with the torch of the Beloved's face,
O heart! hasten thither! for God will shine upon you,
And seem to you a sweet garden instead of a terror.
He will infuse into your soul a new soul,
So as to fill you, like a goblet with wine.
Take up your abode in His Soul!
Take up your abode in heaven, oh bright full moon!
Like the heavenly Scribe He will open your heart's book,
That He may reveal mysteries unto you.

Jalaluddin Rumi.

* * *

The one secret, the greatest of all, is the doctrine of the incarnation, regarded not as an historical event which occurred two thousand years ago, but as an event which is renewed in the body of everyone who is in the way to the fulfilment of his original destiny.

Coventry Patmore.

* * *

He who is on good terms with the lower self is dead, though apparently living; he whose life is in God is really living, though apparently dead. Death is not of the body alone: the *inner* man may die in the same way as the *outer*. Men are perishing in the sea of desires. Their Saviours are the Prophets who help them to cross the sea of desires and merge in the Divine Unity.

Makhdam-ul-Mulkh.

Reply to a Correspondent

Anti-Humbug: Don't be childish and conceited. We cannot publish your utterly childish and boastful letter which only a gutter is fit to welcome. Please note that we do not at all hate you. On the contrary, we love you, and pity your mentality and ignorance, though we cannot help condemning your vainglory which harms you and owing to which you will have to suffer much, later on. Since you babble about respectable newspapers, we think it right to inform you that it is only the gutter journalists and shameless wretches who have adversely criticized the Blessed Lord Shri Meher Baba. No respectable journalist and no good man can ever think of railing at Him. Those who speak or write ill of Him are not fit even to wash His feet. You say that you do not repent of having contributed that laughter-provoking letter to the *Weekly Times* and to the *Chronicle*. Well, so much the worse for you, if you do not repent of it. But time will come when you will surely repent of it, provided you are not absolutely heartless and shameless.

A word more, dear brother. It is a pity that you should pretend to misunderstand the advice which we gave to you, out of love and pity for you. Every year thousands of persons die of starvation in this country. As you are a rich man, we request you to think of the very poor and do something for them. We want you to give your money to them, and not to some spiritual institution.

SOMEWHAT SHOCKING BUT QUITE TRUE

Nevertheless why any respectable ecclesiastic should thus venture forth in quest of superstition must be a puzzle to the man in the street. Your average ecclesiastic possibly has no faith in the dirty water of the Ganges, hut he imports a bottle of dirty water from the Jordon with which to baptise royal youngster, as though it were something holier than a bottle from the Thames. He baptises a child, and in consequence of the deed pronounces it "a child of God and inheritor of the Kingdom of Heaven." He refuses "Christian" burial to a child, and for the reason it has not been baptised. He believes in the awful hash of the Athanasian Creed. He accepts without demur the shocking figment of Apostolic Succession. He believes that a patch of ground traversed by the feet of an Arch-Bishop, accompanied by a jumble of words, is holier than the patch next door, and so also of a building. He goes further, and believes that one who is only a layman to-day can to-morrow, by the laying on of hands, and given a title and a bull-dog collar, change into something vastly different, and better than what he was the day before.

The Federal Independent.

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Some of the yashts are framed in such barbarous language, defiant of grammar, that they carry the stamp of their late origin. Some of these yashts or litanies are on the contrary older than Zoroaster. They were composed in praise of the godlings who were worshipped before the period of Zoroaster. The Prophet came to abolish these numerous deities or Yezatas,

So deep-rooted was the reverence for them, however, in the popular mind that even after the demise of the Prophet the popular songs in their honour were recited as the scriptures of Zoroaster. The ugly forgery is revealed by those savants who have made of Avesta a special study. *G. K. Nariman.*

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The doctrine of Dualism was taken hold of by the Magian priesthood to form the Iranian people into a Sect, which hated the Old Aryans and the Turanians who followed their primitive religions. These latter were denounced as daeva-worshippers. The old Aryan word Deva, meaning a power of light, was explained to be a power of darkness, and a progeny of wicked Ahriman. Short spells, called manthras in the Avesta language, were proclaimed and used as magical weapons, to destroy the so-called Daeva-worshipping neighbours, and in course of time, the whole of the extant Avesta, miscellaneous writings mostly of a crude type, written by ignorant and uncultured priests were unjustifiably divided into fragments, and enjoyed as recitations by priests who earned their living, thereby charging fees from the laity There are Pharisees in our community who ever and anon try to impress our people that although the different writings of the later Avesta may not contain any sensible or appropriate meaning, the unnamed priestly writers composed the words and sentences in such a manner that the mere uttering of the Avesta sentences produced vibrations that went up to the heavens and compelled the Angels to remit the sins of the living and the dead and to increase their merits. This is sheer imposture.

N. D. Khandalavalla

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There is also a great necessity for effective legislation, against superstitious practices prevalent amongst the masses. They find their support in the priest. Wasteful offerings to gods and goddesses, long mourning and multiple ceremonies at births, deaths and marriages, insensate caste dinners, are some of the senseless and meaningless practices in which the priest delights. Be it an occasion of joy like wedding or sorrow like death, it is equally availed of by the priests, many of whom pray, as one of the Parsi correspondents has excellently shown, in order to be able to prey on their victims. I say the catalogue of the evils of priesthood is really appalling.

Dr. Ambedkar.

TO THE BLESSED LORD SHRI
MEHER BABA

_(By Sister Margaret Starr)

1. I have cast myself in a tideless sea,
Madly I leapt from the friendly brink;
Life and death are the same to me;
I care not whether I float or sink.
 2. Yet in my being there glows a flame,
Nor time nor ocean can stay the smart;
In blazing letters of fire Thy Name,
Forever is branded upon my heart.
 3. My own hot heart is my funeral pyre,
The old life burns like a tattered scroll.
I have one thought and but one desire—
To love Thee ever with heart and soul.—
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SPIRITUAL ANECDOTES

One day two religious leaders called upon Rabia al-Adawiyya, the Moslem saintess, Both of them were hungry and said to each other, "Perhaps she will give us something to eat, because her food is always obtained from a lawful source." When they sat down, a cloth containing two loaves was set before them and they were pleased. Before they had time to begin eating, a beggar came in and Rabia gave him both loaves. The two shaykhs felt annoyed, but said nothing. After a time a slave-girl came in bearing a quantity of hot bread and said, "My mistress has sent this." Rabia counted the loaves and finding that there were eighteen, said, "I think she has not sent me these," and whatever the slave-girl said was of no use. The slave-girl had brought all except two loaves, which she had taken out for herself; going away she put two loaves back in their place and then returned. Rabia counted the loaves again and found there were twenty. She said: "This is what you were ordered to bring," and she set the loaves before her guests and they ate. They were astonished at the number of them and said, "What is the secret of this? We were wishing for your bread, before you took it up and gave it to the beggar. Then of that bread (which was sent you) you said that there were eighteen loaves and that they did not belong to you. When they became twenty, you took them." She replied: "When you came in I knew you

were hungry and I said, "How can I set two loaves before two honourable persons?" When the beggar came in, I gave them to him and I prayed to God Almighty, 'O my Lord, Thou hast said that Thou wilt give ten for one, and I am sure of this. Now I have given two loaves for the sake of pleasing Thee in order that Thou mayest give me back ten for each of them.' When the eighteen loaves came, I knew that either there was a deficiency due to misappropriation or that they were not meant for me."

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A dervish once asked Shaykh Abu Said Abi-al-Khayr, "What is this tumult within our breasts?" The Shaykh replied: "This is the fire of supplication, and God Almighty has created two fires. one unto life and one unto death. The living fire is the fire of supplication which He has placed in the breasts of His servants in this world, so that their carnal self may be consumed; that fire burns brightly and when the self is consumed away, suddenly that fire of supplication becomes the fire of longing, and that fire of longing will never die either in this world or the next, and this is that flame, of which the Apostle of God spoke, when he said, 'When God willed good to His servant, He kindled a light in his heart.' They asked the Apostle of God what was the sign of that light, and he said, 'Separation from the abode of vanity and turning towards the abode of eternity, and preparing for death, before the descent of death.' "

HERE AND THERE

The Bombay Chronicle on Shri Meher Baba

In its issue of the 17th February, *The Bombay Chronicle*, published the following note under the caption Shri Meher Baba: Birthday Celebration in Nasik:—

"It is believed that Shri Meher Baba, the renowned Indian Saint will celebrate in Nasik his 36th birthday, which falls on the 17th of this month. He has many devotees the world over. On his birthday a large number of devotees usually flock to the place where he stays."

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The Occult Review on Shri Meher Baba

The Occult Review (of London), in its December 1929 (Dak edition January 1930) issue, has devoted eleven pages to Shri Meher Baba. We content ourselves with quoting only the following passages: "The case of Abdulla or the 'Chhota Baba' presents one of the most clearly cut example of the tremendous influence of Meher Baba upon those who come in contact with him. . . . In this connection it may be as well to recall to mind the fact that Meher Baba has remained under a vow of silence for some four years and does not even communicate by writing, relying solely upon gesture and an English alphabet board. Exchange of ideas on the physical plane under such circumstances in itself is a wonderful achievement It may quite rightly be pointed out that there is a

strong flavour of mass hypnosis about all this. Nevertheless there are marks which differentiate it sharply from such phenomena as those of the revival meeting. There was no working up of the boys to an intense pitch of emotional excitement, and the routine of the school was strictly upheld; and we have yet to discover any mere emotion or enthusiasm which will be sufficient to cause healthy little boys to turn voluntarily, for days on end, from their food, their sleep and their play. That the boys were experiencing some extraordinary afflatus is a conclusion from which it is difficult to escape. . . . Frankly, the idea that the psychological phenomena described above could have their origin in a form of mental derangement, or that an all-subduing tenderness which melts the hearts and makes devoted slaves of all around Meher Baba could spring from the harshness of inflamed egoism, seems scarcely tenable. Rather do the actions of Meher Baba bespeak humility, compassion and service. Able to command liberal financial resources by the mere lift of a finger, he is content to live on next to nothing The apostolic zeal of Mr. Dastur and other disciples of Meher Baba, while it may naturally jar the more reserved and reticent European temperament, nevertheless bears powerful testimony to the strength of the original source of inspiration. Any propaganda of the teachings of Meher Baba is due entirely to the enthusiasm of his followers. It is frequently found necessary to admonish them not to be carried away by over-enthusiasm, to stick to truth and never to exaggerate in any respect his spiritual services and the enlightenment he is pleased to give to his disciples."

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The Tyranny of Caste

Under the above caption, Mr. Anilbaran Roy has contributed an interesting article in the *Bombay Chronicle Congress Number*. The first paragraph of it is worth quoting:—

Many of the evils from which the Hindu Society is suffering at present can be traced directly or indirectly, to the prevailing caste system. The curse of untouchability is one of its extreme results. The non-Brahmin movement which is looming large in different parts of India is an inevitable reaction against the age-long tyranny of the caste. The solidarity within the caste which in ancient times was the result of the community of culture, interests, occupation, customs and modes of life between the members of the same caste no longer exists. No one now feels bound to adopt the profession or mode of life peculiar to his caste. We find even within the Brahmin caste men of all degrees of development and culture from the highest to the lowest, as also all professions and occupations open to men. In Sind there are untouchable Brahmins; Brahmins of Orissa sometimes come as sweepers to Calcutta; Brahmins of South India become artisans, agriculturists, day-labourers and this is more or less the case all over India. On the other hand, the non-Brahmins and even the untouchables in many places have reached high standard of culture and education and sometimes follow the highest professions. The solidarity within the caste and a harmonious division of economical functions which were the true strength of the ancient caste-system are completely gone for good, but the pride of caste remains and separates one caste from another as vehemently as ever. There is a story current about the

North Western Frontier of India that when a Hindu girl was being abducted by Pathans, the Brahmins of the locality looked at that event with complete unconcern as the victim was only the daughter of a Bania, 'Bania-ki-ladki.' The Hindus of the present day find no strong bond of sympathy and unity either within the caste or outside; the Hindu culture which was the ultimate force binding together the various castes and communities all over India into an integral whole, a real unity in diversity, has ceased to be living; as an inevitable result the whole structure of society is crumbling down and has reached the lowest of disintegration.

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Maulana Mazhar-Ul-Haque on Child Marriage
Restraint Act

In an article, 'Religion, Science and Politics in India', which he contributed to *The Bombay Chronicle Congress Number*, the late Maulana Mazhar-Ul-Haque, brilliantly defended the Sarda Act and condemned the pernicious custom of child marriage, He concluded the article as follows:—

There is a strong army of determined reformers, amongst the Hindus and Muslims who are at the back of the Government. They are resolute and firm in their support of this legislation and will not give way an inch to placate the friends of the unwholesome custom of the past.

There is another point which invites our consideration. The Sarda Act is said to be against the religion of both the Hindus and Muslims. Well, was there any

time when the Government did not step in and stopped the religious laws of both these communities, whenever it was found that the laws allowed criminal acts or were against the spirit of modern times? In stopping the murders which were permitted under the name of "Sati" or equalising the punishment of the murderers of Brahman and non-Brahman the Government went expressly against the laws of Manu. The laws of the Quran were set at naught when they were found to be too harsh and severe arid against the levity and gentleness of modern ideas. Muslim thieves are not punished by cutting off their hands and Muslim adulterers are not stoned to death. Some Muslim communities have elected and are allowed in Bombay, to be ruled wholly by the Hindu Law. If the Hindus and Muslims desire to be consistent in their opposition to Sarda Act let them bring amendments to the I. P. C. and make it conform in all its provisions to their respective laws of antiquity, They will find themselves deserted by their best friends. Religion may be a good war-cry, but it is not a just or healthy cry in favour of evil customs. If a custom is found to be criminal and tending towards the commission of crime, it must be put down with a strong hand. True religion cannot protect a crime.

My last words to the opponents of this beneficent law are: Give up all your preconceived notions and deliberate with a cool mind and quiet heart. Beware, before you make the Indians a nation of weaklings and therefore a nation of slaves.

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

On the 4th of February the Holy Master again entered the anchorite cage-like cabin, referred to in the last number of this magazine, and immured Himself for ten days continuously. During this period He performed His external duties as usual. What internal duties He performed we do not know, and it is better that we should write nothing about them than that we should make any conjectures.

To the numberless devotees of the Holy Master, their greatest and most auspicious day is undoubtedly the birthday of Shri Meher Baba. On the 17th of February fell the thirty-sixth birthday of the Holy Master. It was celebrated with great eclat in His durbar. It was marked by a cosmopolitan gathering. Numberless Hindu, Parsi, Mahometan and Christian devotees and disciples, many of whom had come from Bombay, Nagpur, Karachi and other distant places, were present on the occasion. The birthday programme was essentially simple. From seven to nine in the morning, sixteen members of the Vishvambhara Prasadik Bhajan Mandali of Dadar, Bombay, sang various religious hymns with the aid of musical instruments. Ardent devotees consider it a privilege to wash the feet of their

Master: from 9 to 10-30 a.m. the devotees, one by one did this humble work. The Holy Master then took bath. As soon as He came out of the bath-room, the devotees began to present Him with fruits, flowers, etc. and to load Him with garlands. At 11-30, in the presence of the Holy Master, Mr. D. N. Angal, a High Court pleader, began to deliver a brilliant speech in Marathi on the Holy Master: it lasted for one hour and was heard with great attention by all the devotees present, Soon after the speech was over, the devotees performed the *arati* ceremony in honour of the Holy Master, and the birthday ceremony according to Hindu custom. *Prasad* of sweetmeats was distributed among the devotees, soon after the ceremonies were over. Mr. K. M. Pandit (of Dhulia), who is a sincere devotee of the Holy Master, published a beautiful poem, composed by himself in Marathi, to commemorate the thirty-sixth birthday of His Divine Majesty; its copies were freely distributed among the devotees. In the afternoon and in the evening, Narayan Kavval, the Royal Cinema Mahometan singers of Bombay and Mr. Dikshit of Nasik entertained the Holy Master and devotees with spirit-stirring music.

In honour of the birthday of the Holy Master the Rashtriya Pathshala of Ahmednagar, almost all the students and teachers of which are devotees of the Holy Master, was not opened on that day. The birthday of the Holy Master was publicly celebrated by the devotees at Arangaon, by the Health Home of Ahmednagar, and by the devotees at Madras. In a letter, dated 14-2-30, Mr. C. V. Sampath Aiyangar writes: "I have directed that our Lord's birthday should be celebrated in Madras. Here a number of poor

people will be fed, and His bhaktas will read His sayings."

Those devotees who could not come here, celebrated the Holy Master's birthday at their own places, privately. It must have been celebrated in hundreds of homes, in Bombay, Poona, Ahmednagar, Nagpur, Delhi, Madras, Karachi and Quetta.

On His birthday the Holy Master received a number of telegrams and letters of congratulations and good wishes from various places, Bombay, Poona, Karachi, Quetta, Delhi and Madras.

* * *

Mr. Max Gysi, the ardent American admirer of the Holy Master, recently sent the following note, with the book, 'Sobs and Throbs,' to his English and American friends:

"The papers and magazines in the West have informed you of the work done by Mahatma Gandhi, Rabindranath Tagore, and other great leaders in the East, but not much has yet been reported about the greatest of all, Shri Meher Baba."

TO THE LORD SHRI MEHER BABA

(BABA DEAR)

(By C. V. Sampath Aiyangar

Principal Sub-Judge, Guntur)

1. As the beetle black, which brahmara they call,
Wheels round and round for the flower sweet
With buzzing noise, which we all greet
And finds its Nectar—shall we strive or fall?

 - 2 'Tis one in thousand, says the Lord, that strives,
But strive we must, that's Yoga's Path.
Give up Desires and deadly Wrath:
In Baba dear our soul's redemption lies._
-

FROM OUR FRIENDS' LETTERS

In a letter, dated 6-1-30, Freedom Hill Henry (of Roscoe, U.S.A.) writes: "Your encouraging letter of Nov. 14 was read several days ago and keenly appreciated. It feels good to know that others are doing a similar work as one's self, and you are putting the Teachings of Meher Baba before the world, while I am doing the same for Beilhart, I have read your letter to a number of small groups and individuals and showed your pamphlet and magazine. I am pleased to have the magazine. I seldom read magazines, because they turn all spiritual teachings to selfish interests. But I see, *The Meher Message* does not. I suppose you will sometime put in book form the numbered sayings of Meher Baba I am pleased to learn that there is a living Master I notice you are much farther along in your work of introducing your Master to the world than I am introducing Jacob Beilhart, But the Lord is guiding our work and is blessing each of us as we need and as is best for the spreading of the Truth. I know, from my own experience, that you must enjoy your work. I never have been as happy in my life before as I am now in editing and publishing Jacob's writings . . . Remember that the highest thoughts and highest regards emanate from Calif. to you on the opposite side of the earth. We are widely separated by miles, but very near together in consciousness."

'In a letter dated, 17-2-30, *Mr. K. S. Srinivasan* (of

Madras) writes: "I have today sent a telegram, congratulating the Master on His birthday. I distributed rice to the poor and celebrated His birthday as Krishna's birthday."

In a post-card, dated 18-2-30, *Mr. M. Vadivelu* (of Madras) writes: "Yesterday was a day of rejoicing on account of the Birthday of our Holy Master. Shree Babajee's photo was adorned with flowers and puja was performed in my house I am intensely pleased to hear that the invitation of our Bro. C. V. Sampath Aiyangar has been gladly accepted by our Holy Master. We take it that that invitation is not only his but also of all the devotees of Madras. We will cooperate heartily in welcoming our Holy Babajee, when He is pleased to come to Madras."

In a letter, dated 20-2-30, *Mr. R. Naegaumvala* (of New Delhi) writes: "I have received the February issue of the Meher Message. I have gone through each and every line of it, and it has impressed me very much indeed. I did not know that such a high-class magazine could so well be issued outside Great Britain. I am really very proud that a Parsee gentleman 'takes the cake' in India in the journalistic line I am daily feeling more and more at rest and a Love that I cannot fathom makes me yearn for the darshan of Him Whom I believe I saw very many years ago and Whose Unseen and Unfelt Blessings appear to be surrounding me and mine. Oh, if my feelings are such for *The Unknown Master*, what must be yours who observe Him daily and listen to His Words and see His Actions of redeeming the needy!"

In a letter, dated 22-2-30, *Mr. Max Gysi* (of Melrose, U.S.A.) writes: "I am very glad to get the

December number of your 'Meher Message' which is constantly getting more interesting and larger in size. The outlook for its readers in the year 1930 seems still brighter and I should feel it an honour to be counted among your less important co-workers I was very glad to read the reviews of Jacob Beilhart's books which I asked 'Freedom Hill Henry' to send you. I am sure Shri Meher Baba's work will appeal to the editor of Jacob Beilhart."

THE WORLD OF BOOKS

Reviews and Notices

THE WAY BACK TO HEALTH: Practical Nature-Cure, Part 1. By K. L. SARMA, B. A. B. L. Published by Nature-cure Publishing House, PUDUKOTAH, S. I. R. Pages 185. Price Rs. 1·8.

In this volume Mr. K. L. Sarma, who is the greatest Indian authority on Nature-cure deals with the important subject of health, not so much from the curative as from the preventive side of Nature-cure.

The volume is divided into ten chapters, all of which are interesting and instructive. In the introductory chapter the learned author explains what positive health means. He says that it is the wholeness of being, which includes not only longevity and strength, but also the power to enjoy life in a rational measure. But since fevers and certain other acute diseases oft prove fatal even to robust persons owing to ignorance of the members of the medical profession, Mr. Sarma rightly warns the reader against supposing that true health is necessarily a sufficient safeguard against premature death. The second chapter deals with the "principles of reform," and the third with the process of digestion. The remaining chapters, with the exception of the last deal with food and eating. He analyses the false notions of hunger and recommends the no-breakfast

plan. He shows what foods are natural or unnatural and explains the reasons for fasting. In the last chapter the learned author gives some more rules of health, viz. continence, druglessness, water drinking, bathing, breathing, dress, exercise, mouth and teeth, rest and sleep, healthful thoughts, instinct.

The entire volume is interesting and instructive from cover to cover, and we have no hesitation in commending it to students of physical and health culture, to medical students as well as to medical practitioners.

* * *

KHORDEH AVESTA BANDAGI & GATHA BANDAGI
with translation in the Gujrathi Language. By N. D. KHANDA-
LAWALLA, B.A., LL.B.

This is a very instructive and praiseworthy booklet which all Parsis should read. He gives only important extracts from the Khordeh Avesta and from the Gathas with Gujarati translation. He exposes the superstition of regarding all Avesta writings as heavenly and rightly laughs at the idea that the Avesta language is magical. He gives some healthy advice to the Parsis, which they should take in the spirit in which it is given. We heartily congratulate Mr. Khandalavalla on writing and publishing this booklet. He who wants this booklet should send only one anna stamp to the author at the following address: Dubash House, Hughes Road, Chowpatty, Bombay.

* * *

MOTNO BHED. In the Gujarati language. By Ratan N. F. Tamboli. Pages 39. Price 2 Ans. Can be had of the author; Chanta Bazar, Navsari.

In this booklet the author explains the mystery of

death and exhorts his co-religionists not to waste their money in performing useless ceremonies for the dead and to give up various irreligious customs. The booklet is written in a popular style and should be read by parsis.

* * *

MENTAL HEALING. By K. L. Sarma, B.A., B.L. Pages 28. 2 Ans, Publishers: The Nature-Cure Publishing House, Pudukotah S. India.

By mental healing the author means harmonising the mind by Religion, He does not consider it an independent and self-sufficient means of cure. He calls auto-suggestion meditation on falsehood and has a poor opinion of Coueism and Christian Science.

To whom it may concern.

Please Note Our New Address

THE MEHER MESSAGE OFFICE,

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G.I.P.R.

ADDRESS OF WELCOME TO THE HOLY MASTER

Towards the end of last month the Blessed Lord, Shri Meher Baba, with about a dozen disciples, left Nasik for S. Indian tour. He reached the city of Madras on the 1st of March and put up at "Meher Bhavan" the Madras residence of Mr, C. V. Sampath Aiyangar, the Principal Sub-Judge of Guntur, who is his deeply devoted disciple. On the following day the Madrasee devotees of the Holy Master presented addresses of welcome to Shri Meher Baba and to the Editor of this Magazine at the newly opened Meherasramam.

The following is the text of the address to the Holy Master:

To

His Divine Majesty Shri Sadguru Meher Babaji.
Divine Lord.

We, Your Divine Majesty's devoted bhaktas, beg to approach You with feelings of Devotion, Reverence and Love. We deem it our good Karma to have you, our Lord, with us. We have reached a pure fountain and the fountain itself is our purifier. You are our Sadguru, and we have no doubt that you, dear Lord, will certainly render us fit for salvation.

Lord of Love, in Your presence Hate and Discord disappear as the morning mist before the Sun, and we, your humble bhaktas, believe that in your Avataric Period Garuda will befriend Sumukta,

Pray, accept our humble prostrations.

Thou Lord of Love, to all the bhaktas dear,

Accept our Faith, and show the Path.

Lord, pray give us thy wondrous Bath,

That sure removes the Mayic gloom and fear.

Saidapet, Madras
26-2-30.

We beg to remain
Lord of Love,
Your humble bhaktas
of Madras.

The following is the text of the address to the Editor:—

Revered and Dear Brother,

We, your Brothers and co-disciples of His Divine Majesty Sadguru Meher Babaji, approach you with feelings of reverence and affection, and offer our heartfelt welcome to you into our midst. We look upon this, your first visit to this City, as a unique event in the history of this City. We deem it a great privilege to have you with us, and sincerely thank you for having kindly consented to follow our Lord to this place, in spite of your onerous duties.

We earnestly pray that under the benign care and guidance of our Master, the splendid journal "The Meher Message," which you are so ably editing, may spread broadcast the Religion of Brotherhood and Love. May your sincere efforts bear rich and abundant fruit. May You live long and carry peacefully the Work of our Divine Lord.

Thanking you once more for your kindness in having consented to go over here, and for the trouble you have taken.

Saidapet, Madras,
26-2-1930.

We beg to remain
Dear Brother,
Your brothers and co-disciples of
His Divine Majesty.

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of *Meher Message* vol. 2, no. 3

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