

THE MEHER MESSAGE

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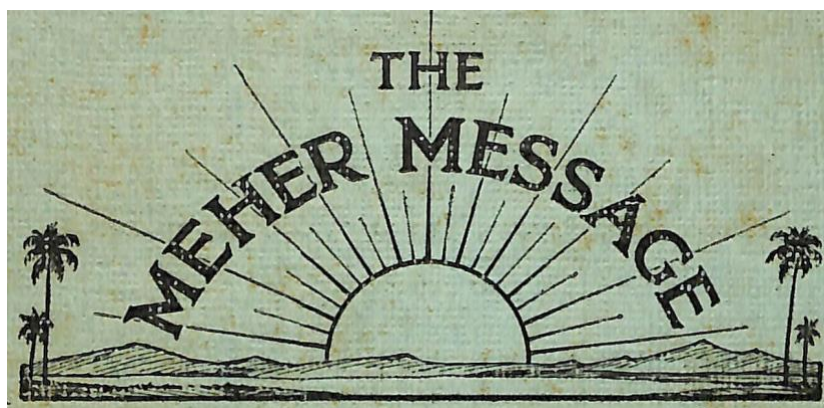
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R. N. B. 2520



Vol. II]

APRIL 1930

[No. 4



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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CONTENTS

SAYINGS OF HIS DIVINE MAJESTY SADGURU MEHER BABA	1
GOD REALIZATION IV <i>By The Divine Lord, Shri Meher Baba</i>	2
INNER LIFE IV " " " " " "	8
<i>The Editorial: THE CHRISTIAN MISSIONARIES AND THE ARYAVARTA II</i>	16
AS ABOVE SO BELOW <i>By Jamshed N. R. Mehta</i>	22
MYSTERIES OF MIND II <i>By Swami Sivananda</i>	24
THE PHILOSOPHY OF LIFE III <i>By Herbert Porter</i>	26
MY IMPRESSIONS ABOUT SHREE MEHER BABA <i>By N. B. Kelkar, B.A.</i>	31
THE LATE HAZARETH V. SHAIK BADEI SAHEB <i>By C. V. Sampath Aiyangar</i>	35
THE SADGURU <i>By M. R. Dhakephalkar, B.A.</i>	38
ONE WITH THE DIVINE <i>By K. P.</i>	42
TO SHRI MEHER BABA (A poem) <i>By Margaret Starr</i>	44
ON MY DEAR MASTER SADGURU SHRI MEHER BABA (A poem) <i>By C. V. Sampath Aiyangar</i>	45
TO HIS HOLINESS MEHER BABA (A poem) <i>By P. M. Harihar Aiyar</i>	45
SOMEWHAT SHOCKING, BUT QUITE TRUE	46
DESERT, STREAM AND STAR (A poem) <i>By Meredith Starr</i>	50
THOUGHTS SUBLIME	51
SPIRITUAL ANECDOTES	54
THE EDITOR'S DIARY	56
HIS DIVINE MAJESTY MEHER BABA IN MADRAS	58
FROM OUR FRIENDS' LETTERS	63
FLASHINGS AND SLASHINGS	67
THE WORLD OF BOOKS: Reviews and Notices	71

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

Vol. II]

April, 1930

[No. 4

SAYINGS OF HIS DIVINE MAJESTY SADGURU
MEHER BABA

(76) Changing one's ritualistic religion for another is like going from one cage into another. Either cross the boundary of Shariat and enter Tarikat, or remain within the cage of the creed of your birth.

(77) To see God means to cease seeing everything except God.

(78) Just as darkness becomes invisible in sunlight though it is present there, God is invisible to those who are in the darkness of Maya. though He is present in all places at all times.

(79) The real Happiness lies in Oneness: wherever there is duality, there is trouble.

(80) Just as things look far-off through the outward end of a binocular, so God has become so far-off as to become invisible to the gross eyes, which are but the outward end of the real eye within.

(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 = Reiteration of any one name of the
Almighty.

Sahkam = Riyaae = Matlabi = Selfish.

Nishkam = Be-Riyaae = Bin-Matlabi = Selfless.

IV

BHAKTI YOGA (2)

Some persons may be so fitted that they can readily take to the second stage of Bhakti Yoga, without having passed through the first stage. But whether the devotee has or has not passed through the first stage, he, in the beginning of the second stage, has to make vigorous efforts in thinking about the Almighty as much and as often as possible. The efforts must be continued till he becomes above efforts, and he becomes above efforts only when worship from the heart becomes his second nature. He who can naturally worship from the heart without finding it necessary to make artificial efforts may justly be said to have attained to higher Bhakti.

Let it be noted that it is not necessary for a man to stop carrying out his worldly duties and obligations, to achieve or to practise this higher Bhakti. He may conduct his business or follow his profession, he may lead the family life and look after all his necessary external requirements; but amidst all his worldly engagements he should ever be alert on the Lord. The more he can remember the object of the heart worship along with the routine work of his everyday life, the better for him. Besides reiterating the name of the Almighty in the ordinary manner, the seeker of the subjective spiritual sidelights in the second, advanced stage of Bhakti Yoga should make it a rule to retire into a dark room all alone for about a couple of hours every night. During this period of retirement he must try to avoid all thoughts save that of 'I want You, O Lord,' and repeat continuously any one of the names of the Almighty which he has adopted for the purpose of Nam Smaran, This is the best course open for those who neither feel satisfied with objective worship nor can *afford* to God. If sincerely followed, this intermediate practice is bound to bear fruit sooner or later and provide the aspirant with the subjective 'glimpses' of the great Reality in some way or other. For instance one may *see* or one may *hear* (without using the gross organs of sight and sound) or perhaps even get established on the Path itself.

But for those few who *insist*, from the very depths of their souls and from the innermost cores of their hearts, on seeing the Reality actually face to face, at all costs and consequences, there is but only one way. And that is *complete renunciation*. Such heroes must not only possess the indomitable courage of renouncing the

world, forsaking all possessions and properties, tearing up all external connections, but also that of practising internal renunciation, which means giving up all desires and passions, but entertaining the aspiration for Self-realization.

After renouncing fully and faithfully both in the letter and spirit of the word as shown above, the hero-aspirant must either surrender himself completely to a Perfect Master, in whom he has faith or retire for good in a forest, on a mountain, or along a riverside with the name of Lord on his lip, with the thought of God in his mind, with the aspiration of seeing Him in his heart. In short until the aspirant comes to the goal or the guide—a living Perfect Master—he should lead the life of renunciation, wandering or sitting in solitude, ever ready to lay down his life in the cause of his aspiration. But this does not mean that he should never feel hungry or wherever and whenever food is available he should avoid it. Renunciation certainly means that one should, among other things, cease to think about food. But hunger is not always the result of thinking. One never requires to think about hunger in order to become hungry. It is as natural as breathing. However it has great connection with the intensity of Bhakti or longing on the part of the aspirant. The more intense becomes the divine longing, the more reduced become the physical needs.

Even on this phenomenal plane, we often find worldly people becoming indifferent for a long time to what we call the indispensable necessities of life, in the heat and attraction of an absorbing work or pleasure. This is just what happens on the spiritual plane, too. One may become so very preoccupied with the ideal in view as to forget all about these supposed indispensable necessities

of life for months together, without permanently harming oneself physically. No harm can come where there is no thought of any harm. And when we say that those who really *insist* on seeing God must renounce all and go about with their very lives in their shirt sleeves, we certainly mean that no consideration for any personal loss or danger should be entertained. We do not mean that the aspirant should commit suicide; but he should certainly cease to cling to life and be prepared to lose it if and when circumstances demand it. This may seem impracticable, and it is certainly next to impossible for most persons to reach this height of Bhakti Yoga; yet every human being is potentially capable of demonstrating this high achievement and some though very few in number, do manifest divinity in this way from time to time. To give a recent example, His Holiness Sadguru Upasani Maharaj of Sakori seated himself in seclusion about forty-five years ago, on a hill near *Nasik* for full one year continuously, and during this whole period took neither food nor water even once. And yet He remained alive! A God-realized person can, if he or she so wishes, remain without food, water and even breathing for years together, but there is no wonder about it as the God-realized possess infinite powers. But in the above example the noteworthy point is that at the time of remaining without food and water for one year Shri Upasani Maharaj was not God-realized. It was simply owing to the intensity of his divine longing that Shri Maharaj was able to forget the consciousness and needs of his corporeal frame.

The question may be asked as to what a man, who has completely renounced and retired into solitude, should do to secure the bare necessities of life, e.g.

food when he feels a great pinch of hunger. He must go a-begging for food, and may for this purpose slightly mix with others temporarily. But he must be prepared to partake of and be satisfied with any kind of food, whether it is agreeable or disagreeable and sufficient or insufficient in quantity. And no sooner is his most acute need supplied than he should go back and remain in solitude, all by himself but with the thought of God. It should not be implied from the above that begging as practised by a large number of so-called Sadhus, and other 'professional' beggars, who are a curse to society and a disgrace to spirituality, is here advocated or condoned. On the contrary it is a fact that the first and foremost law of Spirituality and God-finding is to give from the start to the finish. And the true renouncer, the great hero who has given up all desires—the root cause of beggary—when he begs for and *takes* food and bare necessities from a man of the world, he *gives* that man an opportunity to serve and take a share in the great and noble search for God. In order to elucidate the point we will now discuss *Sahkam* and *Nishkam*, the two kinds of Bhakti.

A worship may be sincere, it may be from the heart, but if the worshipper offers it with the expectation of any return whether in the shape of worldly benefits or for blessings in the life after death, his worship is Sahkam. And this Sahkam Bhakti is generally connected with the first stage of Bhakti Yoga. When worship is offered from the heart, for the sake of worship only and without any thoughts of reward in this or the next life, it is called Nishkam and is concerned with the second and the third stage of Bhakti Yoga, True, the aspiration to see and be one with God is the chief

motive for the highest worship, but this aspiration is poles asunder from worldly desires.. This aspiration is such that even when one comes face to face with God; it remains in full blaze until the union is effected—as evident from what Hafiz exclaimed when he reached the sixth plane, viz.

"Khatiram vakhti havas kardi kay binam chizha

Ta toora didam na kardi jooz ba didarat have!"

i.e. "I always desired to see different things but since I have seen You, I desire to see nothing but You."

Efforts must be made to turn Sahkam Bhakti into Nishkam Bhakti, even in the first stage. In the beginning worship is necessarily Sahkam. A man may cease to worship God for the sake of temporal gains. But it seldom happens that while worshipping, a man in the initial stage, can help avoiding thoughts for reward in the life to come. And although this Sahkam Bhakti is nothing but beggary, it is all the same the beginning of true Bhakti, as while begging directly or indirectly of God for any kind of favours, the worshipper sincerely praises God. Because the praise, actuated by the thought of gain, is from the heart, it is likely to turn into disinterested praise, which in turn leads to Nishkam Bhakti,

(*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

IV

THE SUBTLE SPHERE

When a soul through the media of the mind and the subtle organs begins to experience in full consciousness the subtle sphere, just as a man of the world experiences through the media of the mind and the gross organs the gross sphere in full consciousness, he can safely be said to have entered the Path and acquired some Gnosis. Of the seven planes the first four belong to the subtle sphere. The pilgrim on the first plane hears the subtle musical sound distinctly, smells the subtle scent properly, perceives the dazzling flashes of the subtle light in steady circles, and, if he has been put on the path by His Master or Guide, be he a Vali-Mahayogi, a Pir-Sant, or a Sadguru-Kutub. sees his Master's figure in his true spiritual splendour, in those circles of light. Naturally the pilgrim at this point becomes all-absorbed in these novel experiences and is particularly taken with the musical sound ("Nad"), so much so that he here loses his complete gross consciousness for days together, and just as in the ordinary deep sleep one becomes temporarily devoid of all Sanskaras, ego and the mind, the pilgrim too, although fully conscious of the subtle experiences, loses all consciousness of the existence of his lower self for the time being. And what does this temporary annihilation of the lower self amount to? It is Fana, yet not the Fana that we have defined in the second article of this Serial. Fana or Lai, the total annihilation *for good* of all Sanskaras, of the ego, and of the mind must be considered the highest or the final Fana. As we go into details we shall find that there are in all, strictly speaking, seven Fanas, corresponding

with the seven planes. In other words, besides the Final Fana there are six preparatory Fanas = annihilations of the lower self, which a pilgrim has to pass through. Similarly Baka, the state of the Seventh Plane, viz. 'I am God,' Perfection, Real Cosmic Consciousness, Hakikat, Immortality or Godhood, must be considered the highest Baka, as the achievements of a settled position in the preceding six planes, the fruits of the successive six lower Fanas, have to be considered the minor Bakas.

We may, therefore, assert that when the pilgrim, as stated above, becomes absorbed in the experiences of the first plane, he achieves the lowest or the first Fana, Now just as an ordinary man wakes up automatically from the sound sleep, the one who is absorbed in the lowest Fana, becomes conscious after some time and achieves a settled position in the first plane; in other words, gains the first minor Baka. The pilgrim is now in a position to read the minds of persons near him, and he can actually see any part of the gross world in limited areas at a time, without going physically to that part, however distant it may be. Suppose the person who has achieved the first Baka, is in Africa and he wishes to see the very centre of the North Pole or the highest point on the Mount Everest, or a certain spot at the bottom of the Atlantic ocean: he can see these spots without having to move bodily a single inch, with exactly the same clearness and certainty of an ordinary explorer who, reaching these spots bodily sees them with his gross eyes. But only limited and particular areas can thus be seen by the pilgrim, and not the whole of a country or continent at one and the same time.

When the pilgrim reaches the second plane, his

subtle organs of senses become very keen and highly receptive. Besides seeing the incomparably dazzling subtle light in innumerable circles, he can now clearly see this light* as one breakable but apparently limitless whole. Moreover the subtle organs become so very receptive at this stage as to convey subjective experiences to the pilgrim in the shape of feelings as well. Consequently besides steadily seeing the subtle light, the pilgrim begins to *feel* the light. And this feeling of the light produces such a *thrilling* ecstasy in him as to overpower him completely. In other words the pilgrim gets, if we may say so, drowned with feelings into the subtle light and becomes totally unconscious of everything else, including his lower self, for days and days together. Needless to say that this is the second lower Fana. The resultant Baka of this Fana is Inspiration, but not in the dictionary sense of the word. There is as much difference between this faculty of Inspiration and the worldly inspiration of a poet, painter, artist, scientist and philosopher, as the difference between the faculty of understanding of a man and that of an animal. As one of the commonest results of this Inspiration, the pilgrim can read the mind of any spiritually ordinary person who may be anywhere in the gross world. Suppose the one who has achieved a settled position in the second plane i.e., the second minor Baka, is in China; he will not only be able to read from there the mind of any spiritually ordinary human being in Europe or America, but also in any other inhabited gross world in existence. And be it noted that it is as easy and natural for him thus to read the minds of others as it is for an ordinary man to know his own thoughts.

* Be it remembered that although this subtle light is really ineffably dazzling, it is not the real Divine Light in the sense of the Sufi term Noor.

In the third plane, besides seeing the subtle light all round as one whole, the pilgrim finds himself so to say transformed into the wonderfully dazzling light which he finds enveloping himself from the crown of his head to the soles of his feet. While in the second plane the pilgrim begins to feel the light, here in the third plane he can at times actually but subtly touch the subtle light, which results in a very great and serene ecstasy, so much so that he loses his gross consciousness completely for a number of days. Following this third Fana, when he attains the third minor Baka, the pilgrim acquires revelation. All the secrets in the gross and the subtle are now revealed to him. Consequently there can be no question about his ability to read the minds of anyone anywhere in the gross sphere: not only that but the Rahrav—as we should call the pilgrim of the third plane is in a position to know the thoughts of even those who are in the subtle sphere itself.

The journey between the third and the fourth plane is at once difficult and dangerous, as almost half way between these two planes there is the Maken-e-Hyrat or the Point of Enchantment. It is very difficult to pass out of this dazed state if for once a pilgrim stops at it, though most of them pass away directly from the third to the fourth plane. Unless the pilgrim gets out of it quickly and proceeds on towards the fourth plane, his progress will come to an end at it. Once a pilgrim becomes dazed at it, he remains so for days months and years together. He can neither make further progress; nor can he retrograde. He can neither be called gross-conscious nor he is subtle-conscious; but all the same he cannot be called unconscious inasmuch as he is fully conscious of the enchantment. And it is because of the consciousness of the Enchantment that he

lives this living death. The physical condition of such a one is no less strange and inexplicable. The enchanted pilgrim, if he had seated himself in a particular position, would remain, sitting in that position for months or years together, so long as he remains dazed. Similarly if he becomes deeply enchanted while standing, he will continue to remain in the standing, he will continue to remain in the standing, posture till the enchantment lasts. In short he becomes a regular statue with the position in which he first became enchanted, but unlike a lifeless statue he is much more alive than an ordinary man of the world. It is well known how Ahmed Ali Sabir, who afterwards became a Kutub = Sadguru, once remained standing near a certain tree for some years, During this period Sabir's mind was absorbed in this very Makan-e-Hyrat, and he was delivered by a Kutub from this state. Only the natural death or the divine help from a living Master can help such a dazed pilgrim out of his spiritual misfortune, A Perfect or sufficiently advanced Master would help such a pilgrim either by bringing him back into the third plane or by pushing him onwards.

To reach the fourth plane, which is the last and the highest subtle plane, means to get all the different subtle experiences of the first three planes at one and the same time. And therefore it is not at all surprising that, as a result of these combined experiences the pilgrim passes through the fourth lower Fana which sometimes lasts for months and years together. But when the Pilgrim acquires the consequent (fourth) Baka, he falls as it were from the frying pan into the fire, because he now gets a number of psychic and miraculous powers, which in nine cases out of every ten prove to be the downfall of the pilgrim, since not having

yet been divested of all desires, the pilgrim cannot help using them indiscriminately. It is because of this that the fourth plane is considered the greatest stumbling-block and the most dangerous point in the Spiritual Path. The powers, which are acquired following the fourth Fana, are such as to enable a pilgrim even to raise the dead. And since in spite of the Intuition, Inspiration, Revelations and Powers that the pilgrim acquires he still continues to possess some desires, he simply cannot resist the temptation of exercising the psychic and miraculous powers. For those on the Path these Powers are like the 'Devil,' that is popularly believed to lead people astray. When it is said that Mara tempted Buddha and Satan tempted Zoroaster and Jesus, it refers to these very powers, which these Prophets were tempted to exercise but did not do so, when they were on the fourth plane. But for the timely help of Sadguru Gnyaneshwar, Changdev the great Yogi would have come to grief on this very plane. Similarly when Baba Farid Ganjay-Shakar reached this stage he could not help testing these powers by getting birds on the wing fall down dead and raising them again. However he too was saved in time by an aged lady, who was a saintess of the fifth plane. It was after this incident that Baba Farid came in close contact with his Master who finally led him into perfect Manhood i.e. Kutubiyat or Sadguruship,

However there is a way out of this difficulty even for the one on this plane who is without a Master. The pilgrim can utilize these powers for his own advancement by creating other human forms in such a manner as to make them suitable media for using up his own Sanskaras. The pilgrim on this plane is powerful enough

to create such extra living bodies, and can, if he cares, equip these bodies so as to wipe out his Sanskaras. No harm would come to him if he uses the Powers in this way; but the fourth plane pilgrims who remains sufficiently level-headed to do this are few and far between,

The fourth plane is as important as it is dangerous, as it is the terminus of the subtle sphere. Onwards from the end of the fourth stage the journey commences in the mental sphere in which the fifth and sixth planes are situated.

(To be continued)

*Shri Meher Baba's Devotees
And
The Civil Disobedience Movement.*

A good number of Shri Meher Baba's devotees, the chief being Mr. N. Satha, Mr. V. S. Chinchorkar, Mr. R. B. Hiray, and the Editor of *The Meher Message*, have been taking active part in the Civil Disobedience Movement, inaugurated by Mahatma Gandhi for bringing the oppressive rule of the British barbarians in India to an end and thereby achieving *Purna Swaraj* or complete Independence.

If, as it is probable, the Editor of this Magazine is arrested and imprisoned, the publication of the next or some other future number or numbers of this Magazine will be delayed.

EDITORIAL

THE CHRISTIAN MISSIONARIES AND THE
ARYAVARTA.

II

"Why have we never heard from the missionaries," remarked that good English lady, Sister Nivedita of the hallowed memory, of the beauty of Hindu home life, of the marvellous ideals which inspire the Indian woman of the Indian customs teeming with poetry and sweetness? Is the answer to be found in the preconceived idea which blinds the would-be observer, or is it the intellectual ignorance which keeps him unaware that there is anything to be observed? Or is it possibly a meaner motive still, the idea that if a true and lofty tone is taken, money will not be forthcoming to support his own career? The Christian missionaries, who have not spread in the West false stories about the so-called degradation of the Indian women, are few and far between. Indeed, the women of India have been the favourite targets for the arrows of these professional and parasitical missionaries. Let it be noted that the vast majority of Hindus yield to none in their regard for women. Their religion allots a special and splendid position to them. There is no lack of evidence to establish the fact that the status of women in ancient times was very high. Whatever was claimed for the man was also claimed for the woman. Girls were seldom married in infancy. They were allowed to choose their husbands, and as wives they were the mistresses of their homes.

They inherited and owned property. They were allowed to perform religious ceremonies. The seclusion of women was practically unknown. Many examples have come down to us, which go to show that they took active part in public life. They exercised by no means little influence on the administration of their country. Many women distinguished themselves in science, art and literature. Even some of the Rishis were women. Romasha, Viswavara, Ghosa and Lepamudra composed a number of charming Vedic hymns. Gargi and Maitreyi, the two great women discussed abstruse philosophical problems in public with Yajnavalkya. The well-known discussion between Sankaracharya, who brought about a religious revival in India, and Mandana Misra, who subsequently became known as Sureswaracharya, was presided over by the wife of Mandana himself.

Unfortunately, on account of adverse circumstances, after the Mohometan conquest of India, the high status of women was not maintained. The seclusion of women has done a good deal of harm to the country. and the custom of child marriage has been eating up the vitality of the country. Nevertheless Hindu women never degenerated into child-bearing machines. The ideal of every Hindu woman is Sita, ...Sita, the ideal wife, the ideal mother and a spiritual giantess. The moral standard of the Indian women is certainly higher than that of the women of Western countries. Modesty and unselfishness are their chief characteristics. Says that noble Englishman, Mr. C. F. Andrews: "Of one thing I would bear special witness; and the emphasis that I would lay upon it is paramount in this connection. The natural modesty, simplicity and purity

of the Indian women have impressed me more and more deeply every year that I have lived in India."

With the spread of education, every year more and more women take part in various public movements. And not only educated but also illiterate wives exercise influence on their husbands and children. The influence of the average Indian wife is far greater than is ordinarily supposed, though she does not attempt to gain mastery over her husband's mind and to enslave him to the chariot-wheel of her beauty. Sir M. M. Williams says, "Indian wives often possess greater influence than the wives of Europeans." Mr. John S. Hoyland M.A. (Cantab), who stayed for fifteen years in India, in his very recently published book, "The Case For India," observes: "No one can comprehend India till he realizes these facts: that womanhood exercises a power and authority which, though unseen, is far greater than that exercised by womanhood in the West; that this power and authority is founded upon the ideal of service. It is obvious that such a realm of ideals will make for selfishness in man, and for refined and very beautiful unselfishness in woman. Yet to this criticism also the Hindu will reply that his system is better than the Western, because it gives chief reverence to the ideal of service and breeds at least among one-half of the population a type of character extraordinarily altruistic. The social system of the West, he maintains, is founded upon greed and fails to produce either in man or in woman a lasting and dominant character of unselfishness."

Most of the Christian missionaries are nothing if not hypocritical. They never practise what they preach. They babble about universal brotherhood; but they are

not free from racial prejudice and arrogance. They talk of religion, but they lead lives of ease and luxury. They have never raised their voice against the exploitation and enslavement of powerless and defenceless peoples, nay, they may be safely accused of abetting them. The Christian missionaries are, to a great extent, answerable for what the Chinese have suffered at the hands of European and American vandals. Had Japan freely allowed these professional dogma-prattlers to enter their country, her fate would not have been different from that of her harassed neighbour. Rightly have these missionaries been dubbed the agents of vulgar imperialism and sordid commercialism. Sir Henry Morton Stanley, in a speech he delivered before the Manchester Chamber of Commerce, soon after returning from the "Dark Continent," whither he had gone to rescue David Livingstone, is reported to have declared: "Christianity would teach the naked negroes of Congo to wear decent cotton clothes, at least on Sundays. One Sunday dress for each native would mean 320,000,000 yards of Manchester cotton cloth. And in time, when the natives had learned the importance of covering their nakedness on week-days as well as Sunday, the amount of cloth required would amount to twenty-six million pounds sterling per annum." It is mainly, if not solely from commercial and political motives that the Christian missionaries are exported from the West to the East. And as they are given fat salaries, they serve their masters zealously.

When one thinks of the bigotry and ignorance of the exported Christian missionaries in India, when one thinks of the mischief they commit by preaching semi-delirious doctrines and by heaping upon Indian culture

malicious criticism, when one thinks of the floods of misrepresentation to which they oft expose India, one cannot help wondering if one would not drive their whole gang out of India, if one had the necessary power. Why do not England, America and other countries which export missionaries to India, China and Africa set their own houses in order? Underneath their showy magnificence and seductive glamour, there lies a sink of rottenness and corruption. Vulgar greed and brute force seem to be the chief characteristics of the much vaunted Western civilization, which the Easterners are asked to imitate in every detail. The religion of the West is called Christianity, but it is poles asunder from what Jesus the Christ preached. The Christian nations have only been paying lip-homage to Jesus. They have been mocking Him under the pretence of worshipping Him. Ingersoll once rightly declared, "Christ is never recognized in our legislatures, parliaments or congress." Jesus the Christ enjoined upon His followers to love one another like brothers. The Christian nations practise this teaching by envying one another's power, by cut-throat competition in commerce, by fighting amongst themselves, by grabbing the lands of defenceless nations, by exterminating or enslaving the native races, and by hating or showing contempt to the coloured peoples,—even in their churches. In America negroes are prohibited from entering certain churches of the whites, and are not allowed to sit by the side of the whites in other churches. In Africa there is a church which displays this notice: "Asiatics and Hottentots not allowed." Mahatma Gandhi was denied admission to this church, just because he was guilty of not being a European.

India cherishes the name of Jesus with reverence. She regards Him as an incarnation of God, like Rama, Krishna, Chaitanya and others. But she will have nothing to do with Christianity. If to be Christian means to be pious and spiritually-minded, then she has ever been a Christian country. But in the sense in which the word, Christian, is generally understood, she was never, she is not, and she will never be a Christian country. Yes, never will she be a Christian country! Never! Never! Never!

Spirituality is the greatest and richest heritage of India. The fanatical Christian missionaries and the carnally minded fellows may be unable to notice it, but that is no more the fault of India than it is the fault of the sun because the owls are incapable of bearing the light. Those who suffer from spiritual paralysis have no right to express their so-called opinions on this subject. Cobblers should not offer opinions on anything above shoes and slippers.

Every Indian should be proud of belonging to India just because India is the land of Saints. Woe to India, when her sons and daughters begin to despise her spirituality! Woe to her, when her sons and daughters begin to ridicule the ideal of renunciation! India must set its heart on things above. It is better that she should be the most poverty-stricken country in the world than that she should be false to her divine heritage. She must ever remain willing to subordinate everything to spirituality. She must be ever ready to respond to the call of the Infinite, to the voice of the Beyond. Her ideal of tapasya should be ever her lodestar, of which she should never lose sight.

AS ABOVE SO BELOW

(By Jamshed N. R. Mehta)

(the Lord Mayor of Karachi)

IV

When the law of attraction and polarity or self control are well learnt and put into practice, the law of periodicity automatically follows, Then we shall know really how to create. The present day ideal of marriage and creation of children is perversion of truth in practice. Man has power to create happiness, peace and harmony, comfort, wealth matter and spirit. In effect there is no difference between matter and spirit. The matter or the spirit is the same with different frequency, and units of vibrations. The day will come when we shall more truly find that all are one. There is nothing which is the other. All great inventions for the benefit and growth of mankind are brought into existence by those who know how to move with efficient system, exactly to the minute and second. Those who are indefinite and who live in an indefinite manner may create temporary happiness, but cannot bring about a lasting true happiness. The lasting happiness emanates from a man who knows how to keep the balance and who knows how to move about in space, in the world, with efficiency and precision. He will be the bringer of choicest fruits in one season, he will be bringer of grains with all vitamins, A, B, C, and D. In other

seasons he will be the bringer of water and rain. He will be the builder of families and nations. The earth knows when to go away from the sun and knows when to come nearer the sun. Because it moves in an efficient orbit, it works in precise manner. When it is far from the sun it has the same attraction. When it is near the sun it has the same attraction. The object of going far and near is to create something at different times and at different places for the common weal and common good. So also man must travel in his struggles of life with precision and exactness, remain attracted, continue to attract and keep the balance and move about with definite object and definite plan. Nothing should be done without object. I submit that even one_ ought not to go to the next room without a plan or an object. There is no meaning in planning in mind without a purpose. Chiefly that purpose should be for the common good and benefit of all. The law of periodicity is learnt by practising such habit. When knowledge is gained by mankind, each child will become a precious stone to each parent. Each child will become valuable as he or she grows up. Each child will become a ruby, a diamond or an emerald, a choice fruit or a health-giving seed, a builder of happy family, country and nation. Each child will become a beloved and a lover at the same time. Each child will be able to get happiness and give happiness at the same time.

Thus in the world, the man who knows the laws of attraction, self-control and periodicity becomes a creator. As above so below.

MYSTERIES OF MIND

[*By Swami Sivananda (Rishikesh)*]

II

19 *Antakarana* is a term used by the Vedantins to include Mind, Buddhi, Chitta and Ahankar, It is *vritti bheda* or functional aspects of the mind only. You are a judge when you exercise your judicial powers in the court. You are a cook when you work in the kitchen. You are a President of an Association when you sit in the chair in that capacity. You are the same man but you function differently and you are called by different names according to different functions. Similarly when the mind does *Sankalpa-Vikalpa* (will thought and doubt), it is called mind; when it discriminates and decides it is Buddhi; when it self-arrogates, it is Ahankar,

20 Some put chitta under mind, Ahankar under Buddhi.

21 The Swaroop of the mind is thought only.

22 The seat of the mind is heart according to Vedanta. During waking state, it occupies the brain.

23 *Agna chakra* which consists of two lotus, and which is situated in the space between the two eyebrows tentatively, the seat of the mind. according to Hatha yogic school.

24 Meditation and concentration on this *chakra* or the centre of spiritual energy leads to control of mind very easily.

25 Prana is the outer overcoat of Mind. Prana is gross. Mind is subtle.

26 Mind, Prana, (energy) and *Veerya* (semen) are under one *Sambhanda* [connection]. If you can control any one of these three, the other two are controlled by themselves, quite easily.

27 Mind exercises its Sovereignty over man through the force of attachments, habit, craving (*Trishna*), *Sanskara* (impression) and *Vasana* (tendency, latent desire, will to possess and enjoy, world desire).

28 *Manonas* [death of mind] comes through the destruction of the *vasanas*.

29 *Manonas* is of two kinds, *viz.* *Swaroopamanonas*, destruction of the swaroop of mind as in the case of *Jivan-Muktas*, and *Arupa-Manonas*, destruction of the very form of the mind as in the case of *Videha-Muktas* when they leave off their physical bodies. The first is termed destruction of the mind with form. The second is termed destruction of the mind without form.

30 *Sankalpa* (thinking) of the mind itself is pain. Its absence is Brahmic Bliss. Destroy the stains of *sankalpa* or the cloud of *sankalpa* through the power of discrimination and constant efforts, and be drowned in the ocean of Brahmic Bliss with spiritual illumination.

31 This mischievous and powerful imp of the lower mind is the generator of all pains and all fears, and the destroyer of all noble spiritual wealth. Slay this mind, through constant *Vichar* and meditation on OM and rest in your own swaroop—*sat-chit-ananda* state.

32 The mind should be rendered fit for salvation, fit to approach its *Adhistan* (substratum), its Father, Brahman. Remove the three *doshas* or faults of the mind *Mal* (impurities), *Vikshep* (tossing of mind) and *Avarana* (veil of ignorance) through selfless works, *Upasana* and Vedantic study and Vedantic *sadhana*, meditation on OM.

THE PHILOSOPHY OF LIFE

(*By Herbert Porter*)

III.

61 We heed not the voice of the Legislator and Prophet. We despise the merchant of Learning. In our arrogance and self-blindedness, we lose the teaching of the GREAT ADVICE.

62 Gordius, the king of Phrygia, did tie a knot of cords upon which the empire of Asia. did depend, Alexander, unable to unravel it, cut it in pieces. The intricate work of genius is cut to pieces by the knife of the intellectual and spiritual laggard who must destroy that to which he cannot himself attain. What a heaven might awake within us, were we not too lazy to develop the Inner kingdom of Consciousness!

63 Hear, O Genius, when thou hast laid all thy years and thy labours upon the Altar of self-sacrifice: when the eternal stars and the oracles of Heaven seem against thee; when the vicious World hath imputed to thee every imaginable evil: when thine Art is ripped to shreds by the envious and carping critic: when thou art desolate arid forsaken—then is the hour of thy TRIUMPH come. Then, O Rock, lift up thy head and rejoice, for thy VICTORY is complete!

64 The masters of Life are silent men.

65 Men mistake doggedness for pride, and silence for insensibility. "Anytus and Melitus can kill me, but they cannot hurt me," said Socrates.

66 To some minds formality is life—to others, it is death. The mind that is least capable of thinking for itself both follow the whims of fashion and convention, with the most fastidious decorum.

67 Men flock to the house of a conjuror, but he that sheweth the World miracles is despised till he be dead.

68 Thrones and Dynasties pass away—princes and magician vanish. These make World Histories and Biographies—only thought and remembrance remain to a World of Social Accidence.

69 It is the business of the philosopher to look through Life and above it: It is his business to attain a stable standard of morality, from which all the mental and spiritual wobblers of the World, cannot move him.

70 Uniformity of purpose is the measure of a man's capacity. The steady will doth accomplish all possible things. They who do rise suddenly to brilliant heights, may dazzle like the arc lamp, whose carbon is quickly consumed, and doth drop an inert substance incapable of producing another flash by the intense friction from the resistance of electrical current.

71 "The Conduct of Life " from the Mahabharat, in which king Yudhishthira doth answer the Yaksha, is one of the most fascinating and deeply diverting epistles in the Wisdom of the Ancient World.

72. The Bhagavad-Gita is replete with beautiful teachings which lift the Spirit to the heights where personal desires perish. It doth shew us the dilemma of Arjuna, the warrior-prince.

73 The Upanishadas reveal the nature of the Deity, and the means whereby unity with Him may be attained.

74 To draw knowledge from Life and Nature and Books, is to gain a treasury of transforming wisdom leading from progression to progression.

75 All knowledge that a man doth absorb, becometh part of his being. If thou hast digested but one good book, thy life must ever after be the better for it.

76 All Modern tendency is to rush through Life. "Speed is the cry of the Age. Speed is a vanity of advancing civilization and a despoiler of high edifices of Thought. He learneth most that thinketh most. Therefore Meditation must have release from the turbulent seethings of the World. Find a quiet spot and thou shalt never regret thy lonely hours.

77 Seek the Good, the Patient the Beautiful: be not overanxious, for quick returns, neither rejoice in swift mental revolutions which are not stable: rather accept thou that which cometh by slow degrees, and make that thine own, for that is come to abide with thee.

78 Rational comparisons make for Truth.

79 The Utilitarian Philosophy doth progress with Logic to a point of common sense only. Virtue is not always utility. The abstract virtues do exceed the practical virtues, as Heaven doth transcend the earth, for, by looking to the Abstract, do we improve and justify the concrete.

80 How man, through the Ages, hath placed his faith in Matter, in the face of the positive knowledge of the existence of his own mind and soul, is a marvel of spiritual insanity.

81 A fallacious reasoner is like a bad key-stone in a good arch—it cannot faithfully support the burden of the rest.

82 Many distances do lie between Matter and Spirit. Leagues of miraculous manifestation yet yawn between total material and spiritual comprehension.

83 Hegel the German Metaphysician was professor of Philosophy at Heidelberg and Berlin. Although he did differ from Schelling, he was his follower, adopting as a presupposition the identity of knowing and Being, of Thought and Reality, of Subjective and Objective.

84 Bishop Berkeley, the great Metaphysician, doth analyse the Problems of Life with brief perspicacity. Matter cannot exist as matter, but vapour, to those spirits which are already passed into a finer state of being. Spirits do pass through Matter as easily as the ether doth pass through a physical World and permeate it: or as easily as a 'wireless' wave doth pass through a bar of steel. But to Humans, it doth appear as solid substance, though science doth now recognize it as consisting of myriads of electrons, which do cohere by nuclei of positive electricity.

85 When all the doors and windows in the 'Upper Room' at Jerusalem. had been firmly barred against the Roman soldiers, Christ appeared in the midst of the Apostles. Neither physical Worlds nor walls are a bar to Spirit.

86 Wonders are the factors of the integer Earth, but multiplication cannot compute Matter.

87 Shadow never made substance-but every substance hath its shadow.

88 Unapplied knowledge is as unsolid as sand without water, for the winds of Time do arise, before which all unstable particles flee, but records are perpetuated.

89 The congregate accomplishments of erudition in one generation, chiefly subscribe to the mental activity of the next.

90 Silent thought pierceth deeply; and arrows that strike hard substance are blunted.

91 A subtle thought is as a flame of fire; for it burneth into the hearts of men.

92 There is a 'beginning' in every finite end; and an 'end' in every finite beginning.

93 An abundance of fortitude is the wealth of ability.

94 Immanuel Kant was a brilliant scholar, and was the Founder of Critical Philosophy, He did lecture upon Natural Philosophy, Mathematics, Metaphysics, Logic, Physical Geography, Natural Law, Natural Theology and Moral Philosophy. He did predict the existence of Uranus, which later, was discovered by Herschel.

95 Aristotle, Hesiod, Thucydides, Ovid, Epictetus, Epaminondas were noble. Dionysius was a tyrant. Cleopatra was majestic and lustful. Helen was beautiful and cruel. Claudius was base. Xerxes, in the morning, did crown his footmen, and in the evening, did chop off their head. How diverse are the Great!

(To be continued)

MY IMPRESSIONS ABOUT SHREE MEHER BABA

[By *N. B. Kelkar, B.A. (of Dhulia)*]

My friend Mr. R. B. Kale was often saying to me in our gossip about Shree Meher Baba and always asked me to see Him. I thanked my friend for his suggestions but never cared to think over it as I did not cherish the idea in any way to revere a saint of these days. There are various reasons for entertaining such thoughts and I need not discuss them here. But all the same I was never a believer in Saints and I wondered how people of high repute were and after such saints!

Accidentally Shree Meher Baba happened to visit Dhulia on 13th July 1929, and my friend Mr. Kale called me to pay my respects to Shree Meher Baba. Accordingly I saw Shree Meher Baba. His thin and slender body, aquiline nose, fair complexion, curly hair and face shining with lustre are sufficient enough to impress any one that may come in contact with the loving Baba. But I do not know why, I was not so much impressed. On the contrary Baba's self-imposed silence, His devotees serving Him. His clothes and His defiance at visitors created on the contrary a bad impression upon me. I thought to myself that Mr. Kale was in vain praising Shree Meher Baba and I did the right thing in not going to Nagar as desired by him. With these impressions I left Shree Meher Baba and

on being asked by my friend Mr. Kale as to what I thought _of Shree Meher Baba I told him frankly that I was not in any way impressed by His Darshana: however I expressed my desire to speak to Shree Meher Baba on certain points. Mr. Kale requested Shree Meher Baba accordingly, and fortunately I got an interview with the loving Baba.

I had my own way of thinking with regard to the problems of Soul, God and His knowledge. Accordingly I asked Shree Meher Baba a few questions and He properly answered them:—

Ques. The idea of establishing one religion in the world, however worthy and desirable it may be, appears to be rather impracticable in the present state of things. If this be the fact, it is not more desirable that one should follow his own religion and strive to uplift his motherland?

Reply. Quite so.

Ques. What is the way of living of those Saints who have realized God?

Reply. To be engrossed in that highest bliss till the corporeal body is decayed. .

Ques. It is possible for them to follow their usual activities?

Reply. Those who are perfect can follow this line. They are God incarnate.

Ques. Can saints bless any individual?

Reply. Yes, they do. But the past actions (Sanskaras) of the individual must be good and the Saints must be inclined to bless him.

Ques. This means that such blessings depend upon the fate and good Sanskaras of the individual. Such cases naturally would be rare, Instead of this, if the

Saints are really empowered to kindle the hearts of people with genuine love towards their nation and Dharma, would it not be more profitable to follow this line?

Reply. Perfectly correct. True Saints have followed and are following this very line. Their line of work is silent and hence you cannot point it out bodily.

Ques. The mother India is at present in bondage and there are little hopes of her freedom in the present state of things. Will it not be more advantageous if Saints like you will rouse this spirit of freeing the nation from bondage, in the people?

Reply. Exactly so. You are quite correct, my friend. Saints do realize the situation and they are undoubtedly preparing the ground and are cultivating the spirit of loving one's nation and Dharma.

I had to stop the discussion as Shree Meher Baba had some other engagements. In this discussion I came in close touch with Shree Meher Baba and His disciples. I was everyday taking His Darshana twice or thrice till He remained in Dhulia.

Shree Meher Baba again visited Dhulia on 20th August 1929 and I paid my respects to Him. The more I came in contact with Him the more I was impressed with His profound knowledge, prompt and convincing replies and expositions of the vital problems of life. I was fortunate in having further discussion with Him at this time and I am glad to state that Shree Meher Baba is unique in His behaviour and love towards mankind the like of which can rarely be seen. The highest joy one enjoys in His company cannot be described in words but is to be actually experienced.

I had the honour of receiving Shree Meher Baba at my humble house for light entertainment on 22nd Aug. 1929 and I was so much pleased to see Him. With the little experience of Shree Meher Baba's company I cannot restrain myself from saying that Shree Meher Baba is the real light of mankind and can bless the people in various ways. How I cherish the idea of seeing Him again!

Justice on Shri Meher Baba

In its issue of 28th February *Justice* (of Madras) informed its readers about the visit of Shri Meher Baba to Madras, under the caption, 'A Swamiji's Visit,' as follows:

His Holiness Shri Sadguru Meher Babaji, Nasik, visits Madras on Sunday next, at the request of his numerous devotees. The Swamiji is observing silence. There will be a public meeting at 5 p.m., in Goschen's Hall, Chintadripet (next to Napier Park).

THE LATE HAZARETH V. SHAIKH BADEI SAHEB, THE SAINT

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

Permit me to give you the short life of a great Soul—Shaikh Badei Saheb, who did brilliant spiritual work in this part of the Madras Presidency. Lives of great men remind us that we can make our lives sublime sang the Poet: And Hazareth Badei Saheb's is such a life. He led the life of an exemplary Grihastha till his death. He was a beautiful Banyan Tree under which persons of different Faiths found spiritual satisfaction.

Hazareth was born on 16th Sep. 1875 in Cuddalore, in the South Arcot District. His parents were poor, and the young boy had to struggle even from His youth. With rare perseverance, one of the chief characteristics of a spiritual Soul, He passed the middle school examination in the second class even when he was a mere boy. Being the sole bread-winner of His family He applied for an appointment in the Government service, and the then Sub-Collector Mr. Tate appointed Him as a copyist in 1891. He was subsequently appointed as a dufterbund in Chengam Deputy Tahshildar's Office on a princely salary of Rs. 7 a month! All the officers under whom He served appreciated His work and spoke highly of His qualities, One of the Collectors of the District Khan Bahadur M. Azizuddin Saheb, Bahadur, I. S. O.

wrote of Him. "I have rarely come across a Mussalman clerk of his type, upright, intelligent and hard-working I consider him deserving of exceptional treatment,—By dint of perseverance, honest work, and stern sense of duty, He retired as a District Inspector of L. F. Accounts, attached to the office of the Examiner of L. F. Accounts, Madras, in 1925, and settled in Tondiarpet, a suburb of Madras. He was the Secretary of Islamiah College Committee, Puda Vudi (Tanjore Dt.). He left His mortal frame on 8-12-28. This is, in brief His life on the physical plane.

I am more concerned with what he did on the spiritual plane. I shall say a word about it. I have no doubt that he was born in this life as a Muhammadan, at this stage of India's Evolution, in order to bring about a better understanding between the followers of the two great faiths—Muhammadanism and Hinduism. And like a Kabir and others He did His work gloriously. I attended many times His soul-stirring spiritual discourses, and Mussalmans and Hindus—ladies and gentlemen—met on a common platform like brothers and sisters, and always went home after having tasted the Divine Wisdom. He sang beautiful Tamil songs, and spoke fluently and impressively in English. He revered the Koran and the Gita, and extended tolerance to all. "Love" was His watch word. "Tolerance is our badge" was His motto. He founded the "Spiritual Society, Tondiarpet," and succeeded in bringing about a bond of union, the sole object of which was the creation of an aspiration for Truth in the minds of His devoted *Chelas*.

He unveiled the hidden meanings of the Scriptures of various Faiths and revealed the body of Truths

which form the basis of all the religions in the world. In short, He was a true, shining Theosophist. * who succeeded in removing to a great extent the crass ignorance born of the Materialism of today. By intelligent study, by incessant meditation, by purity of a busy life, by constant devotion to Duty and other high ideals, and by the true understanding of the Divine Life, Hazareth stands before His devoted followers as a beacon fire of spiritual Truth. May He come to us again and help us in our onward march of Evolution.

I should give here some of His sayings:—

1 If you want to embrace Me, come without desires.

2 If you want to enjoy Me, serve humanity like a sweet mother.

3 If you want to speak to Me, see the sky and hold a happy conversation with it, with your language of silence .

4 Every incident in one's life is a lesson and it is for his own good. Nothing can be taken as a misery because the word 'Misery' is not available in the Dictionary of Heaven or Devaloka.

* The word, Theosophist, is used in the broad sense. Our Saint had nothing to do with the Theosophical Society.

THE SADGURU

(By M. R. Dhakephalkar, B.A.)

Before knowing the Sadguru we must first try to apprehend God. Are we not required to know the Sun if we want to know the rays? But how to define the undefinable? How describe the undescrivable? How to bring within the limits of intellect that which is beyond intellect? Many tried to define God and even Prophets fell far short of the logical definition. And yet we can have some idea about Him. It is said He is eternal Bliss, eternal knowledge and eternal Power. He can do anything possible and impossible. He can know anything knowable and unknowable. The highest human enjoyment or happiness is not even the shadow of that eternal Bliss. He is an infinite stretch of Existence, a mighty ocean of the sacred Trio above described, ever rolling with clear crystal-like waves.

Questions are oft asked "If God is all kind why do we see the starving on earth? If God is all pervading, why need we temples? If God is all knowing, why do we pray?" "The thing is that we do not understand Him: else we dare not ask such questions. Every human being has got a spark from Him—nay is a drop of the mighty ocean. God never punishes those who do the wrong, nor gives a reward to those who do the right. God has nothing to do with human actions good or bad. He only wants the drop back in Him. Now these actions, good or otherwise, form a sort of veil,

the impressions we may call them, round this spark of light in us. These may be called the Sanskaras. If your actions are good, they form the light sanskaras, easily removable. If your actions are bad, they form very deep sanskaras, not easily removable. If you acquire good sanskaras, the next birth after death for you is of a higher human being. If you acquire bad sanskaras, the next birth after death for you is that of the wreck of humanity. Unless and until this bundle of sanskaras, good or otherwise, is removed, the spark can never be joined with the parent Light whence it came. This becoming one ocean—is the drop joining the Realization.

Let us know the Realization from another point of view. What are the ideas of an ordinary human being about the creation? In short they are that the world and the creation are true things, since they can be felt by the senses; that the human being is distinct or apart from this remaining creation; and that God must be believed in because they were brought up to believe in Him. Realization has nothing to do with these beliefs. Realization makes it quite clear, as daylight that God is and all else is nothing; that jivatman is not any distinct being from Him. It makes him feel that he is God and everything manifest is nothing but His form.

It may be asked: Why do we require this realization at all?" Do you know where does all this civilizations—including airplanes, motors, railways, phones and all other plays of electricity, beautifully planned cities with their palaces, parks and museums, universities and colleges of learning, all the shows and entertainments, the earth-pervading giant of business

and the hanker after wealth—drive at? Certainly it drives at happiness. Then is it not the duty of every human being to hanker after realization and not stop till it is achieved as it stops the cycle of birth and rebirth and as at once makes him plunge into the infinite Ocean of Bliss unimaginable and everlasting?

Nobody can achieve spiritual Perfection directly by his own efforts. By his own efforts a man no doubt makes progress, but a point comes where his progress stops. He cannot go higher. He requires the help of a Sadguru. It is the Sadguru who washes off all the sanskaras and removes the dirt about the divinity in man. Then and then only God in man becomes manifest to the human being and he himself becomes God in man.

Whence does the Sadguru get all this power and why? The Sadguru is a Realized human being. He is a Paramahansa with the consciousness of the gross world. He is God as well as man—He stands midway. He is realized and makes others realized. His work is to give a general push to humanity towards the path of Realization. He is God—incarnate—nay even greater than God, because God is so to speak in the sound sleep state and does not care for the actions of man, whereas the Sadguru looks after the well-being of human beings.

The exact relation between God and the Sadguru will be quite clear by the following. Everybody knows the steam. In its natural form it spreads everywhere. It pervades space, Let us take this steam to be all-pervading God. This steam is quite unconscious of its tremendous power and yet exists. Put this steam under pressure and what a mighty energy it produces.

Is not the steam in the air and in the engine the same! The steam in the engine is able to pull mighty loads from one end of the earth to the other. The Sadguru is the steam-engine. The holy spirit in him is the same as God. He is the God in man. He has come down to carry heavy loads to their destination—the human beings to realization,—only the ticket of following him is to be purchased.

Shree Krishna was a Sadguru. Prabhu Ramchandra was a Sadguru; all the Prophets, Gautom, Zoroaster, Jesus and Mohamet were Sadgurus. It is not necessary that a Sadguru should found a religion; nor is it necessary that he should manifest to the world, at large. The Sadguru asks you to follow Him and not any artificial religion. Those who believe in God hardly believe in creed. By following a creed you get only good impressions or Sanskaras and not the Reahzation, For Realization you must go to a living Sadguru.

Now all the talk that Jesus is the only Christ, Mohamet is the last Prophet, Hinduism is the only religion and other religions are corollaries of it, sounds hollow. Are we not singing the glory of empty cups? The holy spirit in them has joined the parent spirit. Let us be good and be doing the good. The Sadguru is ever at your back to buck you up.

(To be continued)

ONE WITH THE DIVINE

(By K. P.)

*"The Divinity that shapes our ends
is in ourselves, it is our very self."*

"It is Divinity that shapes our ends, rough hew them how you will." Well, some will say with pride, while doing wrong, that it was not their intention of doing wrong and they are simply the instruments of God. But this is as absolutely incorrect and misleading. The Divinity that shapes our ends is in ourselves, our very self. The devil, the absence of Divinity, that serves his own purpose, is also in ourselves but not of ourselves. Now it is left to us how to drive out that devil from within us and let the Divinity, our very self-rule supreme: that is, to be one with God the Almighty: to live, to act in a manner befitting a man running Godward.

There is but one principle running through the universe, one life, one truth and that is Divinity and when we are going by that principle, how inspiring, encouraging and cheerful it appears to our mind.

Our constant union with the Infinite life puts faith, certainty and assurance in us and then we feel and know that we are not the playthings of chance, the puppets of accident or fate, that, we are not tossed hither and thither in the universe as victims of a cruel destiny which we cannot control.

It has ever been a mystery to the world that martyrs could go through sufferings and tortures, not without a tremor of feat, but even with the assurance of

victory. The reason is that their minds were imbued with truth, justice and peace. Nothing could happen seriously to disturb them, because the hand that held them fast was Divine. Why should we go far to seek an example? It is before our nose. Our Sadguru Meher Baba has achieved such a proximity to God that nothing, no mockery, no blasphemy, no outside power could disturb Him or remove Him from His stand which He has taken. Why can we not remove Him, or dissuade Him from His path? Because He is one with God. He is Divinity Himself that shapes His own ends, disturb Him how you will!

Sadguru MEHER BABA has rightly said, "As surely as there is no death for a corpse, as surely as there is no shame for a hardened sinner, as surely as there is no bliss for a sense-slave, as surely as there is no hatred for a lover, there is no obstacle impossible for a genuine spiritual aspirant,"

Every time we do wrong, every time we depart from the truth, every time we commit an unworthy act, we feel we are separated from the Divine Power and we begin to babble that it is Divinity that shapes our ends, Certainly, we allowed our Divinity to go out and our devil to come in and in any case, in or out, Divinity rules supreme. If we make the Divinity of our own, it is ourselves, i.e. Divinity shapes our own ends. Man is made of flesh and spirit, in some flesh and in some spirit, governs them. To be at-one-ment with God means to non-cooperate with flesh to a tolerably last extremity. The moment we become conscious that we are at one with the Divine, we express in our beings the principle of life, truth, of beauty everything that is constructive, creative and we take on new power

and our courage, confidence and self-faith multiply our ability.

What is that in our Shree MEHER BABA which keeps Him all blissful? I say it is His CONSCIOUS UNION WITH THE DIVINE. To feel that we are held always, everywhere by this Divine hand steadies the life wonderfully and will show us the emptiness of selfish, greedy struggle in which most of us are engaged. The secret of all health, prosperity and happiness is being in conscious union with the Divine.

TO SHREE MEHER BABA

(By Sister Margaret Starr)

It would not matter if my body died;
It would not matter if my spirit perished;
Nor if I lost hope, light, all else beside—
Even the dreams of love my soul has cherished,

Why should it matter? Since there be but One,
Omnipotent, Eternal Thou art He.
In Heaven and Earth and Hell Thy will be done;
Through life and death and in Eternity.

ON MY DEAR MASTER SADGURU
SRI MEHER BABA

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

- 1 My heart, I offer, Baba dear,
To Thee, for 'tis Thy Heart,
The Love Divine Thou art,
Where there is Love there can't be fear.
 - 2 My mind I offer, Baba dear,
To Thee, for 'tis Thy Mind.
There, solace I do find,
Is anything more precious here?
 - 3 My life, I offer Baba dear,
To Thee, for 'tis Thy Life.
Sharp as the edge of knife
Is the Path that leads to that Life clear.
 - 4 Hail, hail, my Baba dear.
The present Avatar.
Avert another war
And give the Maya-world Life clear.
-

TO HIS HOLINESS MEHER BABA

(*By P. M. Harihar Aiyar*)

- 1 Star of the East
Throbbing with the light
And love of God's transcendent might,
Risen to feast
The heavenly mind and worldly wind
Alike with rapture of Thy Spirit unconfined.
- 2 Baba Thou art,
Thy children, people all
Groping or groaning in this hall
A busy mart
Of dreaming earth with dusty breath,
From God apart;
And with Thy light in high delight
Pray lead us quickly on to God's transcendent Height.

SOMEWHAT SHOCKING BUT QUITE TRUE

Natives of intelligence fasten on what is the central doctrine of the New Testament (if not of Mission teaching) that every Christian is a child of God, a King's son, the heir to all the world etc., partner by right to the equal fraternity of all ChristiansIn any case, Missionaries say as little as possible about the doctrine of equal brotherhood. Not one European in a hundred believes that European and African Christians should behave to one another as members of the same family behave.

Norman Leys,

* * *

In so far as I have been able to study Hinduism outside India, I have felt that it is no part of real Hinduism to have in its hold a mass of people whom I would call 'untouchable'. If it was proved to me that this is an essential part of Hinduism, I for one would declare myself an open rebel against Hinduism itself.

Mahatma Gandhi,

* * *

Unfortunate associations with the practice of prayer exist in the minds of thousands in the West—memories of hypocritical family prayers; of sanctimonious prayers from the pulpit; of rabid evangelical prayers at the street corner—all these have left a regrettable impression; with the result that the younger generation with its hatred of sham, tends to neglect prayer entirely.....The one type of prayer which is of value beyond

all others however is that which implies the intimate relationship of the soul to its Lord.

The Occult Review.

* * *

It shall be our endeavour to show that in law there can be no justification on the part of the so-called 'trustees' (it is a legal anachronism to call them trustees) or on the part of the Devasthanam Committees or on the so-called caste Hindus, in preventing any Hindu of any class whatever, from entering any Public Hindu temple and worshipping therein. Nor can there be any justification for this pernicious policy on religious, social or historical grounds. On the other hand, it may be pointed out, that any persistence in this policy just spells the greatest disaster that both Hindu religion and Hindu society have hitherto met with. It need not be emphasized that such a policy, illegal, immoral, irreligious, insulting, selfish, unjustifiable, can only proceed from quarters which have not the interests of Hindu religion and society at heart. In short, they are enemies and traitors to Hindu religion and society who, professing to be Hindus, still prevent brother-Hindus from entering these temples and worshipping therein for any reason or upon any pretext whatever.

P. C. Pillai, B.A. LL.B.

* * *

The (Christian) Church once declared that the earth was flat, but the scientists put their arms beneath it and answered, "No, there is nothing for it to rest on." By and by the Church said they did not say

the earth was flat—not so awful flat—it was kind of rounded. They tell us that God worked six days—after an eternity of idleness and then had the impudence to tell us to be industrious. And that reminds me of the story of a clergyman who was travelling through the Humbolt Mountains with an old miner. Said the miner, "Do you really believe that God made the world in six days?" "Of course I do." "Well, don't you think." returned the miner, "that he might have put in one more day to advantage right around here."

Robert Ingersoll,

* * *

The past history of the Christian Church should of all things, convince it of the danger of clinging too tenaciously to old beliefs and positively refusing to approach any new religious line of thought with an open mind. It has made so many mistakes, and had to modify its views on so many points at one time considered essential to orthodox teachings, that it cannot afford to 'ride the high horse' and dogmatically assert that this and that doctrine are absolutely true and that any conception at variance with those doctrines must necessarily be false. There are far too many weak points in its armour to warrant any such arrogant attitudes.

The Harbinger of Light,

* * *

In many centuries (Christian) theologians, not content with burning each other, burnt the men who discovered the earth's motion, burnt the men who advanced physics and chemistry, burnt the men who laid the foundation of our medical knowledge. Only a few

hundred years ago they were burning, literally by hundreds of thousands, men and women who, they believed and preached, were in league with the devil, and caused illness and thunderstorms and anything else for which they could not otherwise account, To suggest the slightest alleviation of the prolonged torture of these victims was denounced by educated and cultured clerics of all denominations alike, and practically to a man, as an offence to God.

Daily News.

* * *

The religion of Zoraster, which in the hands of the Sasanides was such a powerful instrument of war and policy, had exhausted itself in the service of the State. The work of an exclusive clergy, high in their morality, extremely refined in their dogmas, but very exacting in their cult, it was a religion calculated to be the faith of a sect, not a nation; and in pushing to the extreme the notion of purity applied to the world of matter as well as to the world of spirit, it culminated in a system of casuistry, so that with every movement the hand of man dashed against a prohibition. This creed, after all a foreign importation, became odious, when it was sought to be imposed universally upon all The tide of persecution ran high, involving not only the Christians and Jews, not only minor sects like that of Mani, not only Socialistic and communistic orders like that of Mazdak, not only free thinkers and the incredulous, but also the lukewarm and the indifferent Hence to a great measure the extraordinary rapidity with which Persia, conquered by the Arabs, embraced Islam.

Prof. Darmesteter,.

* * *

There is a wide gulf between Sraosha described in the Gathas, and the Yazata Sraosha depicted in the later Avesta, as a mythical entity. From the age of Zarathushtra downwards, there was gradual generation of the simple religion taught by the Founder.

N. D. Khandalawala.

DESERT, STREAM AND STAR.

(By Meredith Starr)

- 1 Each soul sings to a star
Soaring on secret wings
Drawn by love from afar
It soars and sings.
- 2 Each soul wanders alone,
It is seeking her mate,
In a desert of sand and stone,
And with heart and hate,
- 3 Each soul drifts on a stream
Bound far a certain Goal,
Lured by a secret dream
Of a perfect whole.
- 4 By desert and stream and star
Man comes at least to know
Himself: all things that are
Within him glow.
- 5 But ah, the Way is far
And steep that he must go,
By desert, stream, and star
Himself to know!

THOUGHTS SUBLIME

He who loves the Lord is monarch of an empire, such
that he—
King of Inward Mysteries — Sulyma's might, desireth
not.
Thou art Sultan of my heart, aye, Soul of my soul e'en
Thou;
Thou art Soul enow, and Sidqi other plight desireth
not.

Sidqi (Turkish woman mystic).

* * *

What can I do? For our faith divine you hold as a
thing of infamy.
The tangled curls of thy darling's hair, and thy saddle
and steed are thine only care;
In thy heart the Infinite hath no share, nor the thought
of the poor man's poverty.
Sikandar's pomp and display be thine, the Kalendar's
habit and way be mine;
That, if it please thee, I resign while this, though bad,
is enough for me.
The country of 'I' and 'We' forsake; thy home in
Annihilation make,
Since fearing not this step to take, thou shalt gain the
highest felicity.

Qurratal-Ayn (Babi woman mystic).

* * *

first of the virtues, why cherish one at the expense of the other? Be strict, even austere, if you will; but be humble. Be very zealous for the reformation of abuses; _but be gentle, charitable, and compassionate. Do, for the glory of God, all that your love for Him prompts, but begin with the performance of all the duties of the situation in which you are placed, Without this your virtues are only whims and fancies, and instead of glorifying God, you are a subject for the scandal of the world.

Fenelon,

* * *

Mind can think of only limited things. But how can mind think of Him who is infinite intelligence?

Kena Upanishad.

* * *

To God belongeth the East and the West; therefore wherever thou turnest thyself to pray, there is the Face of God.

Koran.

SPIRITUAL ANECDOTES

One day when the food for *shraddha*, was being cooked in the kitchen of Shri Ekanath the Brahmin Saint, some Mahars passing by the house smelt it and whispered among themselves, "How happy would it be, if we ever get such nice food to eat." Ekanath, who overheard the remark, at once called them, and not minding the inevitable wrath of those Brahmins who were invited to perform the *shraddha* ceremony, served the Mahars with the dainty food.

The last time when Nanda (the Pariah Saint) requested his Brahmin landlord to allow him to go to Chidambaram, the latter was much moved at the extremely piteous, sincere and imploring way in which it was urged, and the quivering and suspense with which his reply was awaited, as if a soul's destiny hung upon his one word; so he gently replied: "Nanda, you are really a good fellow, but have fallen into wild ways; you have not been doing your work properly of late. This is the harvest season, the corn has to be reaped; after all the harvest is gathered in, I shall give you leave to go to Chidambaram." No sooner was this said than Nanda sprang into the fields dancing and leaping like a wild deer, and a few hours later, again called at the landlord's backyard. When the Brahmin asked why he was wanted, Nanda replied; "Do me the favour, sire, to go with me into the fields," and he led the way followed by the landlord. And what was the latter's wonder when he found that the whole of these paddy fields

has been reaped and the harvest gathered in like a mountain of gold—all the work of a single man, and that in the space of a few hours! He could hardly believe his eyes, and struggled to know if he was not dreaming; what he saw was, however, no vision but a concrete, and thorough reality, and when he was convinced of this, he could only say; "Nanda, you could not have done this work, nor all your kinsmen together; what a miracle has God worked in my fields through you! This is the reward of your devotion—the proof to us incredible fools of your greatness. Nanda, you are the greatest, holiest and purest man that I have known, God's dearest *bhakta*. Ah, what a sin have I committed by treating you as my slave! From this moment, I am your slave and this whole estate is yours. Bless me and recommend me to that high God Who is so near and dear and kind to you." He then fell at the feet of Nanda. But Nanda raised him up and after repeatedly falling at his feet said with tears in his eyes to the Brahmin, "My lord, what a sin have you committed by worshipping your Pariah slave!" The Brahmin replied, "You are no longer either a Pariah or a slave; you are the holiest of men, the greatest of *bhaktas*. Go to Chidambaram, but bless me before you go, forgive me for my harsh treatment of you and recommend me to God's High Grace." And saying this he took Nanda's hands and placing them on his head implored him to give him some parting advice, "This is all that your humble slave could say, my lord," said Nanda, "love God as well as you love your wife, children, lands and wealth. What more, O lord, does this uncultured slave know?"

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

The Holy Master's South Indian Tour

Early in the morning, on February 23, the Holy Master with fourteen disciples left Nasik for South India. As the journey was made in a bus, which was supplied for free use by the proprietor of the Meher Motor Works, Mr. Minoo N. Pohwalla, who is deeply devoted to Him, the Holy Master had to make several halts on the way. The halts at Poona and Kolhapur deserve more than a passing notice. It is said that prophets are not honoured in their native city, but Poona, so far as Shri Meher Baba is concerned, is commendably untrue to this belief. There are thousands of His devotees in Poona, though He was born and bred there. They accorded a right royal reception to Him, and exhibited wonderful devotion. He put up at the house of Mr. Sadashiv Patel in the Kasha Peth, which was turned into a scene of pilgrimage by His zealous bhaktas. At Kolhapur the Holy Master put up at Tapovan, the Ashram of Veedyapeetha. The Tapovan is a commendable Ashram, having a spiritual atmosphere. Shri Baba liked it much, and gave some instructions to its authorities. As the outcome of those instructions the Tapovan boys and masters now daily devote some time to meditation. Just before leaving Kolhapur the holy master paid a flying visit to the Veedyapeetha, all the boys of which were allowed by Him to take darshan of Him.

The Holy Master with His party arrived in Madras on the 1st of March, and put up at the house* of Mr. C. V. Sampath Aiyangar. Mr Aiyangar, who is quite well-known to the readers of this Magazine, is deeply devoted to the Holy Master. He is a man of both head and heart, of both scholarship and spirituality. He himself has sent us a detailed account of Shri Baba's stay in Madras, which we reproduce below.

*The house has been named "Meher Bhavan" by Mr, Aiyangar.

From the Next Number

A New Serial

on

Mind Its Mysteries and Control

By

Swami Sivananda (Rishikesh)

Will Begin.

HIS DIVINE MAJESTY MEHER BABA IN MADRAS

(By C. V. Sampath Aiyangar)

Babaji Dear is my beloved Master,—

- 1 *He gave me the True Religion;*
- 2 *He lives that Religion;*
- 3 *He is so simple that He runs to His bhaktas and shows them unity in diversity;*
- 4 *Love is His Weapon;*
- 5 *In His Respondent Presence and by His Magic Touch, I felt that Realization is certain*

At the request of His devout bhaktas of Madras, His Divine Majesty Sadguru Meher Babaji was pleased to visit Madras. Benighted Madras was spiritualized. My Master, with His followers, was pleased to stay in His 'Meher Bhavan' at Saidapet. At my special request Brother Dasturji, the able editor of the 'Meher Message' followed the blessed Master, and was pleased to be my guest.

I give here under a short diary of the events that took place on the 1st and 2nd March when my Master was in Saidapet Madras.

March 1, 1930 (Saturday) 2-30 a.m.

Mr. Dasturji came to me to Saidapet at about 2-30 p.m. in advance. We both went by motor car to Conjeeveram which is at the distance of 45 miles from Saidapet, where my beloved Master and His ardent

disciples were awaiting us, My Master and Dasturji came in the car with me, and the bus of the party followed us. We reached Saidapet at 9 p.m. After Arati there was Darshan of the Divine Lord.

There was a Cosmopolitan dinner.

2nd March (Sunday) 8 a.m.

My Master opened the "Meher Ashram," His Madras-Saidapet Headquarters.

The bhaktas of Madras presented an humble address to the Divine Master, and another to His able lieutenant, brother Dasturji,

There was a very large gathering of ladies and gentlemen and children (of whom my Master is very fond) to witness the function. Light refreshments were served to all present. Mr. Dasturji, myself* and V. T. Lakshmi spoke on our Master and His Work.

9-30 a.m. My Master went to the Baby Welcome Centre, accompanied by V. T. Lakshmi (who is in charge of it), Mr. Dasturji and myself. The Kind Master Himself gave a bath to a child, and gave sweets to children. We then went to the Paracheri (where Pariahs—depressed classes—live). My Master went into a pariah hut with us, and we tasted the rice-water of the poor inmate (poor in material wealth but rich in spiritual wealth given by our Dear Babaji) of that hut. May the Pariahs live happily!

We returned home by car at 12 a.m.

12 a.m. My Master was pleased to initiate child Kasthuri. Master gave bhaktas spiritual lessons.

2 p.m. My Master was pleased to visit the houses of His three dear bhaktas, Mr. K. S. Srimi-

* Mr. Aiyangar's speech was very brilliant. In it he explained what Shri Baba stands for and vigorously condemned the caste system. The Editor.

vasan, Mr. Vadivelu Mudliar, and Pankaja Ammal, The last (lady bhakta) was one of my Master's earliest bhaktas of Madras, I say 'was' because she is now no more. She was very anxious to see the Master. The kind Master, accompanied by us, was very much pleased to go to her house. She was one of the most sincere disciples of my Master. She was then very ill and told the Master very pathetically "Babaji, I am suffering very much: I want to go to your feet." The Master gave her some flowers.

Just before she expired, she requested brother Vadivelu to sit with her and meditate on the Master. That was done. She then requested her husband and mother-in-law to utter the Blessed Name of my Master, and as they were uttering 'Babaji,' 'Babaji,' the pure, fortunate bhakta expired. I am sure she would ever work for our Master Dear. May her soul rest in peace!

5 p.m., There was a very grand public meeting in Goschen Hall, Madras. Many ladies attended it. All were pleased to have the Darshan of our Kind Master. .

My brother Dasturji and myself addressed the meeting on the work of our Lord of Love.

8 p.m. Saidapet: Arati: Darshana. Hundreds of bhaktas worshipped Him.

9 p.m. There was a business meeting. My Master approved of the formation of the 'Meher League.' He directed His bhaktas to meet at the Meher Ashramam at least once a week for meditation.

It was also settled that a quarterly Magazine called 'The Meher Gazette' should be published in Saidapet.

3rd March (Monday) Morning

My Master, Dasturji and party left Saidapet for Mysore. Myself and V. T. Lakshmi went as far as Poonamallee and wished our beloved Master and party good-bye.

(N. B. My Master did His tour in a motor bus. We are happy to learn to-day by wire that my Master and party reached Nasik on the 12th March. Humble salutations to my Beloved Master! Sincere felicitations to my brother disciples!

It is but in the fitness of things to mention that Mr. C. V. Sampath Aiyangar himself arranged and fixed the above programme, which speaks volumes for his discretion. The programme was so admirably arranged that it caused no extraordinary trouble to the Holy Master. It must also be mentioned that Mr. Aiyangar's hospitality left nothing to be desired. He and the members of his family... particularly his learned but humble daughter, Sister V. T. Lakshmi... showed such humility, devotion and zeal for service that none could help praising them. It would be doing injustice to Messrs. K. S. Srinivasan and M. Vadivelu not to mention that they helped Mr. Aiyangar in his work for Shri Baba to the best of their capacity. In their devotion to the Holy Master these two youths are second to none.

On Monday the 3rd March the Holy Master with His party left Madras for the Nilgiris via Mysore. In Mysore the party put up at the Modern Hindu Hostel, the proprietor of which went out of his way to make special arrangements for the comfort for Shri Baba. Not only that, but he resolutely refused to take the full fee from the party. The full fee is Rs. 3 a day per head, but he charged only Rs. 1-8 per each member of

the party. The party reached Javli on 6th March at 10 a.m. and rested for about half an hour in the bungalow of Mr. J. Ganeshrao, a rich coffee planter. From Javli the party motored to Horikhan, where they put up at the well-furnished mansion of Mr. Krishnarao G. Gurjar, one of the wealthiest coffee planters of the Nilgiris. On the following day (7th March) Shri Baba with His disciples left Horikhan for Nasik. The return journey was made via Bijapur, The halt at Bijapur was noteworthy. The party put up at the place of Mr. Mino N. Pohwalla, who takes great pleasure in serving the Holy Master and who has made His name well-known in Bijapur. Shri Baba allowed some of its leading citizens to approach and revere Him, and imparted instruction to Mr K. G. Ajarekar, B.A., LL.B. Pleader, to whose house He paid a visit, just before leaving the city for Nasik, As the Holy Master returned the bus to Mr. Pohwalla, the journey from Bijapur to Nasik was made by rail. The party returned to Nasik on 12th March, at 4 p.m.

FROM OUR FRIENDS' LETTER

In a letter, dated 29-1-30 *Dr. F. Homer Curtiss* (the joint founder of the Order of Christian Mystics, Washington, U.S.A.) writes: "Last summer we received a sample copy of your magazine 'The Meher Message' and also your booklet about the work of the Sadguru Meher Baba and were much interested in all you had to say therein. Now the splendid editorial in the December 'Occult Review' of London brings your work to our attention again in a most favorable way. For more than twenty years Mr. Curtiss and I have been teaching and writing extensively on religious and mystical topics, as per the catalogue of our books enclosed herewith. We are particularly interested in the subject of the coming manifestation of an Avatar to humanity after the cataclysms we are expecting shortly, very much as you mention in your magazine. We are enclosing two of our leaflets or lessons on that subject and would be glad if you would call their contents to the attention of His Holiness Meher Baba."

In a letter dated 20-2-30, *Mr. M. Vadivelu* (of Madras) writes: "Received this month's Meher Message. The very sight of it touched the core of my heart and the sight of the portrait of our beloved Holy Master gladdened my vision, surely inner vision, and enthused the whole of my body and mind with deep joy. The article of His Divine Majesty on God-Realization has taken me to the right royal road of eternal bliss. The editorial is simply thrilling and as I came to

the closing part of it tears trickled down my cheeks."

In a letter, dated 17-3-30, *Sister V. T. Lakshmi* (of Madras) writes: "Hereafter I shall live only to serve my Lord (Shri Meher Baba) in all possible ways and spread His exalted message far and wide We intend starting a small school for the 'Depressed classes' at 'Meher Ashramam'* on the 20th of this month. We also mean to open a free Reading Room there for the use of the public. Father has entrusted the whole affair to my uncle and me. We are somewhat busy now in doing our Master's work. From next month all the Madras Bhaktas would be meeting, at 'Meher Ashramam' on Sundays to meditate on our Lord."

In a letter, dated 19-3-30, *Mr, K. P. P. Tampi* (of Madras) writes: "Ever since I had the good fortune of coming into contact with your splendid Magazine, *The Meher Message*, it has been a source of immense pleasure to me. I look upon it as my instructor and I have great pleasure to record the fact that every issue of it teaches me something. I consider *The Meher Message* as one of my best friends. I have no hesitation in saying that it is doing a great and noble service to humanity at large. A magazine of this kind, which has as its aim lofty ideals of a very high order, richly deserves the kind and enthusiastic consideration of all people. *The Meher Message* keeps before its readers noble thoughts and inspires its readers with great ideals. One cannot but admit that the teachings of Shri Meher Baba are of a very high order."

In a letter, dated 15-2-30, Freedom Hill Henry (of

* 'Meher Asramam,' which may be said to have been founded by Sister Lakshmi's worthy father, Mr. C. V. Sampath Aiyangar, was declared open on 2nd March, by the Holy Master Himself. It is situated in Brahmin Street, Saidapet, Madras.

Roscoe, Calif) writes: "The Meher Message for Dec. was received some time ago. I read nearly all of it with keen interest, especially the story of His Holiness' travels. It is well to have to record the events in the life of such characters for future generations. I thank you heartily for the splendid review you have of the Beilhart books. It seems that Jacob Beilhart is better understood in India than in the U.S.A. Your reference to the American desert of materialism is true. And another very true statement in your notice is 'The teachings of Jacob Beilhart are not so much the product of his brain as the effusion of his heart.' I have difficulty in getting people to distinguish between head knowledge and heart knowledge."

In a letter, dated 20-3-30, *Mr. M. Vadivelu* (of Madras) writes: "Since Babaji blessed and left me, my heart craves to be very near to Him always. I am longing to enjoy His spiritual aura. As ordained, we have taken up the sacred and most spiritual duty of spreading the Message. I do not really find more useful and rejoicing work than this. My sister, Pankajamma, who was long suffering in bed and who had the fortune of being blessed and awarded with a rose-garland by His Divine Majesty at her humble house in Mannady, Madras, passed away from this mundane world on early morning of Monday the 10th inst. Since Babaji blessed her, she lived on mere water for exactly a week, always praying to Him, thinking of Him day and night, pronouncing His Divine name every moment. Just at 6 p.m. on Sunday the 9th inst. She touched my feet and requested me to go to puja room and meditate upon Babaji and implore Him to mitigate her suffering. I carried out her desire. When I returned to her from

puja room, she said to me: "I know that I am going to die soon. It does not matter if Babaji is not pleased to cure me: it is enough if he is pleased to receive me at His feet." From this it is clear that she had a clear premonition of her death. The whole night she muttered Babaji's name, At about 4 a.m. she asked her husband and mother-in-law to pronounce the name of our Holy Master repeatedly. She also went on uttering His name with both her hands on her heart, and passed away peacefully hearing the sacred name.

The Southern Daily Echo on The Meher Message

In its issue of March 13, *The Southern Daily Echo* (of Southampton, England), reviewing *The Meher Message*, says:

This publication, which is primarily devoted to the spread of the spiritual teachings of Shri Meher Baba, is now doubled in size. The present issue is notable for some extremely interesting statements by the Master concerning methods of meditation and the inner life which students of the esoteric side of philosophy and religion will find considerable value. There are a number of articles and poems by various writers on spiritual and religious topics. One deals with the caste system in India. It is by a Hindu and shows full appreciation of the evils of the system, although at the same time pointing out that caste was not originally a part of the Hindu religion and that it was never intended that it should become so rigid as it is to-day. The magazine, which is published in Nasik India, works for a better relationship between the East and the West, and proclaims Shri Meher Baba to be a great spiritual teacher.

FLASHINGS AND SLASHINGS

"O Lord, What Fools These Mortals Be"

One of the Anglo-Vernacular monthly periodicals, published in Bombay, is edited by an utterly pitiable Parsi woman, who goes on publishing articles on mysticism and yogas, but who at the same time goes on persuading its readers not to believe in spirituality and saints. That young Parsi atheist, who calls himself *Anti-humbug* and whom we vigorously replied in the Feb. and March numbers of this Magazine, sent to the periodical, alluded to above, the same letter of challenge that he had sent to us for publication. The editress of the periodical which we shall not advertise by publishing its name and to which *The Meher Message* is gall and wormwood, went out of its way to publish it in its April number and its sub-editor drew the attention of its readers to it in short laughter-provoking article. As we have already replied *Anti-humbug*, we shall leave this busybody alone; but we cannot resist the temptation of exposing the audacity—we were just going to write, effrontery—and ignorance—we were just going to write, stupidity—of the sub-editor. This gentleman is pleased to dub the language we used in our reply to *Anti-humbug*, vulgar. We are not surprised at this gratuitous attack. The man who is about to commit or has just committed theft is sure, if necessary, to accuse any honest man of theft. Because our friend the sub-editor was actually becoming vulgar while writing his

contemptible stuff, he was driven to charge us with vulgarity, from which we are absolutely free, After making this false accusation our friend exhibits his ignorance in a most pitiable manner. According to him, it is no miracle if a saint turns a wicked man into a virtuous man or makes a materialistic fellow thirst after God; but it is a miracle if a scientist by his discovery adds to a human need or increases the power of destroying humanity. He explicitly says that real miracles are performed only by scientists and progress is nothing but the multiplication of the materialistic needs of mankind. It is strange that any man with a modicum of sense in him should seriously make such assertions. When we read such stuff, we are compelled to look up to heaven, to wonder what we had done to deserve all this and to exclaim, in the words of the immortal Bard of Avon, "O Lord, what fools these mortals be!"

At the end of his article, which even a sensible school boy of the fifth form would have been ashamed to write our critic draws the attention of his readers to the stories of nameless pseudo-saints written by an Irani gentleman. We have not the least objection to such stories beings published. For one genuine saint there are one hundred charlatans. For one Meher Baba there are one hundred Rasputins. It is the duty of everybody to distinguish a genuine saint from shameless fraud. Some of the stories, which the Irani writer alluded to above, has written, are true, but some others are the products of his imagination. Authentic or false he is free to narrate such stories; but we must warn him once for all not to make insulting innuendoes and ignoble insinuations. We sincerely hope that this writer will not give us any cause to take any steps against him.

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The Parsi Sansar and Ourselves

In its issue of April 5, our esteemed contemporary *The Parsi Sansar* (of Karachi) has published a long review of the February number of our Magazine, from the pen of its able correspondent, *Sahitya-Upasak*. whom it became our painful duty to criticise in our February number. The review is not only fair but flattering. and we are very much obliged to *Sahitya-Upasak* for his warm appreciation of us. In the course of his review he has rightly pointed out that we ought to have published the name of the Parsi family of Bombay, in whose house Shri Meher Baba appeared in this Super-mental body, when he was in Persia, and miraculously cured the dying child. Unfortunately we were strictly forbidden by the family, for some reason or other, to reveal their name, and so we did so. Otherwise we would most willingly have published it, as we generally do in such cases.

A part of the criticism levelled against us by our friend is just. We frankly plead guilty to the charge of impatience hurled at us. Yet, impatience is one of our weaknesses, and we dare to attribute it to our physical debility. But we strongly object to the accusation of our critic that we regard all those who do not agree with our opinions as foolish or swollen-headed. A careful perusal of the back numbers of this Magazine would convince our critic that it is only when one deliberately misrepresents and does injustice to Shri Meher Baba that we vigorously enter into an emphatic protest against the culprit concerned. We did not mean to be severe with *Sahitya-Upasak* for his criticism was not prompted by malice, but he was certainly vastly and horribly mistaken in confusing lust with love. We are sorry that he has once again taken the opportunity to emphasize the_ physical effects of divine love at the expense of spiritual results. We would only request him to peruse the works of Hafiz, Shams-Tabriz and other Masters on divine love.

The Power of Words

The words one uses are, more often than not pregnant with great significance. Think before you speak. Ask yourself before you speak what effect your words will convey to your auditors. Estimate their effect first and then speak. By all means speak plainly, but let not your plain speaking amount to callousness of heart or want of thought. St. Francis of Sales, who used to say that you would catch more flies with a spoonful of sugar than with a whole barrel of vinegar, always thought it better to withhold a rebuke than to administer it unkindly. He held that judicious silence was far preferable to the truth roughly told. Truth should be roughly told, only when it is absolutely necessary to do so. It is childish to play on a pipe, when it is necessary to blow the trumpet. Occasions may arise when it becomes incumbent upon the leaders of people to make use of extremely violent language. Rightly does Mahatma Gandhi make use of violent language at present, for it would be dereliction of duty on his part not to do so. Suit your words to the occasion. Speak the right word at the right time. Choose your words with mathematical accuracy. Fox once said that he was never at a loss for a word, but Pitt always had the word.

It is only when they are devoid of sincerity that words signify merely idle sound, They fall flat on their auditors, when their speaker is notorious for not practising what he preaches or for his loose morals. It is a truism that a man is invariably more than his words: the apparent effect of what he says is a thousand times multiplied if he is sincere, or is reduced to nullity if he is insincere. It is because of his sterling character that the words of Mahatma Gandhi carry so much weight and are charged with such wonderful power, that he sweeps his audiences along with him. On the other hand the effect of apparently most powerful words uttered by a man like Shaukat Ali is reduced to nullity, for we all know that Shaukat, who loves mangoes more than his country, is not on speaking terms with sincerity.

THE WORLD OF BOOKS

Reviews and Notices.

THE DIARY OF A DISCIPLE By T. L. VASWANI (Pages 110 Price 12 Ans.) Published by Theosophical Publishing House, Adyar, Madras S. India.

This booklet brings together some of the pencil-notes which Sadhu T. L. Vaswani used to put down from time to time. Sadhuji, who is a born disciple of the Infinite Spirit, modestly tells us that the booklet gives no philosophy, but only articulates an experience that we are never alone. However it is but in the fitness of things to say that this booklet is as philosophical, as instructive as it is interesting. The booklet is divided into five parts, viz. the Open Secret, the Science of Self-Dedication, the Atmic Energy, Aspirations, and Blesseds. Sadhuji's style is attractive and his language poetic. The following passages which we quote are typical:

"Fairer than all thy dreams is knowledge. And deeper than all thy sorrow is joy. To know is to enter into joy! But thou mayst not know until thou hast learnt the way of return to thyself. To return to thyself is to find thyself. This finding is not possible except through self-renunciation."

"Satsang is contact with the saints. Read the lives of saints. Keep sacred their days. The saints are not dead. Pilgrimages to places are, in many cases, anything but inspiring. Pilgrimages to saints are essential to spiritual progress."

"Pride is misappropriation. Pride is theft. When thou hast *Ahamkar*, thou dost steal to thyself the glory which does not belong to thee. It belongs to the Divinity within thee."

COMING WORLD CHANGES by Harriette Augusta Curtiss and F. Homer Curtiss, B.S., M.D. Third Edition: Pages 140. Price dollar 1.10 Published by the Curtiss Philosophic Book Co. 3510 Quebec St. N.W., Washington, D.C., U.S.A.

This highly interesting book contains startling predictions, with some of which we heartily agree. It is not with a view to creating a sensation but with the purpose of giving out as a duty to the public what they claim to have been revealed to them that the worthy authors have published this book. The book has a ring of sincerity in it. Not content with merely giving predictions, the authors have made a praiseworthy attempt to explain some scientific and spiritual principles underlying the coming cataclysmic changes and have given a remedy to mitigate their effects. The authors' claim that in this volume they have presented the constructive side of the question is justified.

VOICES by T. L. Vaswani Pages 85 Price 8 Ans. Published by Ganesh & Co., Madras.

In this interesting and instructive booklet the mystical author has brought together some extracts from his letters to correspondents, some notes of his informal talks, and some reflections put down by him, from time to time on slips of paper. A lover of silence, most of the beautiful thoughts expressed in booklet came to him in quiet hours. High spirituality breathes through every sentence.

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of *Meher Message* vol 2, no. 4

Print Edition Text	Online Edition Text	Page Number	Paragraph Number	Line Number
whithin	within	1	5	4
adoped	adopted	3	1	16
menss	means	4	2	12
cansider- ation	consider- ation	5	1	5
preceeding	preceding	10	1	7
Moreover	Moreover	11	1	4
at	all	12	2	12
Intution	Intuition	14	1	6
continue	continues	14	1	8
Buddhha	Buddha	14	1	12
pervesion	perver- sion	22	1	5
dispised	despised	27	2	2
magican	magician	27	3	2
mirculous	miracu- lous	29	1	2
cohesse	cohere	29	3	9
acquiline	aquiline	31	2	4
ane	and	33	5	3
stae	state	33	6	6
connot	cannot	33	6	9
short	sort	38	2	10
and	a	41	2	7

approximity	a proxi- mity	43	1	5
week	weak	48	2	10
clery	clergy	49	2	4
universely	univer- sally	49	2	12
vertue	virtue	52	3	5
perform- anance	perform- ance	53	1	5
whs	was	54	2	5
this was	these	54	2	17
immediate	meditate	60	2	2
no	to	65	1	3
neat	near	65	2	3
recieve	receive	66	1	3
Holey	Holy	66	1	6
langugage	language	67	1	19
appered	appeared	69	1	10